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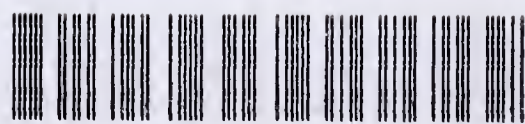


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# QUARTERLY REVIEW

OF THE  
EVANGELICAL LUTHERAN CHURCH.

EDITED BY

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JANUARY, 1876.

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ARTICLE I.

THE PRACTICAL WORK OF THE LUTHERAN CHURCH  
OF THE GENERAL SYNOD. \*

By Rev. Prof. S. A. ORT, Louisville, Ky.

“And I said unto the nobles, and to the rulers, and to the rest of the people. The work is great and large, and we are separated upon the wall one far from another.” Nehemiah, 4 : 19.

I am not here this morning to teach the General Synod Theology. The doctrines of Lutheranism have been set forth so clearly on like occasions aforetime, that it would be a needless effort on my part to tell you, what is that system of theological faith which the General Synod adopts, or what is the exact interpretation of the great Confession of Protestantism. It is well, that in the time recently passed, at the general church gatherings, these subjects were handled. The questions having been raised, What is the Lutheran view concerning Gospel doctrines? and is the Augsburg Confession their correct statement? it was needful that the judgment of the Church, as represented by this body, should be

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\* A sermon delivered at the opening of the General Synod in Baltimore, May 26th, 1875.

It was intended to recast this discourse and put it in the shape of an article for the REVIEW, but a press of engagements has hindered, and this will account for its appearance just as delivered.

strictly defined, and the answer given without uncertain sound, that the Confession made at Augsburg by the illustrious Reformers, neither more nor less, is the Confession of this Synod.

I understand that at least some of the Synodical discourses, during the last ten years, have made somewhat special allusion to the questions mentioned, and have given answers, clear and full. Besides, the earnest aim and labor of the masters in our schools of divinity, have been to exhibit the doctrines of Lutheranism as held by this Synod, and to show how our Confession of faith is received, and precisely where in the crowd of evangelical denominations we stand. So well has this been done and is it being done, that I judge it a vain effort to call your thoughts to these topics, important as they are. On the other hand, it would not be most in place on the present occasion to discuss the questions of philosophy and science, having relevance to the central truths of Christianity.

It is true these are the days when the foundation of our religion is struck by the blows of the giant; when bolder daring and sharper insinuations than formerly, are brought to work against the faith, common to the Apostles and to ourselves; when nature is called up to witness against our belief, and contradict the word we deem infallible; when the conclusions of reason, based on material facts are paraded before men as the final and triumphant answer to the claims of the Gospel; when science pretends to have found a more perfect way than prophets and apostles trod; when philosophy leads the thought of man to the limit of nature, and there either shears off the wings of his soul and bids him crawl forever in the dust, or, by an assumed authority, commands his aspiring spirit to cease its reaching after what is beyond,—because there lies the country of the unknowable and the unknown, whence no word of revelation can ever come. In times like these, when the general talk concerns the most vital matters, and a haze of doubt overcasts the sky of Christian faith, and the sneering speech comes up from every quarter, “Where is the promise of his coming;

for since the fathers fell asleep all things continue as they were from the beginning," in such times, it may be profitable for the people of God to walk about Zion, to examine the strength of her bulwarks, and the stability of her foundation.

But let it not be forgotten, that in the olden time when the people of God were rebuilding the walls of the holy city, and their enemies stood in sight to resist their efforts and bring to naught their endeavors, let it not be forgotten, how these people of God, with the sword in one hand and the trowel in the other, raised the shattered walls. And furthermore, let it not be forgotten that these walls were raised, not by the sword, but by the trowel, and when they stood up finished, their enemies were conquered, and their completion gave unanswerable proof that it was indeed the Lord's work.

Leaving behind, therefore, the speculations of modern science, let us move on to take up what is much more practical, and to us as a people engaged in promoting the kingdom of Jesus Christ, exceedingly more important, the work we have to do.

This work is both general and special. Whatever may be the views entertained concerning the nature of the mission the Lutheran Church of the General Synod has to fulfill, one fact is certain, namely, that she has a work to do. This work by no means has been accomplished. On the contrary, is yet only at the first stage. During the quarter of a century just past, our efforts have been put forth on a rather contracted scale, and our growth has not been astonishingly large, but nevertheless surely God has smiled on our labors. Sometimes the thought has found expression, that we are mere helpers to the onward movement of the other bodies of Protestantism; a preparatory school, to educate men and women to sit in the congregations of other names; a sculptural studio, where the rough, unseemly stones are chiseled and polished to adorn other buildings than our own. Doubtless it is true, there are some whom our pastors have taught and trained, who have gone out from among us and now worship elsewhere; but this by no means argues for the very

humble place in the Protestant world, we have been imagined to occupy. If it proves anything, it surely cannot be that we are only an introductory school, but, on the contrary, that the workmen have not been most faithful, and striven to make the Lutheran Church a congenial home. But were it true that our Church serves only to make good Christians for other branches of the Master's kingdom, still it must be conceded that we have something to do. To be hewers of wood and drawers of water, may be a low place in the great enterprise of salvation, and may appear somewhat menial, still should this be our work, then the ever present duty must be, as the laborers of God, to hew and to draw as much as we are able.

There is, however, no need to frame apologies for our existence, or to put ourselves down on the lowest plain of Christian effort and publish to the world, that our business is to push the more intelligent and influential portion of our membership to the hill tops of Protestantism, where live the other families of Gospel faith. If there is a people of God to-day, who can proudly claim they have a right to be, and can stand by the side of the grandest divisions of the Lord's host, that people are they who bear the name Lutheran. If there is a Church that may appropriate to herself the highest place in Christendom, and has a work broad as the world and great as the seed of our ancestors, that Church is the Lutheran Church. The first to rise out of the superstitions of the papacy; the first to resist the unholy assumptions of the pope; the first to open again the Word of God to a world of miserable sinners; the first to grapple with the beast at Rome, and to defy the edicts of the man of sin, why ask: Has she anything on this wide earth to do? A Church who plants herself firmly and squarely on the Gospel of Jesus Christ; a Church whose father is the renowned Luther, and whose creed is the mother of all modern confessions of faith; a Church who has stood by the side of her sisters in the conflict of three hundred years, and whose history is stained with the tears of suffering and blood of martyrdom; a Church who teaches the freedom of conscience, who proclaims to the

world liberty, who nurtures the arts and the sciences, and who has furnished the theology for the peoples of almost every tongue; a Church whose standard is the cross of Calvary, and whose banner is the banner of King Immanuel: How vain the question, Has she a mission to fulfill? But the inquiry may be put, has the General Synod a work to do, such as falls to the lot of the Lutheran Church? This question of course is founded on the doubt, whether the General Synod is a Lutheran body. In answer I can say, that, if to subscribe to the Augsburg Confession and to teach the fundamental doctrines of God's Word as they were set forth by Luther and his colleagues, was sufficient to secure for any body of men in the sixteenth century the name of Lutheran, it surely ought to be enough in this age to afford any class of believers, professing the same creed and teaching the same doctrines, a like title. The General Synod is a Lutheran body, and at the same time a Church of Jesus Christ, having a great and mighty work to do. This work I conceive to be eminently practical. It has nothing to do with men's intellectual judgments about spiritual affairs, but on the contrary has everything to do with God's word, and especially with the manifest, living truths of this word. It is not summed up in the idea, that side views and inferences, taken from the Gospel, are to be propagated and fixed in the hearts of men. No doubt interesting aspects of divine truth, in the times past, have been set forth; valuable suggestions have been made; and useful interpretations have been given, but these cannot take the place of the clear word. The General Synod's work is missionary in its character, and is precisely the same that Jesus Christ laid out for his Church, when he said to her, "Go ye into all the world and preach the Gospel to every creature." Here it is: Go preach the Gospel. And what is the Gospel? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Or as Paul puts it, "Christ Jesus came into the world to save sinners." It was not the judgment and speculations of the wise, or the whims and traditions of men that the Church of our Redeemer was

to carry out among a world of sinners, but the Lamb of God who takes away sin. That she well understood this to be her mission appears from the history of her acts. On that remarkable day, when, under the leadership of the Holy Spirit, she began her career and gave her first utterance, there was sounded the key note of Christianity—Christ Jesus who was crucified, and whom God raised from the dead for the redemption of sinners. This was her only word to the anxious, eager multitude. And as she went forth in the beauty of her King, and in the greatness of his strength, making men better, raising society, inspiring the people with nobler views of duty, and with more powerful convictions of truth, persuading them to give up the dead laws of ceremony, and to shatter their idols, it was still the same voice, “There is none other name under heaven given among men whereby we must be saved.”

Beyond a doubt, on every page of this wonderful history of the early Church, a history crowded with the narrations of the most astonishing courage, perseverance and devotion, and that looms up among the records of men the most interesting and grand, beyond a doubt, on every page of this wonderful history is stamped the conviction, that the work entrusted to her care, above everything else, was to preach Jesus Christ and him crucified to the weary and the heavy laden. When certain men within her borders aimed to put the law of Moses on a level with the Cross of Calvary, saying, “Except ye be circumcised after the manner of Moses, ye cannot be saved,” she answered: “Why tempt ye God to put a yoke on the neck of the disciples, which neither we nor our fathers were able to bear. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.” Differences of opinion on minor matters were treated by her as they deserved, kept in the back ground. Views concerning affairs of relative value she never took up to teach men as having the deepest significance, but always and every where worked to let the people know the “Glorious Gospel of the blessed God.” This was her work, and right nobly did she do it.

And now what was the mission of the Apostolic Church is most certainly the mission of every true member of Christ's body. Times may change; old civilizations pass away; higher forms of development rise; long existing types of authority disappear, and more liberal modes take their place; ecclesiastical government be modified in divers ways; the outward condition and phases of the Christian Church be various in different ages; but still whatever the character of the day, whatever the stage of progress, whatever the circumstances of Christendom and the world, the Church of Jesus Christ has one pre-eminent work—the God given labor to publish salvation by grace to sinful men, and to build up believers in the holy faith. This is her work to-day first and last. The Lutheran Church of the General Synod has no less labor to perform. Sometimes amid the rage of controversy and the excitement of debate, the grand object for which the Master has called and sent forth the ministers of grace is forgotten. Another has fitly said: “In these days when there is so much temptation to dwell on the scaffolding, the apparatus, the organization of religion, as though it were religion itself, it is doubly necessary to bear in mind what true religion is, wherein lies the essential superiority of Christianity to all the other forms of religion on the surface of the earth. It is not merely the baptism of thousands of infants; nor the adoption of the name of Christ; nor the repetition with ever so much accuracy of the Christian creed; nor is it the assurance ever so frequently made that we are saved; nor is it the shedding of floods of tears. All these may be found in the other religions in as great or even greater force than in Christianity.” The aim of our religion is found in none of these things. That which stamps Christianity as superior to all other systems and makes it to be what it is, the unspeakable gift of God, is something more than mere form or abstract inference. Nothing of this kind separates it from heathenism or Judaism; but the life giving truth, that the Son of man came to seek and to save that which was lost, and that whosoever believeth in him, hath everlasting life. This I think, the Christian Church at vari-

ous stages in her history has overlooked. Her ministers have manifested thorough zeal and devotion, but it has not always been the devotion and zeal of Peter and Paul. Their intellectual inventions about the minor matters of our religion, and their judgments respecting different phases of divine truth, have been so rooted in their being as to make them imagine what is not essential, is absolutely essential; that if their views would not be established the world must surely perish; and that it was left for them to declare unerringly what is that word of life Jesus Christ has spoken to men.

The great internal controversies that from time to time have agitated the different members of Christ's body, do not involve the living fundamental doctrine of salvation by the grace of Jesus Christ. These controversies have dealt simply with the various aspects of this grandest of truths and not with the truth itself. This has always stood above and beyond the inward contentions of the evangelical bodies of Protestant faith, and when the storm had passed, it still appeared the same unchangeable and eternal truth. What I mean is, that the dispute which has obtained in the Lutheran Church is not whether Jesus Christ is the Son of God and the Saviour of sinners, and whether it is by grace through faith that men are saved,—just precisely what our Great Head has commissioned us to say to this lost world; this is not the question of debate. This is not the question that has produced divisions and strife and alienation, paralyzed our strength and burdened us; no, not this, but whether we are in all respects historically and dogmatically Lutheran. But is this the great work for which Jesus Christ purchased the Church with his blood, and sent her forth into a world of ruin under the guidance and protection of the Holy Ghost? Is this the great work for which he set on foot the Reformation, and raised up the Lutheran Church and has kept her in the world unto this day? Is it that after three hundred years have passed, she might enter on the strange undertaking of proving her identity and marshalling her various forces to defend peculiar views concern-

ing the outer court of the great temple of salvation. If this be our paramount work in the world, God pity us. There is a Lutheran Theology, and I believe it to be the best system in Christendom. It is taught in our schools of divinity sound and strong. It is preached from our pulpits earnestly and well. It is defended and believed honestly and willingly. To all this there need not be the slightest objection. Nay, I hold it is just what ought to be. But then, when the great practical work the Master has called us as his Church to do, is in question, let it be remembered that this work does neither consist in propagating and defending peculiar dogmas, nor in fostering and perpetuating a special mode of divine worship, but that it is to persuade sinful men to become like Jesus of Nazareth. For, my brethren, we are not come unto the Mount that might be touched, nor unto blackness and darkness and tempest and the sound of a trumpet and the voice of words, but we are come unto mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, and to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. It has fallen to the lot of the Lutheran Church of this country, to prosecute mainly the work among the people of German speech, and their anglicised offspring. Much has been said about this people—considerable that is by no means flattering. Indeed, a fair portion of the English world has been wont to practice its powers of wit and irony altogether at their expense. The impression has prevailed quite largely among the Norman Saxons that the German is a slow, heavy creature, a good, easy man who jogs through life, and to be his descendant is not to be greater than a king. Perhaps too, some of us, who have the language of England at better command than the more full sounding German, have been inclined to take a rather low estimate of our stock, and, in consequence of this, have thought that the English Lutheran Church should stake off a new territory as the field of its future operations.

It is true, some classes of our blood are not just what we wish them to be. They treat religion as a mere dead form, or they reject the gospel of grace entirely, or they walk after their own lusts, or they enlarge the pleasures of their fathers, or they set aside God's holy law and sacred day, and for liberty would substitute sheer license; but still I give place to no man in rising to speak for my brethren according to the flesh. A people hardy in nature, frugal in habits, lovers of liberty and home, they have not lived without an illustrious history. Cradled in barbarism and schooled in the superstitions of heathenism, they nevertheless welcomed the Gospel of peace and gladly embraced the Cross of Calvary. Shackled by priestcraft and oppressed by Rome, they were the first to burst their fetters and to defy their oppressor; the first, after centuries of tyranny, to raise the cry of freedom, to tramp on the yoke of papal despotism, and to open wide God's living word. Dared to the conflict of arms, they went into the struggle resolved to whiten the hills of their fatherland with their bleaching bones, that truth might prevail, and that the heritage of their posterity might be a Christian home and an undivided country. They have planted in their land the most thorough schools. They have raised universities whose fame is wide as the world. They are the masters of all nations in Philosophy and in Theology. They have passed through the severest ordeals. They have been cleaved asunder by the sword of war. Their fields have been ravaged by the spoiler and their country has been made desolate. Yet, Phoenix-like, they have risen out of the ruins of the past, and to day stand united and strong, the mighty empire of the continent bravely grappling with the hierarchy of sin. They have crossed the sea and settled on our shores. They swarm in our cities; they live in our valleys; they sit in our halls of legislation; they preach from our pulpits; they plough our soil; they work in our shops,—a vast population, millions of them,—the strength of our nation. It matters not whether they speak the tongue of their fatherland, or its offspring, they are still the same resolute, industrious, substantial people. And this is the people

to whom we are to take the Gospel, and whom we are to gather into the kingdom of Jesus Christ. A people on whom the sun in his beneficent course sheds the brightest rays. A people than whom there is none nobler and greater among the tribes of men. A people destined to be foremost in the important events and weighty transactions of the future, and in all probability to become the master of the world. What a field for our energies! What stones for our building! What a people out of whom to gather a Church whose power will be felt to the ends of the earth, and that will be strong as the hills and more terrible than an army with banners!

Do you follow the Saviour, and ask, What shall the Church of the General Synod do? Here it is: Preach the Gospel to every creature, at home and abroad, in the cities and valleys of your own land, on the plains of India, and the shores of Africa, and the isles of the sea. Do you ask for material to rear a temple unto God? Here it is, at your very door; stones from the quarry of German and Scandinavian formation. Workmen of the Great Builder, what more do you wish? Take these stones, chisel and polish them through the word and through grace, and lay them on the foundation Christ Jesus; and as you so do there will go up from the company of the redeemed the shoutings of grace, grace, unto them. What a mighty work! great and large and well worthy the best of our talents, the best of our energies, the best of our lives. There never will be any greater work for you and me to do on this earth. Never.

But you may still ask, How can this work be done best? I answer; remove the hindrances.

It is a well known fact that Lutheranism in this country is not to-day what it might be. Although planted here more than a century since, its growth has been slow and by no means in proportion to its opportunity. Judging from the amount of material at command, and the great advantages offered, one would naturally infer, under present circumstances, the existence of some very powerful drawbacks. There surely must be active somewhere an influence of peculiar force that has hindered the rapid advance of the Luth-

eran Church and at least occasioned her to be no further in the accomplishment of her work, than she proves herself to be. Probably a very small part of this adverse influence is external to herself; for in the principalities and powers and the rulers of the darkness of this world she has certainly no friend. But were these the only hindrance to her onward march, she would not present to the gaze of men the spectacle that she now affords. The cause of her tardy progress and moderate influence over the communities of this land, unfortunately exists within her own borders. Instead of presenting a united front to the common enemy of Christ's kingdom, she appears with divisions belligerent, each striving to show that the other is an intruder in the camp, and according to the science of dogmatics, ejaculates sibboleth, and not shibboleth. Within her limits two of the elementary methods of mathematics have been studied with zealous care and amazing skill, namely, subtraction and division. In consequence of this, there has been the fostering of bitter animosities, the utterance of unkind words, the use of reproach, and the exercise of determined resistance to the prosperity of the several divisions. With scarcely any sympathy for each other's toil, they have labored to destroy all mutual respect, and to prove themselves by turns unworthy the confidence of the German race and the fraternal regard of the Christian world. And now to-day standing apart, with no word of kindly greeting or friendly salutation passing from one to the other, they live over again the history of the old Samaritan and Jew. Perhaps some of these divisions are so marked and so firmly established that the prospect for their disappearance is exceedingly dim. It may be that a complete union of the various Lutheran elements can never take place, at least not in our day; and hence this great hindrance to the swift progress of the Church whose name is Lutheran, and this barrier to the accomplishment of her God-given work on the grandest scale, cannot effectually be put out of sight.

Since this state of things is likely to continue, it remains for our Church as represented by the General Synod to remove whatever hindrances, to the successful prosecution of the work

we have to do, may exist within her own limits, and to employ the most efficient means to promote the kingdom of Jesus Christ. In some respects the most desirable state of affairs does not obtain among the people of the General Synod. A spirit of individualism prevails in different quarters, that is highly deleterious to the onward movement of our practical work. This individualism scouts the idea of authority in almost every shape, and subordinates the living interests of the Church entirely to personal judgment and comfort. It displaces altogether a catholic spirit of Christian enterprise, and draws its nourishment from a love that is wholly selfish. The concerns of the Master's kingdom are no greater than its concerns, the work of his Church is no more far-reaching than its field of action, and the welfare of Zion in the world is comprehended in the welfare of itself. In the great field of God's husbandry, it fences about its own acre and there ploughs and digs, keeping the rich vintage for its own palate, and throwing the stunted and blasted fruit beyond the confines of its vineyard for the support of earth's starving and perishing thousands. Views concerning the genius of our Church, whose shades vary somewhat from those of its own, it barely tolerates, and measures carefully prepared for the prosperity of our Church, it scarcely mentions. It opposes all methods of benevolence and never has any of its own. Our Church literature it patronizes only so far as comfortably convenient, and our book of sacred songs it uses or casts aside just as it may deem advisable. The pleadings of our hard pressed missionaries amid the darkness of heathenism it never hears. The repeated calls for aid from struggling congregations in our own land, and the earnest cry from destitute hundreds, "Come and help us," it never heeds. A master of resolutions, it never executes any save those which bear relation to itself. An old style musician, it always plays the tune of hard times without variations. A physician of the ancient school, it is ever treating the disease of chronic debts. A shrewd farmer, it is forever buying some land or driving its yoked oxen, fat and sleek, to the finest market. A serious preacher, it dwells largely on the unfa-

vorable providences of God. Therefore the waste places of Zion must wait until the tune is finished, the disease is cured, the oxen are sold, and the Providences of God are more propitious. This is individualism, a creature whose creed is the individual first, and the extension of the Redeemer's kingdom afterward. Do you ask for proof of all this? I point you to the treasuries of our Boards. Look at them! The echo of the widow's two mites has long since died out there. They have been empty these two years, and are now absolutely empty. The one hundred thousand dollars it was honestly and willingly agreed should gladden these treasuries, where are they to-day? How many Synods have fully responded, and how many congregations have sent up their allotment, and how many pastors have earnestly and repeatedly appealed to their people in behalf of the general and missionary interests of our Church? Let an empty treasury answer; let the prayers of our Indian missionaries answer; and let the waiting thousands of our own country answer. With inherent energies such as our Church possesses; with resources such as she has at her command, and with a field for success such as invites her to go forth and occupy, what less than selfish individualism could make the walls of our Zion go up so slow? This tardiness cannot be attributed to looseness in our government; for other bodies still more distinctly congregational have better treasuries, while others more centralized utter the same complaint with ourselves. Our government is good enough, substantial enough, and sufficiently authoritative, to carry on the Master's work with the grandest success. Individualism! this is the evil with which we are afflicted, the chronic disease which cramps our energies and binds up our resources and makes us lag behind in the great enterprize of converting the world to Jesus Christ. The hindrance is not too much devotion to the interests of the congregation, but too little concern about the general interests of our Church. It is a want of the right kind of Church love; a Church love that annihilates all sectional lines; a Church love whose length and breadth are great enough to embrace not only the prosperity of our Zion in

long occupied centres and special sections, but also to embrace the welfare of the Church in all parts of the land and in the territories of heathenism; a Church love that starts the labor of the congregation and so directs its aim, that the accomplished results of every year will contribute in a marked degree to the extension of our borders; a Church love that sinks the individual altogether out of sight and makes every thing bend to the immortal concerns of our spiritual heritage; a Church love whose impassioned utterance always is,

“If e’er my heart forget  
Her welfare or her woe,  
Let every joy this heart forsake,  
And every grief o’erflow.

For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.”

Is all this an overstatement of the fact? Is it a misapprehension? Brethren, before God I ask you, Is it not true? Have we done during the last two years as much as we might have done, and as much as we ought to have done? Have not the general interests of our Church suffered, and is not the reason to be found in the individualism and unhearty Church love which prevail?

There are some questions also of considerable significance, questions having reference to the polity of our Church and to relations with other bodies, which have been discussed and re-discussed. There have been charges of un-Lutheranism and counter charges passing around during many years. These are the matters to which our undivided attention has been called; matters that are by no means of first importance, and some of which at best are only the watchwords of party. These are the things about which the Lutheran Church of the General Synod has been brought to think vastly more than the great practical work of widening the limits of our Zion, and gathering into the kingdom of Jesus Christ the people who stand at our very threshold. Individualism, a want of proper Church love, and the exaltation

of questions of minor import to the place of highest significance, I conceive to be at least some of the most serious hindrances to the largest prosperity of our Church.

Before the Lutheran Church of the General Synod can flourish as under the very favorable providence of God she should flourish; before she can go out and take up the hundred fields of largest promise waiting to be occupied; before she can fully answer the command of the Great Head of the Church, and go forth in the glorious accomplishment of her God-given mission, these impediments must be cast out of the way. The great practical work of making men better and bringing the millions around the standard of Jesus Christ must be *appreciated and apprehended in the fullest measure*. The people of the General Synod must have but one paramount aim, the strengthening of their arms and the growth of their body, and this aim they must keep steadily in view, through the day and through the night, in the congregation and at the Synod, in the closet and at the general prayer-meeting, in the pulpit and at the fireside, everywhere and always. The people of the General Synod must sound a higher note, and as one voice prolong the strain until the sons of our fathers in the great cities and wide valleys of the land shall hear and come to sit with us in the congregation of the saints. There must be a resurrection of the dry bones. There must be the waking of a fresh life. There must be the earnest, united, prolonged appeal to the great King on the throne of grace for help. There must be the wielding of a faith that tosses away impossibilities, and can shake the world. And more than all else, there must be the reign of love,—of love sanctified, better than the thoughts of man, purer than his soul, and deep as the fountain of Immanuel's blood,—the constraining love of Jesus, this and this only must reign. Then will the walls of our Zion begin to rise with mighty speed. Then will the waste places be restored. Then will the pleadings of our missionaries and the Macedonian cries, coming up from every quarter, be answered. Then will the Lutheran Church of the General Synod arise, and take her stand among the mightiest leaders in the army of

God's sacramental host; and then will she go forth conquering and to conquer, until her ascended God shall come to claim the heathen for his inheritance and the uttermost parts of the earth for his possession.

My brethren, we have no time to waste in the discussion of abstract questions; no time to spend in wrangling about side issues, and hard points in Theology; no time to give to glittering generalities, and to range matters of individual and intellectual judgment; no time for anything save the mighty work God has called us to do. Its interests are pressing hard on our attention. The field is before us, the means are at our command, and the Captain of our Salvation, who has all power in heaven and on earth, is standing at the door ready to lead us forth gloriously, triumphantly in the accomplishment of our heaven ordained work. No time to fritter away.

It must not be inferred from the tone in which I have spoken, that thus far the General Synod has accomplished nothing. I am not here to find fault with my Church. I do not mean to speak too ill of my brethren. I only wish to set forth the fact that our Church is not now meeting the responsibility of the day and filling the measure of her opportunity. Her past history is by no means wanting in noble achievement. Her record thus far is good and will bear the light of day. She has passed through years of trial and stormy scenes. Her very existence has been threatened. Her numerical strength has been diminished, and her right to be a child of the great Lutheran family, has been challenged. Nevertheless, through these years of strife she has maintained herself, and to-day lives with her strength renewed. She has toiled, she has struggled, she has suffered, and she has done something, yea much, to raise the walls of Zion. That she has not done more, is neither because she is wanting in resources, nor because she has no people, nor because there are not among her household earnest ones who preach and who pray, who toil and who suffer for her welfare; earnest ones, in whose hearts the Saviour's love is as a

flame of fire consuming their life, and who know nothing among the sinful and perishing save Jesus who was crucified.

I am done. My strongest desire is that this day may be the beginning of a better period in the coming history of our Church. To this end, I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by might with his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

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## ARTICLE II.

THE REQUISITES OF A SERMON. BY PROF. C. F. W. WALTHER, OF CONCORDIA THEOLOGICAL SEMINARY, ST. LOUIS, MO. \*

Translated by Rev. H. E. JACOBS, Professor in Pennsylvania College, Gettysburg, Pa.

The most important of all the official acts of every pastor is that of public preaching. To this he must consequently give the greatest diligence. The most important requisites of a sermon are the following: 1. It must contain nothing but *God's Word*, and that, too, *pure and unadulterated*, (1

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\*The article here presented is a section of a volume on Pastoral Theology whose full title is :

*Americanisch-Lutherische Pastoraltheologie von C. F. W. Walther, Professor der Theologie am Concordia-Seminar zu St. Louis, Mo., und Pfarrer der Ev.-Luth. Gemeinde daselbst, St. Louis, Mo., 1872. The portion covered by the translation comprises pages 76—109.*

Peter, 4 : 11 ; Acts 26 : 22 ; Rom. 12 : 7 ; Jer. 23 : 28 ; 2 Tim. 2 : 15) ; 2. God's Word must be *correctly applied*, (2 Tim. 3 : 16, 17) ; 3. *the whole counsel of God* concerning their salvation must be proclaimed to the hearers (Acts 20 : 20, 26, 27) ; 4. the same must be adapted to the *special wants of the hearers*, (Luke 12 : 42 ; 1 Cor. 3 : 1, 2 ; Heb. 5 : 11 ; 6 : 2) ; 5. it must be *adapted to the times* (Matt. 16 : 3) ; 6. it must be *well arranged* (Luke 1 : 3), and finally, 7. it must *not be too long*.

## OBSERVATION I.

If a preacher be ever so good a liturgist, or ever so well endowed with gifts for ruling a congregation, or for exercising the office of the private care of souls, yet all this can in no way supply the place of excellence in preaching. This is the chief means for a successful exercise of the holy office. "Nothing," says the Apology of the Augsburg Confession, Art. xxiv, "attaches the people to the church, more than good preaching." So in the article of Confession: "If you wish to attach the church to you, you must try accordingly to teach and preach aright ; thereby you can produce a good will and constant obedience."

## OBSERVATION II.

A pastor, therefore, cannot be guilty of any greater infidelity in his office, and through nothing else so change it to only so much the greater condemnation, than, by the neglect of the greatest diligence in reading, meditation and prayer, in order to give his congregation the very best within his power. The fearful expression of the prophet, Jer. 48 : 10, "Cursed be he that doeth the work of the Lord negligently," applies above all to public preaching. Woe, therefore to the preacher who, either from indolence and dislike of exertion, or from the fear of man, or from a desire to please men, or from ambition, or because he consumes the time in other pursuits (as may occur from taste for other occupations, or avarice, or ambition), does not form his sermon in accordance with his text, or in accordance with the wants of his hearers, but only so that he may consume a portion of an hour in

speaking, without any special preparation, upon what is easiest, and thus perform this duty without trouble and exertion, or so that he may give the least offence, or may shine with the greatest brilliancy as a pulpit orator! The other occupations, through which the preacher must not allow himself to consume the time necessary for the preparation of his sermons, are such as farming, raising cattle, gardening, grape-culture, practice of medicine, music, painting, learned studies, authorship, and other hobbies, not to speak of other matters absolutely inconsistent with the office of a minister, such as habitual hunting, fishing, visiting of drinking-houses and other places of pleasure, mercantile occupations, political activity, and the like.

#### OBSERVATION III.

*The first requisite of a sermon is that it should contain nothing but God's Word and that, too, pure and unadulterated. "A preacher," says Luther, "if he be a true preacher, must not pray the Lord's Prayer, or seek for the forgiveness of sins after he has preached, but must declare and boast with Jeremiah (Jer. 17 : 16), 'Lord, thou knowest that which came out of my lips was right before thee,' and must boldly say with St. Paul, and all the apostles and prophets: 'Thus saith the Lord;' and again: 'I have been in this sermon an apostle and prophet of Jesus Christ.' Here it is not necessary to pray for the forgiveness of sins as though one had taught incorrectly; for it is God's word, and not mine, and, as to this, God will not and cannot forgive me, but will sanction, praise, reward it, and say: Thou has taught aright, for I have spoken through thee, and the word is mine. Let him, who cannot thus boast of his sermon, forbear preaching; for he certainly denies and reproaches God.'"* \*

For purity of doctrine, it is also necessary that the word of truth be rightly divided, viz., so as to distinguish properly between Law and Gospel, 2 Tim. 2 : 15. He, who by means of the Gospel removes the severity of the Law, and he, who

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\* Walch's Edition, xvii : 1685.

by means of the Law removes the consolation of the Gospel; he who preaches in such a manner that the presumptuous are assured, and those in terror because of their sins are terrified still more; he who directs those convicted by the Law only to prayer for grace, instead of to the Means of Grace; he, who in the explanation of the Law, and its demands and threatenings, represents it as though God is satisfied with that which the Christian, so far as he is able, performs in accordance with the Law, but overlooks his weaknesses, and represents the Gospel as bringing consolation only to those already pious; he, who seeks to stimulate the unregenerate to good works by means of the requirements, threatenings and promises of the law, and demands, of those who are still destitute of faith, the denial of sin, and love to God and their neighbor; he who requires a particular degree of repentance, and only consoles such as have already become new men; he who confounds the “cannot believe” with the “dare not believe,” and the like—does not divide the word of truth aright, but confuses and mingles together Law and Gospel. Even though, in other respects, he may preach Law and Gospel, and in a formal definition be able to express the correct distinction, yet his doctrine is, therefore, a false one. Hence Luther writes in his “Sermon concerning the Distinction between the Law and the Gospel” (1532): “Therefore, it is highly necessary that these two words be rightly distinguished; for where this is not done, neither the Law nor the Gospel can be understood, and consciences must perish in blindness and error. For the Law has its goal, as far as it should go, and as to what it should effect, namely to terrify the impenitent by God’s wrath and displeasure until they come to Christ. The Gospel has also its particular office and work, viz., to preach the forgiveness of sins to troubled consciences. Therefore *these two cannot be intermingled without an adulteration of the doctrine, neither can they be interchanged, the one for the other.* For Law and Gospel are indeed both God’s Word, but not one kind of doctrine \* \* \* Therefore, to the one who understands well this art of distinguishing the Law from the Gospel, I assign the highest place, and call

him a Doctor of Holy Scripture. For without the Holy Ghost, it is impossible to make the distinction. I experience in myself, and daily see in others how difficult it is to separate the doctrine of the Law, and that of the Gospel from one another. The Holy Ghost must here be master and teacher, or no one upon earth could understand or teach it. Therefore no Papist, no false Christian, no fanatic is able to separate them. \* \* *The art is indeed familiar; how the Law is another word and doctrine from the Gospel is easily stated; but practically to make the distinction, and apply the art, is the trouble.*\* Hence it happens that many sermons, in spite of all the Christian talk that they contain, are through and through false.

## OBSERVATION IV.

*The second requisite* of a sermon is that therein the Word of God should be *rightly applied*. What constitutes the necessary application, two passages of Holy Scripture expressly declare. 2 Tim. 3 : 16, 17: "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction* in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and Rom. 15 : 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and *comfort* of the Scriptures might have hope." God's word is therefore to be applied in the sermon in *five* different ways, or, to retain with our old writers the Greek terminology, the mode of its use is not only *didactic* (for doctrine), but also *elenchical* (for reproof, or the refutation of erroneous doctrine), *epanorthotic* (for correction, or the censure of sin), *paedeutical* (for discipline, *i. e.* for education and admonition,) and *paracletic* (for comfort). It is not here meant that every sermon, and every chief head of a sermon should be divided according to this mode of application, and be regularly employed according to such a series, but that this *fivefold use* of the Word of God given by the Holy Ghost himself should lie at the foundation of every sermon. J. J. Rambach writes

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\* Erlangen Edition, XIX : 236, sq.

justly: "Some preachers bind themselves to the received five-fold use, in such a way that they regard it a mortal sin if they but once omit any one of them, because they imagine that no sermon is perfect which has not this five-fold use, and within which there is not: 1. A little doctrine; 2. a little attacking of heretics; 3. a small amount of reproof; 4. a small amount of admonishing; 5. a small amount of comforting. They imagine that, because Paul (2 Tim. 3 : 16) says, 'All Scripture is profitable,' etc., and (Rom. 15 : 4) 'that we through comfort of the Scriptures might have hope,' it is needful that the five-fold use of Scripture should be carried through all the texts of Scripture, even though it should mean: 'Of all things something, and of the whole nothing,' and they should spin out the elenchical use into fine threads, and awaken from the dead all the heretics that have mouldered to dust. The hearers become so accustomed to this, that they no longer pay attention, because they know that their minister is always playing upon a harp which has five strings, and hence are no longer affected by his doctrine, reproof, correction, admonition and comfort, especially, if, besides, all is delivered in a drowsy manner, without any feeling and life. Yet sometimes it occurs without any effort, that all five uses spontaneously proceed from one pericope; but the teacher must still always test what material the condition of his audience, and other circumstances require and allow. Common sense must, therefore, decide the question as to whether more than one use should be adopted, and which of them should be especially urged, as to which of them should be omitted, and which should be only cursorily touched upon." \*

a. The *didactic* use, or that for *doctrine*, the Apostle places above all others. It is, therefore, the most important of all. It is the foundation of the other four uses. Let a sermon be ever so rich in admonitions and reproofs and consolations, if in addition it be without doctrine, it is nevertheless an empty, barren sermon, whose admonitions, reproofs and consolations are indefinite and uncertain. Words fail us to tell

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\* Erläuterungen über die *Præcepta Homiletica*, 2nd. Ed. p. 204 sq.

how many preachers sin in this particular, and how often the sin is committed. Scarcely has the preacher touched upon his text and the doctrine contained therein, before he begins at once either to admonish or to reprove or to comfort. His sermon consists almost entirely of nothing but questions and exclamations, laudations and lamentations, exhortations to self-examination, and efforts directed to the heart and conscience, so that the hearers whose hearts and consciences are always touched, never can attain to calm reflection. Such sermons far from making an especial impression, and causing true life, effect the contrary, preach the people dead, suppress the hunger, sometimes present, for the bread of life, and occasion a Methodistic disgust and aversion towards God's word. It must necessarily become offensive to any hearer, to find himself forever and ever admonished or reproved, or even feebly comforted without any foundation laid for the same by doctrine. It is of course easier to do thus extemporaneously, so that the sermon may have the appearance of being living and powerful, than to present a doctrine clearly and thoroughly. The fact that it is easier may be regarded by many the chief reason why they preach so little doctrine, and mostly select only such themes as presuppose already a knowledge of the subject by the hearers, and why they hence present only the practical application of their themes. But with many, the foundation undoubtedly lies in the fact that they themselves have *no clear knowledge* of the revealed doctrine, and hence they of course cannot present it clearly to others. With others, however, the fact that they employ so little doctrine in their sermons, may be because they are under the erroneous impression that explicit statements of doctrine are too dry, that they permit their hearers to remain cold, and are of no service in awakening and converting, and nourishing a true living and active heart-christianity. But this is a great error. It is precisely those eternal thoughts of God's heart which have been revealed in the Scriptures to us men for our salvation; it is precisely those divine truths, mysteries and secrets of faith, which have been concealed from the world, but have been made known to us through

the Scriptures of the prophets and apostles, that form the heavenly seed which must be planted into the hearts of the hearers, and should produce in the same the fruits of a true repentance, a pure faith, and a sincere active love. The true growth of a congregation in Christian life is not possible without sermons rich in clear doctrine. He who fails therein is not faithful to his office, even though by his constant zealous admonition, earnest reproof, or consolation desiring to be especially evangelical, he may have the appearance of entirely losing himself in faithful care for the souls entrusted to him. In short, the *first use* of the Word of God is "*for doctrine*" (2 Tim. 3 : 16); the *first necessary, indispensable quality of a bishop* as a preacher, is that he be "*apt to teach*". (1 Tim. 3 : 2; 2 Tim. 2 : 24), the *first office* in the Church is that of "*teaching*," which that of exhortation follows (Rom. 12 : 7, 8); and the most important *requisite* of a sermon after that of containing only the pure word of God, is accordingly that it be *rich in doctrine*. The best model in this respect is the Epistle of St. Paul to the Romans, which after first laying the foundation of doctrine in the first eleven chapters, concludes with the practical application.

b. That the *elenchical* use or that for reproof, *i. e. the refutation of erroneous doctrine*, belongs likewise to the right application of the Word of God, the Apostle not only expressly declares, 2 Tim. 3 : 16, but we see also from the example of all the prophets and apostles and of our Lord Jesus Christ himself. As often as we find them and the Lord Jesus Christ himself occupied with doctrine, so often do we find a defence joined thereto, not only against the grosser errors (1 Cor. 15 : 12 sq.) but also against the more subtle (Gal. 5 : 9), and not only in a friendly (Gal. 4 : 10—12), but also in a very earnest and vehement manner, (Gal. 1 : 8, 9; Phil. 3 : 2), not only with reference to the thing, but also with reference to the persons, not only with reference to the false doctrine, but also with reference to the false teachers, and with mention of the names both of their sects, and of their persons, (1 John 4 : 1; Gal. 5 : 10; Matt. 16 : 6; Rev. 2 : 15; 2 Tim.

2 : 17, *Nominal-elenchus*). Of every teacher it is therefore required that he “hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers.” “For,” continues the Apostle, “there are many unruly and vain talkers and deceivers, especially they which be of the circumcision,” (who, against faith urged works, and, against the Gospel, urged the Law), “whose mouths must be stopped” (Tit. 1 : 9—11). For the minister, who, indeed, presents the pure doctrine, but does not reprove and refute the false doctrine opposed thereto, and does not warn against and unmask the wolves in sheep’s clothing, *i. e.* the false prophets, is no true steward of the mysteries of God, is no true shepherd over the sheep entrusted to him, is no true watchman upon the walls of Zion, but, according to God’s Word, is a wicked servant, a silent watchdog, a betrayer. How many souls are lost thereby, and what injuries the Church has thereby suffered, from the neglect of the elenchical use, is too manifest to require any proof. Not only is the true doctrine, for the most part, rightly set forth only when the antithesis to the same is also clearly stated, but the false teachers also seek with such subtilty to cover their errors with the appearance of truth, that without much warning, the simple, notwithstanding their love to the truth, may be deceived only too easily. It is in vain that, on the plea that he has preached the truth, the preacher seeks to wash his hands in innocency, when his sheep either during his stewardship, or after he must leave them, become the spoil of a ravening wolf in sheep’s clothing, unless at the same time, he have warned against error, even, under certain circumstances, with the mention of the names of the errorists. Luther writes : “Oppose the petulant spirits ; otherwise your confession becomes only a mask, and is of no profit. He who believes his doctrine, faith and confession to be true, right and certain, cannot abide in the same place with one who brings false doctrine or is addicted thereto. *A teacher who is silent before errorists, and likewise wishes to be a faithful teacher, is worse than a public fanatic, and, by his hypocrisy, does greater injury than a heretic, and is not to be trusted ; he is a*

wolf and a fox, a hireling and a servant of his belly, etc., and would like to pass by and despise doctrine, Word, faith, sacrament, churches and schools; he either lies secretly under one roof with the enemies, or is a sceptic and weather-cock, and wishes to see how it will end, whether Christ or the devil will gain the victory; or is utterly in doubt himself, and is not worthy to be called a scholar, much less a teacher, and will displease no one, will neither speak his word for Christ, nor do mischief to the devil and the world.” \*

c. But just as necessary as is the application of God's Word to the refutation of false doctrine, is likewise the application of the same *to the reproof of sins*, or the *epanorthotic* use of the Word of God. Of this Luther writes in his introduction to his Church Postils of the year 1543. “*The pastor or preacher, who does not reprove sins, must go with the sins of others to the devil, even although so far as his own sins are concerned, they are forgiven and he is a child of glory.*” Here we give only two general rules in reference to the reproofing of sins. The first rule we derive from Luke Osiander, “Concerning the right mode of preaching.” He writes: “In the entire presentation of the subject, care must be taken, lest the minds of the hearers be unnecessarily excited and estranged. For reproofs can be earnest, and still free from bitterness; unseasonable harshness in speech excites a harsh, morose, ill-disposed feeling. But a discreet and earnest address quickly conquers the hearts of hearers. For the hearer, who is still not incorrigible, perceives one thing, viz., that the servant of the Church is strict not because of personal feeling, but because of his office, and notices that he has in view nothing but the hearer's welfare. If it be still necessary to present something in a more severe form, *one should carefully write out in his sketch the words in reference to which the hearers are supposed to be sensitive, that they may thereby be weighed, before they are delivered, and in addition that no one may misrepresent them either by adding thereto, or taking therefrom.* For the servant of

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\* Walch's Edition, xvii : 1477.

the Church can accordingly be positively certain that neither more, nor less, and no other words have passed from his lips."

Another general rule concerning the reproof of sin, Luther gives in the following words of a letter to Hausman in Zwickau, in the year 1527: "I have been told how one of your preachers has begun to act unbecomingly in the pulpit, and has without regard to order made a personal attack upon the Council, and that with this the people were pleased. And, thus, the spirit is always shining forth therein, by which they seek their own honor and the advantage of their sect. Wherefore, it is my friendly prayer that you, in connection with the Council, keep watch upon the same, so as not to cause us once again to fall into sleep and inactivity. By God's grace, you know very well that such reproofing of persons belongs nowhere else than to the assembly of Christians. Now if you have not appointed an assembly, we hope that one will be called together by the Visitation; and if such assembly were appointed, even then such rebuking would not be right, because St. Paul says: 'Rebuke not an elder, but entreat him as a father;' and Christ, Matt. 18, desires him to be especially entreated.' *The spirit which disregards this order, purposes nothing good.* But in the public assembly, (the congregation into which all, without any distinction, are admitted), where Christians and unbelievers stand and listen side by side, as occurs in the church, the reproof should be given only in general, and against all sorts of unbelief and immorality, and should designate no one in particular. For the sermon is general, and should also remain general, and no one should be put to shame, and be made blush in the presence of another, until they have separated, and they come into the assembly [of Christians], where in a regular way admonition and entreaty and reproof are spoken. But if he still have the desire to reprove publicly, let him first pay attention to those, who have first publicly attacked him, as I do with the Papist and fanatics. Besides he must restrain himself, and neither cast any aspersion upon persons, nor manifest disdain for them. For such reproof improves no one, amuses the

vulgar and [only] satisfies the desire of the reprovcr.” In another connection, Luther writes on the same subject: \* “There are many anxious and *passionate preachers*, who when they burn with passion, and go rashly to work, forget, that it is one thing to plant and water; and quite another to give the increase, 1 Cor. 3 : 6, 7. But as soon as they have said a thing, they want it to be done immediately. They wish to be heard not so much because it is the Word of God that they proclaim, as that it is *they* who are its preachers, desiring that the instrument be praised, more than the sound which it gives forth. There are some of these who, by means of premeditated and carefully prepared words, determine to attack this one or that one, and convert him at once; but then, from God’s wonderful counsel, it happens that they accomplish nothing that they had thought. For the spirit of the man naturally perceives that the word has been artfully prepared against him, and that it is besmeared with human filth, as Ezekiel 4 : 12 says, *i. e.*, is stained with disgraceful human passion; therefore he becomes disgusted with it, and is irritated rather than converted. But he is more affected when he perceives no art employed by the preacher, but hears him preach the Word of God freely and honestly. For he wishes that the Word be presented in public freely and purely, and should touch upon those things, of which the preacher himself is ignorant, of which we read many examples. Therefore, it is our part only to shape our utterance in accordance with the Word; it is God’s part to carry it to perfection, and give the increase. \* \* \* Therefore, we should lay aside the foolish confidence of being able to co-operate to some extent through the Word in the hearers, but we should rather give ourselves diligently to prayer, that without us God alone may make his Word powerful and active in the hearers, which Word he speaks in and through the preachers and teachers.”

d. Although it is the greatest defect of a sermon, that it should not contain above all things the application of God’s

\* On Ps. 8 : 3, of year 1512, Walch IV; 762-69. [Erlangen Edition (Latin) XV : 2089.]

Word *for doctrine*, yet the same is also deficient in a matter that is not secondary but in one that is essential, when God's Word is not also employed *paedeutically*, for "*instruction in righteousness*," or for such education as is accomplished through admonition. For as they still to a great degree carry about in themselves the flesh, most Christians are so constituted that even the richest and most excellent doctrinal sermons are spent upon them without leaving any traces, if the one preaching do not continually unite with doctrine admonition, and not only point out the right way, but also seek in the most persuasive manner to induce to its adoption. But, on the other hand, all true Christians are so constituted that by an urgent admonition, everything, so to speak, can be effected with them. The reason that so many preachers effect so little with their Christian hearers, is because when they wish to stimulate them to good works, or to dissuade them from unrighteous ways, instead of admonishing, they demand, order, threaten and rebuke. They have no idea of what mighty weapons they possess, and do not use them. Sincere Christians, even although afflicted with many faults, still desire not to transgress God's Word; they earnestly desire to live for Him, who died for them; yea, they desire no longer to serve sin and the world and the devil, but rather that they may be entirely renewed after the image of their God; if, therefore, in the preacher admonishing them, they hear the voice of their gracious God, they will not and cannot resist it. Upon this also our Luther can speak. He writes on the Epistle for the Ninth Sunday after Trinity: "But this is an admonition to Christians, that through goods works and a new life they should produce also the consequences of faith. For although, through Baptism, they have the forgiveness of sins, yet the old Adam who always excites by means of wicked inclinations and lusts to both worldly and spiritual crimes, still adheres to their flesh in such a manner that where they do not resist and control him, they will lose again the faith and forgiveness of sins which they have received, and will become still worse than they were before; if they begin to despise and persecute God's Word, they will be reprov'd thereby; yea,

even although they gladly hear and highly esteem it, and intend to live according to it, they still need daily admonition and incentives. So very strong and tenacious is the old hide of the sinful flesh, and the devil is so mighty and cunning, where he has gained a little room! Where he can insert a claw, there he afterward enters with his whole body, until he has plunged the man back again into his former condemnable state of unbelief, contempt of God and disobedience. Therefore, the office of preaching is needful in the Church not alone for the *ignorant*, who should be *taught*, such as the simple, indiscreet people, and young persons, but also to arouse and admonish those *who know well* how they should believe and live, that they should daily be on their guard, and not become idle or dull and weary in the contest, which they must have upon earth with the devil, their own flesh and all crimes. Therefore St. Paul urges it so diligently upon his Christians, that it almost seems as though he overdid the matter in always inculcating it so earnestly upon them, as though they were so devoid of understanding as not themselves to know it, or so negligent or forgetful that they would not attend to it voluntarily and without a reminder. But he knows that although Christians have begun to believe, and are in a condition in which the fruit of faith should appear; yet this is not accomplished so quickly, that one can here say and think: 'Yes, it is sufficient that the doctrine has been given, for where the Spirit and faith are, there good works will spontaneously follow.' For although the Spirit is there, and as Christ says, is willing and also works in those who believe, yet, on the other hand, the flesh is also there, which is weak and sluggish, and besides the devil does not rest in his endeavors, by means of temptation and allurements, to bring this weak flesh to a fall. Therefore, the people must not be allowed to go, as though they had no need to be admonished and stimulated by God's Word to a holy life. No, you dare not here be negligent and slothful; for the flesh is already entirely too slothful in obeying the Spirit; yea, it is entirely too strong in resisting the same, as St. Paul elsewhere says, Gal. 5; 17. 'The flesh lusteth against the spirit,

etc., 'so that ye cannot do the things that ye would.' Therefore, God must here act as a good, industrious householder or administrator, when he has sluggish servants or indolent stewards (who at the same time are not wicked or unfaithful); he must not think that he has accomplished anything when he has once or twice commanded them as to what they should do, if he do not himself alway press upon their backs and urge them on. So too we have not yet reached such a condition as that in which our flesh and blood bound forth with pure joy to the bringing forth of good works and the rendering of such obedience towards God, as the spirit desires and faith indicates; but even, though he is uniformly urging them on and beating, still believers can scarcely bring them forth. Considering what then would happen, if all such admonition and incitement should be omitted, and persons should depart and think, as many Christians do, 'Yes, I know very well what I should do, I have heard it for so many years, and even taught it to others,' etc., I think, that if sermons and admonitions would cease for but one year, we would be worse than any heathen are."

Moreover, what form the admonition, which can be directed only to Christians, should assume, Paul shows when in Rom. 12 : 1, he writes, "*I beseech you, brethern, by the mercies of God,*" concerning which Luther remarks as follows:\* "*He does not write, I command you; for he is preaching to those who are already Christians and through faith are pious in the new man, and who are not to be constrained by commandments, but are to be admonished to do willingly what is to be done with the sinful old man. For he who does not act willingly, alone from friendly admonition, is no Christian; and he, who, by ordinances, attempts to constrain the unwilling, is no Christian preacher or pastor, but a worldly gaoler. One who urges the Law, presses with threats and reproofs; but a preacher of grace persuades and charms by exhibiting God's goodness and mercy; for he desires no unwilling works and displeasing service; he wishes the service of God to be joyful and cheer-*

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\*Erlangen Edition VIII; 5seq.

ful. He who does not allow himself, by such sweet lovely words concerning God's mercy so plenteously presented and given to us in Christ, to be charmed and persuaded to act with pleasure and love for God's honor and his neighbor's good, is nothing, and to him everything is lost. How will laws and threats affect and cheer him, whom such fire of heavenly love does not soften? It is not man's mercy, but God's, which has been given us, and which St. Paul desires us to consider, that we may be charmed and moved thereby."\*

e. When the Apostle, Rom. 15; 4, writes: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope," he shows that as the use of the Word of God for doctrine must be the foundation, so also the use of the same for comfort and hope must be the constant end of every sermon. That the true Christian is in undisturbed blissful repose, and in joy resembling that of a drunken man, is entirely untrue; and yet this is (O how sad) too frequently declared in the sermons of inexperienced or fanatical preachers. On the contrary, every true Christian must through many inner and outer troubles enter the Kingdom of God. He finds himself more frequently in a disconsolate condition, than in one of cheerful certainty. A servant of Christ and a shepherd of his sheep discharges his office, therefore, in a very unbecoming manner, when a Christian hastening to church with a wounded and saddened heart does not find there the comfort which he so much needs and for which he so greatly longs. Sermons destitute of all comfort for those who are under the cross, are not evangelical sermons. They must contain consolation not only for anguish concerning sin, but also for all kinds of sorrow in this life. A preacher must not imagine that every true Christian is so spiritual, so heavenly-minded and strong, that he is insensible to earthly distress, and needs concerning it no especial consolation. On the other hand, a preacher should have a father's, yea, a mother's heart

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\* Erlangen Edition VIII; 5.

for his hearers (1 Cor. 4 : 15, 1 Thess. 2 : 7. Compare Is. 66 : 13), and hence he must estimate the causes of all kinds of sorrows and troubles not from what they are *per se*, but as they befall weak Christians, or those who at times are weak. He must consider that to the Christian nothing is more dangerous than worldly grief and sorrow, and that Satan is accordingly constantly endeavoring to undo and overwhelm Christians; that, against this, consolation is the chief means to encourage the Christian to a zealous course in sanctification in all good works; as Daniel says: "I will run the way of thy commandments when thou shalt enlarge my heart," Ps. 119 : 32. A preacher of the Gospel must not be deterred from administering rich consolation, by the fact that he sees in Christians so many imperfections. These imperfections he does not heal by the constraint of the Law, but above all by true Gospel consolation; although, on the other hand, he dare not omit the presentation of the demands and threats of the Law. We should only consider how Christ dealt with his imperfect disciples, and how the prophets and apostles dealt with their imperfect but sincere hearers. At times indeed they attack them severely, yet that which prevails in their sermons, is this friendly persuasion and consolation. The entire Gospel is nothing but a joyful message, in all its parts a great sermon of consolation. Hence in the Formula of Concord, the canon is laid down: "Wherefore if any one inculcate this doctrine concerning the gracious election of God in such a manner that distressed Christians cannot console themselves by it, but are rather led to despair, or that the impenitent are encouraged in their wickedness, it is undoubtedly certain and true that such a doctrine is set forth not according to the Word and will of God, but according to mere human reason, and the suggestion of the devil. 'For,' as the apostle testifies, 'whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope;' and where such consolation and hope are weakened or removed through Scripture, it is certain that this has been understood and explained contrary to the will and meaning of the Holy

Ghost.” (Art. XI, Sol. Dec.). There is indeed no passage of Scripture, from which a true preacher of the Gospel cannot derive rich consolation for believing Christians. Of this we find a real master-piece in the Formula of Concord. In the article, Of the Free Will, the passage Phil. 2 : 13, “It is God which worketh in you, both to will and to do,” etc., is cited in proof of the fact that man; by nature and from his own powers, has no free will for good works before God, and then it is added: “This most delightful passage of Scripture is very comforting to all pious souls that feel in their minds even a little spark and desire of divine grace and eternal salvation. For they are certain that God himself enkindled in their breasts this beginning of true piety, just as a little flame, and that in their great weakness, he will strengthen and help them, to persevere in true faith unto the end,” (Art. II, Sol. Dec.). The writings of Luther and Jerome Weller are full of such master-pieces, from which a preacher can learn how to speak a word in season to him that is weary, although these men learned this from the Lord Jesus himself, and from the apostles and prophets, and in their own experience; for without personal experience of consolation in all inner and outer necessities, it is impossible to be a true preacher of consolation (2 Cor. 1 : 3-7), and to fulfill the express command of God : “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned.” Is. 40 : 1, 2.

The *third requisite* of a sermon is, that it should proclaim to the hearers, *the whole counsel of God*, concerning their salvation. This is derived especially from the earnest divine warning to preachers, Deut. 12 : 32 : “Thou shalt not add thereto, nor diminish from it,” and likewise from the passage that “*all Scripture*” is not only given by God, but is also “useful for doctrine,” etc., 2 Tim. 3 : 16. Compare Matt. 4 : 5 ; Rom. 15 : 4. We see this also in the example of the holy apostle Paul, who proved that he was “pure from the blood of all men,” alone from the fact that he had “not

shunned to declare all the counsel of God," and "that is profitable," testifying both "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 26, 27, 20, 21.

Hence it is, in the first place an essential fault, when, a preacher, while presenting, *only* such doctrines as are Scriptural, yet does not present to his hearers *all* the Scriptural doctrines which have been revealed for their salvation, or when, while mentioning all by degrees, he yet does not thoroughly present many of the same with any completeness in their connection with the entire system of doctrine, or according to their importance to faith and life. As a preacher is not a lord either over his hearers, or over the Word, but is only a steward of the mysteries of God, and a servant of the Word (2 Cor. 1 : 24 ; 1 Cor. 4 : 1 ; Luke 1 : 2), every concealment of a doctrine of the Holy Scriptures, is an inexcusable robbery committed upon his hearers. It is, therefore, advisable that the minister at the beginning of every church-year should make a plan to so employ the pericopes of the Sundays and Festival days, that with the addition of other opportunities for the treatment of certain important truths, *during the course of a year, if possible, every fundamental article may have its place.* If an attentive hearer have listened to a preacher for perhaps an entire year already, without hearing an explanation of important subjects pertaining to Christian faith and life, this is a matter of no light reproach to the preacher. If a preacher for example has never given solid instruction concerning love to one's neighbor, Christian freedom, adiaphora, fraternal rebuke, excommunication and church discipline, the rights of the congregation and of the ministry, the Last Things, the duties of citizens to magistrates, of children to their parents, of servants and pupils to their masters, of wives to their husbands and *vice versa*, concerning the obligation of a marriage engagement, concerning marriage, the degrees of relationship hindering marriage, the necessity of the consent of parents, the education of children in the family and the school, concerning morning and evening prayer, and prayer at meals, family worship, usury, the

inspiration of the Holy Scriptures, the Church and the sects, the nature, use and benefits of the Sacraments, concerning temptations, the sin against the Holy Ghost, predestination, Christian perfection, etc., it may happen through the preacher's guilt that many of his hearers may fall, from ignorance, into the most dangerous errors, and that he may not be able to boast with Paul that he is pure from the blood of all men.

Another fault to be noticed here, is when a preacher urges indeed with all diligence the necessity of believing, and yet does not at the same time show *how such faith is to be attained*. This fault, which alas is still exceedingly frequent, was noticed already in the instructions given those making the visitation in the year 1528. "Now among others we find especially this fault concerning doctrine, that although some preach *about faith*, that we should thereby be justified, yet they do not sufficiently show *how one should come to this faith*, and almost all omit a part of Christian doctrine, without which no man can understand what faith is or means. For Christ says Luke 3 : 8 ; 24 : 27, that *repentance and forgiveness of sins* should be preached in his name. But many speak only of the forgiveness of sins, and say nothing or very little of *repentance* ; if, nevertheless, without repentance there is no forgiveness of sins, the forgiveness of sins cannot be understood without repentance. And if the forgiveness of sins is preached without repentance, the consequence is that the people will fancy that they have already obtained the forgiveness of sins, and will thus become presumptuous and fearless. *This then is a greater error and sin than all the errors that have existed before his time*, and indeed we must take care, as Christ says, Matt. 12 : 45 ; Luke 11 : 26, lest the last [state] be worst than the first. Therefore, we must instruct and admonish the pastors to preach the Gospel, as they are in duty bound, and not one part rather than the other. For God says, Deut. 4 : 2, that we should not add to his Word, nor diminish therefrom. The preachers of to-day inveigh against the pope for making many additions to Scripture, all of which alas is only too true ; but if they do not preach repentance, they likewise take away a great part of Holy

Scripture, and yet preach about the eating of meat and such like minor points. Although, at the right time, because of tyranny, they should also not forbear to defend Christian freedom; yet what else is this than as Christ says, Matt. 23 : 24, to strain at gnats and swallow camels? Therefore we should admonish them to be diligent and frequently to exhort the people to repentance, and to mourn over their sins, and to be terrified before God's judgment; and that they also should not neglect this great and necessary part, viz. that of repentance, for both John and Christ reprov'd the Pharisees more severely than ordinary sinners. The preacher should reprove men in general of grave sins, but where there is false holiness, he should admonish, with all the greater severity, to repentance."

A third fault belonging here is when a preacher constantly preaches of repentance and faith, but not of the *necessity of good works*, and of Sanctification, or does not give any solid instruction concerning good works, Christian virtues, and Sanctification. A calm, clear, detailed description of a true Christian life and conduct effects more than a constantly merely earnest and admonitory assurance of its necessity. Of this Luther writes: \* "My Antinomians preach very finely, and (as I cannot think otherwise) with true earnestness, concerning the grace of Christ, the forgiveness of sins, and what more is to be said in the article of Redemption. But the consequence of this they flee from, as from the devil, viz., that they should tell the people of the third article, of Sanctification, *i. e.* of the new life in Christ. For they imagine that one should not alarm the people, or trouble them; but should preach always in a consolatory manner concerning grace and the forgiveness of sins in Christ, and should by all means avoid such words as these: 'If you give ear to this you will be a Christian, and notwithstanding may remain an adulterer, a whoremonger, a perfect beast, proud, avaricious, a usurer, envious, revengeful, malicious, etc.'; but they say: 'If you give ear to this, even though you are an adulterer, a

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\* Walch XVI : 2741 sq.

fornicator, a miser, or otherwise a sinner, if you only believe, you are saved, you need fear nothing for yourself from the Law, Christ has fulfilled all.' Tell me, is not this rather granting the premise and denying the conclusion derived from it? Yes, it means to remove Christ from the same, and to make of him altogether nothing, even though he be most highly exalted in the preaching. And it is all a vain yea and nay concerning matters which are in fact the same. For there is not and never has been a Christ who has died for such sinners, as do not, after the forgiveness of sins, forsake sins and lead a new life. Therefore they preach Christ finely according to Nestorian or Eutychian dialectics, that Christ is and yet that he is not, and they are indeed excellent Easter preachers, but miserable Pentecostal preachers. For they do not preach of Sanctification and the quickening of the Holy Ghost, but alone of Christ's redemption; and yet Christ (whom they highly extol, just as they should,) is Christ for this reason, or has obtained redemption from sin and death, in order that the Holy Ghost may from the old Adam make us new men, that we should begin here on earth to become dead to sins and alive to righteousness and continually progress in this death to sin, and life to righteousness, as St. Paul teaches, Rom. 6 : 2, sqq., and in the world to come should entirely attain it. For Christ has merited for us not only grace, but also the gift of the Holy Ghost, that we should have not only the forgiveness of sins but also a cessation from sins, John 1 : 16, 17. He who now does not refrain from sins, but remains in his former wicked ways, must have another christ, viz., that of the Antinomians. The true Christ is not there, and if all the angels would cry out Christ, Christ, it is vain,—and with their new christ, they must be condemned." If moreover one wishes to learn how to describe clearly a true Christian life, according to its inner ground and its manifestation, he has, after the Holy Scriptures themselves a glorious model, in the Epistle portion of Luther's Church Postils.

If the above is contrary to the duty of the preacher to de-

clare to his hearers all the counsel of God, he is still more inexcusable and commits a greater fault against his duty to his hearers, when he preaches more Law than Gospel, does not allow the Gospel to prevail in his sermons, or fails to make the comforting doctrine of the Justification of a poor sinner out of grace through faith in Jesus Christ without the deeds of the Law, the golden thread running through all his sermons. Every Christian preacher should be able to say with the Apostle Paul: "God also hath made us able *ministers of the New Testament; not of the letter, but of the Spirit,*" 2 Cor. 3 : 6. He should do the work of an *evangelist*, 2 Tim. 4 : 5, and should make it his chief concern to bear witness of Christ, John 15 : 27. He who either as a rule moralizes, or, because he himself has not yet experienced the power of the Gospel, and stands himself as a servant under the Law, has no courage to pour forth to his hearers the Gospel in its full richness, and its superabundant depth of consolation; he who, on the contrary, dreads lest thereby he may make souls confident and lead them to Hell, and who therefore is constantly modifying the Gospel by conditioning clauses, so that the poor sinner does not venture with any courage to apprehend it; who, as often as he speaks of faith constantly has in readiness various warnings concerning self-deception and premature faith, but does not think of afterwards preaching faith into the heart—such a preacher often means well, in thus warning the most confident concerning the mutilation of the Word of God, and the neglect of souls, yet he himself more than all others mutilates the Word of God, and makes himself guilty of the most inexcusable neglect of precious souls bought by Christ. He who distributes only sparingly the consolation of the Gospel, and allows the Law to prevail, that thereby he may promote especially a living faith, and a true Christian life, far from attaining his purpose, on the contrary only hinders it all the more. A true Christian preacher should rather be able to say with Luther: "*In my heart (and sermons) this one article prevails and shall prevail, namely faith in my dear Lord Jesus Christ; and this is the only*

*beginning, middle and end of all my spiritual and divine thoughts as often as I have them day and night."* \*

Finally, in order that a preacher may proclaim all the counsel of God to the salvation of his hearers, it is yet necessary that *every sermon* contain so much of the entire Order of Salvation, that a man, if he have heard only this one sermon, may thereby learn the way of life. Much as the interest of the hearers is destroyed, if a preacher always speaks in the very same words of the three members of the Order of Salvation, repentance, faith and sanctification, yet it is still needful that this order lie at the basis of every sermon; so that the discourse may be not entirely concerning any one part, without notice of the other necessary members of the Order of Salvation; in such a manner, however, that while the preacher always teaches "the same things" (Phil. 3 : 1), he may present these "same things" in a variety of forms. Whenever a preacher is called to account by one of his hearers, because in every sermon he presents his "favorite theme," as it is called, viz., the Order of Salvation, he should answer: "I always think that this sermon may be the last that either I will preach, or that one and another of my congregation may perhaps hear before his departure. Shall I then neglect the last opportunity to call sinners to repentance, and to direct them to Jesus Christ, in order that not one of the souls committed to me by God may in the future accuse me before his judgment-seat, and say: I was once, I was the last time in attendance on your preaching, with the silent question in my heart, 'What must I do to be saved,' but you did not answer this question for me?"

In no land on the earth is this rule more important than in this land of moving to and fro, where so many of its inhabitants lead a truly nomadic life. Under these circumstances, it very often happens that a preacher has among his hearers a soul that hears him only once, and then goes forth either into the wilderness, or into the labyrinth of the differ-

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\* Walch VIII : 1524.

ent sects. How important is it then that such souls, if God ever leads them into the church of an orthodox preacher, should hear there so much as is absolutely necessary to their salvation.

## OBSERVATION V.

The fourth requisite of a good sermon is that the same *be adapted to the special wants of the hearers.*

The holy Apostle indeed writes: "Preach the word; be instant *in season, out of season*; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine," 2 Tim. 4 : 2, 3. But it would be a very serious misunderstanding to conclude therefrom that a preacher would perform his duty, if he would consider neither time and opportunity, nor the circumstances of his individual hearers. On the contrary, by "in season, and out of season," the Apostle says only that a preacher, if he long for the salvation of souls and God's honor, will preach the Word of God and not conceal it, whenever and wherever it is the right time for it, whether it appear agreeable or disagreeable, convenient or inconvenient, seasonable or unseasonable to men. This is the explanation of Augustine, who writes: "Observe the right time; but if this cannot be done, act at an unseasonable time. And if any one who does not like to hear what is said against himself, always thinks that you are an unseasonable preacher, you must nevertheless know this, that for him it is the right time." Calov, who quotes this passage in his *Biblia Illustrata*, adds: "Spiritual prudence is, nevertheless, not to be neglected, which does not despise the diversity of hearers and times, but constantly attends to what is of advantage and profit to the hearers, Luke 12 : 42. For a word in season is excellent, Prov. 15 : 23, not as being in season according to the carnal judgment of the hearers, but according to the spiritual judgment of the pastors."

Even though a preacher always proclaim the Word of God with all purity, and apply the same for doctrine, for reproof, for correction, for consolation and instruction in righteousness,

he still cannot wash his hands in innocency, if he do not adapt the same to the individual circumstances of his congregation. God has established the personal public office of the ministry just for this purpose, that the Word of God might be applied in accordance with the different circumstances of men. The description of the particular condition, and of the especial wants of the congregation arising therefrom, which should be presented as the Word of God, is, therefore, one of the chief matters in the preparation of a pastor for preaching. The comparison of his text with what his own congregation especially needs, with the faults and imperfections from which it suffers and with the dangers impending it, must determine not only the choice of the theme, but also the entire mode of treatment. The Epistle of St. Paul to the Romans, and that to the Corinthians contain the same Word of God, yet in these two epistles how different is the choice of subjects, and the form of presentation according to the wants of those to whom each is addressed. Paul, the great Apostle to the Gentiles, everywhere proclaimed the same counsel of God for salvation, but how very differently he proceeded in the philosophical city of Athens (Acts 17 : 15—34) from his course in Jerusalem, how differently, on the one hand, before the people, and, on the other, before the Sanhedrim, (Acts 21—23). How foolish it is to have no respect in preaching to time, place and persons, Luther illustrates by a forcible example. In his table-talk we read: "That should be taught and preached, which is suitable and profitable according to the circumstances of time, place and persons. Not like the pastor who once preached that it was wrong and contrary to God's will for a mother to have a wet-nurse for her child; and who devoted the entire sermon to this, although he had in his charge only poor spinsters, persons to whom this admonition did not apply. As one also did, who in a hospital among old women said much of marriage, praised the same, and gave admonitions concerning it." \*

The first matter in the application of God's Word for doc-

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\* Erlangen Edition LIX : 266.

trine, viz., the *what?* and the *how?* must be decided according to the degree of knowledge of the congregation. If the same is as yet very ignorant, or greatly inexperienced in the Word of righteousness, milk must be given them and not strong food, they must be taught the first letters of the divine Word, and the foundation must be laid of repentance from dead works, of faith in God, of Baptism, etc., but to those who through habit have acquired the sense of the distinction between good and evil, strong food must be given for their growth, that they may always be progressing toward the perfect man in Christ Jesus, and they be no more "children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Heb. 5 : 11 ; 6 : 2. Cf. 1 Cor. 3 : 1, 2 ; Eph. 4 : 13, 14. Hence Luther writes in his introduction to the Epistle to the Romans: "*Every doctrine has its measure, time, and age,*" and in his answer to the question "Whether any one dying without faith could be saved," he comes to the doctrine of God's secret judgment, and adds: "Therefore it is my advice that you consider who treat of this subject, and with whom it is treated, and that you decide accordingly, whether to speak or to remain silent. If they are rationalistic, arrogant, wise people, avoid such questions as much as possible ; but if they are simple, thoughtful, devout men, experienced in faith, then one can consider with them no more profitable question than this. For while strong wine is, on the one hand, death to children, it is, on the other, a refreshment of the life of adults. Therefore, *one cannot treat of every kind of doctrine with every one.*"\* To present to a very ignorant congregation a subtle explanation of the communication of divine attributes, of election, etc., or to present to a congregation still very inexperienced an explicit description of great spiritual temptations, or to address a congregation to a great extent in bondage of conscience, or, on the other hand, a congregation inclined to freedom of the flesh, concerning Christian freedom in such a manner as it

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\* Walch's Edition, x : 2317.

can be correctly understood only by thoroughly grounded Christians—all this is a great perversion. Such congregations must be taught concerning faith and love, before all the elements of Christianity are presented. Concerning an evangelical minister in Oelsnitz in Vogtland, who, without first laying a foundation, addressed hearers still in bondage to the Papacy so disrespectfully concerning Romish auricular confession, that the hearers were thereby entirely led into error, Luther wrote: “The fault of this preacher was that he began too high, and cast away the old shoe before he had a new one, and that he tried to put the new wine into old bottles. That is not well. He should first have taught the people gently concerning faith and love. For this doctrine of abuses there would have been time enough a year afterward, when they first had well understood Christ. Why was it that he attacked the uninstructed people so suddenly? I preached at Wittenberg for three years before I became acquainted with the people, and would not for an hour have thought of doing this. Such ambitious persons cause us much sorrow. It is, on that account, my request that you say to the pastor at Oelsnitz, that he bid the preacher begin gently, and in the first place preach aright, or else withhold his fancy and be off; but especially that he do not allow confession with absolution to be forbidden and punished. I see indeed that it is a confused head that has seen the smoke, but does not know where the fire is, and has heard the ringing but cannot chime in with it.”

Although, however, in congregations, which contain a greater number of well-grounded, intelligent and experienced Christians, a preacher sometimes should “leave the principles of the doctrine of Christ, and go on to perfection” (Heb. 6 : 1), yet he should still not forget, that in his congregation there are also people who need milk, to whom above all he must, therefore, have regard. He has also especially to beware of aspiring after high things, or of presenting the divine truths in language that is high and unintelligible to the people. “Cursed and execrable are all preachers,” says Luther, “who in the church treat of high, difficult and subtle things,

present the same to the people and preach thereon, seek their own honor, and do a favor to one or two ambitious ones—Whenever I preach, I condescend to the lowest, I look not upon the masters and doctors, who are present to the number of forty, but to the crowd of young people, children, and domestics, who are there to the hundred or thousand: to these I preach, and to the same address myself as I am able. If the others do not wish to hear me, the door stands open. Therefore, my dear Bernard, be diligent in preaching and teaching *simply*, distinctly, clearly and purely. \* \* \* To introduce and pour forth in sermons Greek, Hebrew and Latin, is a matter of pure pride, which is not proper and does not belong to this place and time; but the result is that the poor, ignorant laity are astonished and praise it. Ah, they say, this is a very learned and well-read man; although they understand nothing that he says, and learn nothing from it. Such an ambitious man was Dr. Carlstadt. Such impertinent fellows and fault-finders are unreasonable and immature saints.”\* We cannot forbear adding a still more explicit testimony of Luther against preachers who soar too high. He writes in his introduction to his explanation of the prophet Zachariah (1527) as follows: “God, the Almighty Father, has at this time given us many excellent, learned men, who with great power explain the Holy Scriptures, both in the Old, and in the New Testament. May He, therefore, help us also, and give us grace, that we may learn to know the Scripture and give thanks for it Amen. Besides, there are every day more and more frivolous spirits, who know no end to their art, although as St. Paul says, they do not know *as* they should know. The same soar high, and land nowhere, just as though they had long since worn out under their shoes the common doctrines of faith, love and the cross. They fall upon figures, secret interpretations and allegories, and are so much delighted with their thoughts, that they immediately leap and dance about; as in former times, Origen and Jerome also did, who made the world full of allegories, and

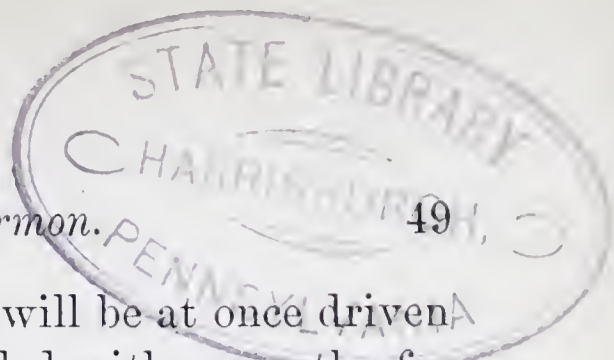
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\* Erlangen Edition, LIX : 272 sq.

yet presented very little of the ordinary useful doctrine, and thereby gave the blasphemer Porphyry just cause for reproaching the Christians, as though their doctrine were such absurd interpretation. Thus, even now many a one desires to be a new master of interpretation. One selects Daniel; another, the Apocalypse; and so each continues to choose either what is most difficult or has the greatest number of allegories. They wish to show their art, but do not at all think of what profit it may be to the poor, ordinary man, but only with what art and splendor they can teach it, and thus become highly learned doctors who need nothing of us. And when they have interpreted for a long time, and to a great extent they still have nothing certain upon which one can build. Now this matter that is so excellent to them could still be endured, if they would exercise it when alone or when with the learned, and afterwards would give the unlearned people their part, *i. e.*, the simple doctrine of faith in Christ. For I daily find that even now there are very few preachers who really understand and teach the poor people the Lord's Prayer, the Creed and the Ten Commandments. While they soar aloft in Daniel, Hosea, the Apocalypse, and difficult books of like character, the people with great wonder go there to listen and gape at such wonderful jugglers. When the year is round, they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments; which still are the chief parts, forming the old, true Christian Catechism or general instruction for Christians. I do not know how these differ much from those who in former times preached of Aristotle and spiritual law. To this class, belong also at present some fanatics who boast great art and spirit in treating the old histories of the Bible. They undertake to present the tabernacle of Moses and the priests' garments, etc. Still back of this they say that there is image and truth (*imago et veritas*), and one cannot tell how many a great, high and excellent thing; by this they affect nothing more than to cause the over-curious people to open their mouths, just as though it were a matter of no importance that a revelation has been made to us, of how we have been redeemed through Christ, and are

saved from sins and from death ; that we know how to bear the cross and persecution, etc. I myself have had with me (and I say this in truth) ten such high prophets, who always wished to teach me and the Holy Spirit such high things ; and when I then would not receive this, but determined to remain by the plain, simple crucified Christ, they became enraged, went off, and originated factions. Therefore, I beseech and, with all Christian fidelity, warn every one, both teachers and scholars, first, that they should not despise the ability to explain Scripture, and to treat well and teach from the difficult books (for Paul says we should not despise prophesying, or quench the Spirit), but that they should do it in such a place and to such persons, for whom it is profitable and necessary, as Paul teaches the Colossians, that their speech should be profitable, where there is need. But do not place in esteem the interpreters who exercise all their art in allegories, and who of course do not seek much profit, but, as I apprehend, great glory. For without such art one can indeed be a Christian, or be saved ; because it signifies nothing, or very seldom anything, certain. *But the best and most profitable teachers, and those who are to be regarded as models are those who can inculcate well the Catechism, i. e., the Lord's Prayer, the Ten Commandments, and the Creed ; these are rare birds.* For great glory or fame cannot be sought by such labor, but it nevertheless has the greatest profit, and is highly necessary, because the Catechism comprehends in a short space the entire Scriptures, and *there is no Gospel in which one cannot teach from it if he only will*, and from which the common people will not be willing to learn. Such topics as the Lord's Prayer, the Ten Commandments and the Creed, must also be dwelt upon in all the gospels and sermons, as they cannot be taught too frequently, or even sufficiently."

Secondly, in *reproving*, or the refutation of false doctrine, the preacher must with great care take into consideration the special wants of the congregation to which he preaches. To already contend much, in a polemical manner, against many *false* doctrines can result only disastrously. Such a congregation will either turn with aversion from the preacher



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as an uncharitable wrangler, and thus will be at once driven away from the true doctrine, and be filled with sympathy for the false; or it will become thoroughly fanatic, and will be filled with an unreasonable zeal against the sects, and will make its Christianity and Lutheranism consist in zeal for orthodoxy, and for the usages of the orthodox Church, instead of, in true, living faith. A remarkable memorial of pastoral wisdom and prudence in this respect are the sermons preached by Luther after his return from the Wartburg to Wittenberg, where Carlstadt by his senseless polemics had thrown everything into the greatest confusion, and thereby filled some with want of confidence in the work of the Reformation that had been so gloriously begun, and had inflamed others to iconoclastic radicalism. Therefore, in reference to the elenchical part of preaching, the preacher has only to reflect that it is not his office to take the field in his sermons, against all imaginable errorists and heretics, but only to have respect to, and to warn and contend against such, as have already found an entrance into his congregation, or with the intrusion of which it is threatened. An unnecessary and inconsiderate publication of an erroneous doctrine, either imagined or long since buried, or by which the particular congregation is not troubled, may readily have an entirely different effect from the one sought for, namely only to bring the same to the head and heart of hearers, according to the old proverb: "To discuss heresy before an inexperienced people, is to sow the same." When the preacher Aureus had very severely attacked the Romish ceremonies, in one of the congregations still young in knowledge, Luther wrote to him in 1526: "I have heard that you have been preaching the Word with some severity, and I have been urged to admonish you concerning it. If you then will bear with me, I entreat you, *teach first what is of most importance, i. e. inculcate faith and love.* For if they do not take root, why will we torment ourselves with strange ceremonies, from which there is no result except that, without fruit, yea, with damage to God's honor and his Word, we excite the minds of the fool-

ish people, inconstant as they are from inconsiderateness and curiosity. \* \* Do not despise those of whom you do not know what sort of people they may be, but in a friendly and humble manner persuade them. \* \* *That which has not first died, will not become alive again.*" \* It is also said in the Saxon Articles: "Eighthly, the pastors should also carefully take into consideration the circumstances of their people. Because, in the villages, the people generally are ignorant, and inexperienced in divine things, especially in religious controversies, they should take care lest by needless disputes because of doctrine or persons, the people be made only worse, and without necessity should not agitate these matters from the pulpit; for from this the simple people make all sorts of inferences, and, therefore, among them more is broken down and destroyed, than can be built up and improved. But they should simply present to them, through God's Word and their Christian Catechism, the *foundation of divine, pure doctrine*, and should faithfully warn them against the contrary doctrine. They should, likewise, always have the prudence and discretion, if necessity should require it, in case some should be captivated by false doctrine, or they should otherwise warn the people against impure doctrine, to show the groundlessness of the same by means of clear testimonies of Scripture, and as they conflict with the simplicity of the Christian Catechism to refute them calmly, and to be diligent, with the spirit of meekness, to restore the persons thus taken."

We remark, in addition that when a preacher thinks that he is compelled to present to his hearers the false doctrines of the errorists, and the arguments from which they seek to establish them, he should weigh well the question whether he is in a situation to present a *thorough* refutation of the same. He who does not in this way count the cost, may, by his superficial polemics, cause incalculable injury. "*Frigide,*" says Luther "*et pigre confutare, quid est aliud quam bis confirmare,*" *i. e.* What else is a cold and dull refutation but a double confirmation? †

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\* Walch XXI : 1007 sq.

† Jena Ed. v. : 375.

Thirdly, with respect to the special wants of his own congregation in reference to the application of God's Word for reproof and correction, or *for the reproof of sins and admonition*, the chief rule is, that the preacher should reprove all sins, but those *especially* which prevail above others in his congregation. Hence Luther writes in his introduction to his Small Catechism: "Insist in an especial manner on such commandments or other parts, as seem to be most of all misunderstood or neglected by your people. It will, for example, be necessary that you should enforce with the utmost earnestness, the Seventh Commandment, which treats of stealing, when you are teaching workmen, dealers, and even farmers and servants, inasmuch as many of these are guilty of various dishonest and thievish practices. So too it will be your duty to explain and apply the Fourth Commandment, with great diligence, when you are teaching children and uneducated adults, and to urge them to observe order, to be faithful, obedient and peaceable, as well as to adduce numerous instances mentioned in the Scriptures, which show that God punished such as were guilty in these things, and blessed the obedient. Here too let it be your great aim to urge magistrates and parents to rule wisely, and to educate their children, admonishing them at the same time that such duties are imposed on them, and showing them how grievously they sin if they neglect them. For in such a case, they overthrow and lay waste alike the Kingdom of God, and the kingdom of the world, acting as if they were the worst enemies both of God and of men. And show them very plainly the shocking evils of which they are the authors, when they refuse their aid in training up children to be pastors, preachers, writers, etc., and set forth that, on account of such things, God will inflict an awful punishment. It is, indeed, necessary to preach on these things; for parents and magistrates are guilty of sins in this respect which are so great that there are no terms in which they can be described. And truly Satan has a cruel design in fostering such evils. Finally; inasmuch as the people are now relieved from the

tyranny of the pope, they refuse to come to the Lord's Table, and treat it with contempt. On this point, also, it is very necessary that you should give them instructions, while, at the same time, you are to be guided by the following principles: That we are to compel no one to believe, or to receive the Lord's Supper; that we are not to establish any laws on this point, or appoint the time and place; but that we should so preach as to influence the people, without any law adopted by us to urge and, as it were, compel us who are pastors, to administer the Lord's Supper to them. \* \* \* But if you do not give such solemn admonitions, or, if you adopt odious compulsory laws, on the subject, it is your own fault if the people treat the Sacrament with contempt. Will they not necessarily be slothful, if you are silent, and sleep? Therefore consider the subject seriously, ye Pastors and Preachers! Our office has now assumed a very different character from that which it bore under the pope; it is now of a very grave nature, and is very salutary in its influence. It consequently subjects us to far greater burdens and labors, dangers and temptations, whilst it brings with it an inconsiderable reward, and very little gratitude in the world. But Christ himself shall be our reward, if we labor with fidelity." \*

So far Luther. The preacher must also remember that without respect to the special wants of his congregation, even the most zealous and earnest reproofs will be of little or no account. For instance, if in a congregation in which there is much knowledge, one should severely reprove sins, but perhaps such only as are of the grosser kind, and are not prevalent in the congregation, it is easy for him to make hypocrites instead of penitents. It is not unfrequently the case, that just those, for whom he cannot preach with sufficient severity are the very worst Christians, who desire the sharp reproof for others and not for themselves, and when they find themselves hit, complain of the preacher's "carnal zeal," and that

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[\* The translation of the above extract is from Dr. C. F. Schaeffer's translation of Luther's Small Catechism.]

he aimed the attack at them, and hence they become hostile to him. But, if a congregation, with respect to a great majority of its members, be still rude and ignorant, it would be wrong, for instance, to attack them concerning things, which they, with their unpractised consciences, have not yet learned to recognize as sins, such as dancing, etc., and, without respect to the degree of the people's knowledge, to inveigh against them as though these were their worst and most fearful sins, the renouncing of which was of first importance. Additional rules, concerning the reproof of sins in sermons, are: The reproof should not be given in such a way as to leave the impression that the reprover wished to domineer over the congregation, and as though he regarded himself a great saint highly exalted above the sinners. He should not employ abusive words, or uncharitable, ironical, sarcastic speeches, and should not reprove in such a way as to leave the impression, that he desired dishonorably to misuse the sermon, to which no one dare reply, for the purpose of wreaking his anger upon his opponents, and insulting them with impunity. A reproof should not be publicly administered on Sunday, concerning that which has been heard from scandal-mongers during the course of the preceding week. Whenever it is necessary to reprove with severity, the preacher must explain to his hearers how he is unfortunately compelled to use such severe language, and should entreat them not to allow themselves, on this account, to become angry with him, but to consider that he must do this, on the strength of God's command (Ez. 3 : 17, sqq.), and for the sake of their salvation, and should call the consciences of the hearers to witness, and make them the judges between him and themselves. Let him be, for God's sake, impartial (for as Luther writes: "There are virulent and dangerous preachers who take only one side, and inveigh against the nobility, to the pleasure of the rabble, and the delight of the peasants, as Münzer, Carlstadt and other fanatics, or, again, they inveigh against the populace alone, so as to act the hypocrite to the nobility, and flatter them, as our opponents; but the truth of the matter, is that both of these parties, the one

as well as the other, are whipping the same top, and preparing therefrom the same judgment. For the office of the ministry is neither that of a court-servant, nor that of a farmer's hired man; it is that of a servant of God, and his command takes precedence both of lord and servant")\*. He should remember that if he have only the appearance of being guilty of the sins (such as avarice, pride, the desire to be fashionable, irreconcilable enmity, intemperance) which he reproves, all his reproof will for the most part have no other effect than abuse would have, in accordance with the truth contained in the old verse: "*Turpe est doctori, si culpa redarguit ipsum, i. e.,* It is disgraceful to a teacher, if his own guilt convict him. Finally, if the congregation appear to be in a very desperate condition, he must be on his guard, lest he may fall into the habit of constantly reproving. Concerning this, old Theodore Schnepf writes: "Do not make a business of reproving. If this occur every day, so that they at last become accustomed to it, nothing is accomplished, and they say: 'The preacher can do nothing but chide and scold; if he continue in this style one need not care anything for it.'" †

As to what concerns the special wants of a congregation, with respect to the application of God's Word for *Comfort*, it is, in the first place, beyond all doubt that *under all circumstances*, the Gospel with its consolations must form the principal contents of every sermon; but, in the second place, it is just as certain that in those congregations in which there is a decided prevalence of that which is carnally-minded, self-confident, and uncultivated, or of self-righteousness and false holiness, the most earnest and severe preaching of the Law, clearly revealing man's ruin, and terrifying the conscience, must always precede and attend the sweet Gospel. As it is necessary on the one hand, to be especially diligent in leading a congregation composed mostly of terrified sinners to the green pastures of the Gospel, and to open to them all the sources of consolation in Christ, just so wrong and perilous to souls is it, on the other hand, according to the Moravian

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\* Erlangen Edition XXIX : 237.

† Hartmann, Pastoral, p. 608.

way, to be willing to use nothing but the Gospel, and the affecting representation of the suffering and bleeding Saviour, as a means whereby people who have not yet recognized their utter ruin, may be brought to repentance and faith. Luther is here again an excellent example. Although in all his sermons, even to his death, the sweet doctrine of the justification of a poor sinner through faith alone out of grace, clearly prevails, yet it is not to be denied that Luther's sermons, in the earlier period distribute the consolations of the Gospel more richly and more fully than in the later period. When Luther made his appearance, he met with a people, who ignorant as they were, nevertheless were still, for the most part, in legal fear of God, death, eternity, judgment and hell, because to them scarcely any Gospel, but the Law alone, had been preached, so that the Gospel itself was changed into a law, and the Saviour into a fearful judge, and in addition to the divine law, an intolerable burden of human laws was laid upon them. Hence at this time, Luther's sermons aimed above all things not at reproving and wounding, but at consoling and healing them. But when, at a later day, the Gospel had freed the people from the burden of the pope, and many now began to make the Gospel freedom a cloak for wickedness, we hear Luther, in his sermons, reprove and threaten much more frequently than before. When the Antinomians wished to excuse themselves by Luther's example of the earlier period, he himself attacked them with great earnestness, and showed how only a reference to the particular wants of his earlier and later hearers, had been the cause of the diversity in his methods of preaching at an earlier and later time. He writes: "Neither the Church, nor Christ, nor righteousness belongs to us, unless pernicious presumption be first overcome and put to death. Therefore the Antinomians, who defend themselves by our example, deserve the hatred of all; although the reason is manifest why, in the beginning, we thus taught concerning the grace of God. The pope, by his traditions, had miserably oppressed the poor consciences; he had removed all the true means, help and consolation, whereby the poor, desponding hearts might

be defended against despair; what else, therefore, were we to do, but to raise up again the oppressed and troubled hearts, and present to them true consolations? But we know that those who are satisfied, delicate and presumptuous, should be addressed in an entirely different manner. Then we were all cast out, and were sore afflicted. The water was spent in the bottle, *i. e.*, no consolation was at hand. We were lying ready to die, just like Ishmael under the tree. Therefore, we were in need of such teachers as would declare to us the grace of God, and would teach us how we might be revived, Yet the Antinomians wish that the doctrine of repentance should begin absolutely with grace. But I have not thus proceeded. For I knew that Ishmael was cast out and in despair, before he heard consolation from the angel. Therefore, I have followed this example, and have consoled none except those who were first contrite, and ready to despair; whom the Law had terrified, and Leviathan had oppressed and confounded.”\*

## OBSERVATION VI.

The fifth chief requisite of a sermon, is that the same should be *timely*.

We need scarcely make the remark that we do not mean by this to say that the preacher must always adjust the form and contents of his sermon to the prevailing spirit and taste of his time; and hence, that when sound doctrine is not popular, he should preach to the people, according as their ears itch, and should conceal the doctrines of the Word of God, regarding them as antiquated and peculiarly offensive, or should so modify them that they would no longer be an offence, to those proud of their virtues, and foolishness, to those proud of their reason. Far be this from us! Woe to the preacher who in this way serves the time! By timely sermons, we mean just the opposite. No period produces better men than another. In every period, men lie in that unregenerate, inexpressible, sinful ruin, from which they can

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\* Commentary on Gen. XXI : 15, 16, Walch I : 2143, sq

be rescued by nothing but the pure and entire Word of God. But, in every period, the general ruin manifests itself in a peculiar way. Every period has prejudices, errors, sins, vices, and dangers peculiarly prominent, and formed, so to say, *a la mode*. Every period has, therefore, also its especial wants. And for this reason, God has not only given us his written Word, as the source, canon, and guiding-star of all doctrine, but has also established a personal ministry, whereby this his Word, which contains the remedy adapted to all periods, may be applied to all such circumstances and relations of men. The office of the ministry should be the light of the world, to dispel all the darkness that enters, the salt, which checks the spread of the increasing spiritual corruption of the world, the dyke and wall which fixes the bounds of the entering stream of ruin. Hence he preaches in a manner suited to the times, who is not satisfied with the fact that his sermons contain only the pure word of God, but also makes therein an especial reference to the prejudices, errors, sins, vices and dangers, which are prevalent in his time, and with which he can presuppose that his hearers, as children of that time, must come into contact, and from which they must run the risk of contagion. He, therefore, who wishes always to preach the same sermons, which a distinguished servant of God, of a previous period, has preached to the inexpressible blessing of the times in which he lived, will not do what his office requires of him at the present time. The better a preacher of a preceding period has adapted his presentation of the Word of God to the times, the less will his sermons be suitable at the present day; for even although men, at the present day, are the same lost and condemned sinners that they have been for centuries, and that they always have been, yet our times suffer from certain peculiar spiritual diseases, which require corresponding treatment. There has never existed a preacher who adapted his sermons to the times as did Luther. The constant allusions to the pope, to monks and nuns, to self-chosen works, etc., may still leave the impression upon many that Luther has overdone the matter; yet it is

just this which affords the testimony, as to how careful Luther was, not only to preach the Word of God in its purity, but also thereby to labor against the corruption prevalent at his time. At the present day, a preacher follows Luther only when he learns from him to take, into especial consideration, *the present time*, just as Luther paid attention to the time in which he lived. In place of the pope, reason has now entered; in place of monkery, virtue, with its secret societies; in place of self-chosen works of fasting, self-mortification, the sale of indulgences, pilgrimages, the mass, etc., the works of humanism and of philanthropy, of temperance and abstinence; in place of erroneous faith,—unbelief, the derision of religion, rationalism, atheism, materialism; in place of human authority, and the deification of the so-called saints,—the exaltation of freedom and the deification of self and of genius. If we, therefore, wish to be Luther's true scholars, we must in our sermons, our writings, our newspapers continually, even *ad nauseam*, pay attention to the prevailing faults and dangers and spirit of the present times. We preachers are above all responsible for the undisturbed corruption of our times. Who will testify and labor against it, if we do not, we, who alone can thoroughly examine the same in the light of the Word of God, and alone victoriously struggle against the same with the almighty weapon of the Word of God? Therefore in this our age, we should lift up our voice like a trumpet against the errors and sins of our age, and not care even though our testimony should bring us no other return than the reproach, insult and persecution of the world, yea, even though it may seem as though, by our inconsiderate zeal against that which all the world at the present day regards as noble, as true progress, as an acquisition of civilization, we hinder only the extension of the Church, and as a consequence the salvation of souls. Woe to the preacher, who, on this account, will not mention the wounds and sores of the present time, but passes them by in silence! But a double woe upon the head of that preacher, who, with his perhaps good knowledge of the Word of God, has permitted himself to become infected by

the spirit and the progressive ideas of these dregs of all times, and commits spiritual adultery with the progressive men of the present day, and who, instead of opposing the same with the most earnest zeal, proclaims it as the beginning of the time of redemption from all "barbarism," as the dawn of perfect light and perfect freedom and equality!

It is true, that a mere handful of us preachers cannot prevent the deluge of wickedness of the last times. In accordance with the prophecies of Holy Scripture, it will cover and swallow up everything, until the Lord himself, by the brightness of his coming, will make an everlasting, terrible and yet joyful end to the wretchedness. But woe to us, if in the midst of the roaring storms and waves, we have not permitted God's voice of thunder to sound forth, "as a testimony" concerning God's enemies, and a call of salvation to all who will permit themselves to be saved! For if the salt have lost its savor, wherewith shall it be salted?

#### OBSERVATION VII.

The sixth and seventh chief requisites of a sermon, are that it be *well arranged* and *not too long*.

a) It is, indeed, true, as Spener somewhere writes, that those who care only for a correct form of the sermon are like persons who "exercise themselves only with the sewing of the shoe, and do not provide leather, and therefore must take paper." It is indeed true besides, that not the art, or the furniture of the preacher, but only the Word of God contained in his sermon has the power actually to build up the hearers upon Christ the rock of salvation. But as the entire doctrine revealed in God's Word for the salvation of men, and every particular part of the same, every topic and article of faith, form a whole that is arranged and connected with a magnificence that is wonderful, it is becoming that the preacher of God's Word should not divide the same in the way in which he would split dry wood, but that, so far as by God's grace he has the ability, he should present it in its wonderful order and living connection. If he do not this, his sermon is nothing but an unarranged, unconnected col-

lection and patch-work of divine truths; and while the precious Holy Ghost may apply this or that truth to the heart of one or another hearer, and thereby it may bring forth fruit, yet, so far as the preacher himself is concerned he has presented an obstacle before his hearers by which the sermon is hindered in attaining its saving result within them. While a lucid order requires a clear understanding of divine truth, arouses the attention, and assists the hearer in retaining that which has been presented to him, want of order in a sermon in like manner produces necessary error in the hearer, causes inattention, distraction of mind, and even vexation, and prevents the hearers from ever recalling that which has been heard. A sermon should not be a medley of divine thoughts, but just as it has a fixed end in view, whether above all to give correct instruction, or to awaken from the sleep of sin, or to impart consolation, peace and joy, it should discuss some chief truth in particular, to which everything that the sermon contains should refer, and to the description and inculcating of which everything should be subservient. But without a good natural arrangement of the entire material, as a whole as well as in its parts, this is impossible. It is, therefore, a matter of experience that sermons which contain a variety of subjects, and this poorly arranged, even though they comprise much that is excellent, make as a rule a much weaker impression than sermons that are without the same fulness, but which are well-arranged, and possess great *unity*. In short, God is a God of order who himself not only does everything in wise order, but also has so fashioned man's spirit that it has the desire which must be satisfied to know everything, according to a definite order, and, therefore, also to be taught in this manner.

b.) As to what pertains to the necessary *brevity* of the sermon, the following passages from Luther's Table-Talk may here find a place: "Some preachers torment their hearers with sermons entirely too long, so that hearing instead of being delightful, becomes tedious and wearisome. Although Doctor Pomeranus, always points to the passage, 'He that is of God, heareth God's words' (John 8 : 47), and regards it

an excuse for his long sermons, yet in all things moderation is good. It is the duty, or rather the characteristic of a good speaker, that he stops when persons desire the most to hear him, and imagine that he has just begun; on the other hand, it is a bad sign when he is listened to with weariness and unwillingness, and there is a great desire that he should cease and come to a conclusion. Therefore, where it is said of a preacher: 'I would like to have heard him still longer,' it is well; but when it is said: 'He was spinning it out, and could never stop', it is a bad sign."\*

#### OBSERVATION VIII.

There is yet one point with respect to preaching, that we dare not omit. There are many sermons, of which it cannot be said that they either contain false doctrine, or fail in any of the chief requisites of a sermon which we have enumerated, or that they lack a single one of the most important characteristics of a sermon. *But they do not touch the heart and conscience of the hearers.* They are, indeed, logical, but they have not been prepared and arranged in accordance with the principles of Biblical Psychology. Their arrows either fly over the heads of their hearers, or if they reach the hearers, they still do not hold them fast, but let them escape again, like fish caught in a net which is open at several places. They deeply affect, or awaken pleasure and agreeable feelings, or they excite beneficial questioning, or fill with astonishment, but they do not bring the hearers to a fixed decision. Yet how a sermon is to have such a result, nothing but heavenly wisdom can teach. This is beyond the sphere of Homiletics, and can be learned only by a *living* experience in the Christian religion, and is to be obtained at all times by *prayer*. Hence Melancthon, in his great humility said: "Preaching is no art, otherwise I too could have learned it." He who is not a Christian living in daily communion with God; he who has not himself experienced, and does not daily experience the malice, and serpent coils, and fathomless ruin of

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\* Erlangen Edition, LIX : 222, 242.

the human heart directed against him, as well as the work of the Holy Ghost in his own soul; or who does not pray, when he comes to his text that, by comparing the contents of the same with the condition of his hearers, he may select the proper subject; he who does not pray when he proceeds to the development of the subject; he who does not pray, when he ascends the pulpit: in short he, who does not every time beseech God for a good sermon, and from whom, therefore, the sermon does not come anointed with the spirit of prayer, cannot present a sermon such as is needed. It may be that after a sermon that has been prepared and delivered in this manner, no one will exclaim: That was an excellent sermon. On the contrary, hearts that are not hardened will leave the house of God in silence, will prefer to speak of it to no man, but will feel themselves constrained so much the more to speak with God concerning it. This effect so far from being without power, is the very best that it could have. Great tributes of praise are very frequently a suspicious sign. They end too often only in—— *nothing*.

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### ARTICLE III.

#### OUR FUTURE LIFE.

By Rev. P. FELTS, Johnstown, N. Y.

The beloved disciple in speaking of the future life of believers says: "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 1 John 3 : 2.

Man has an irrepressible desire of peering into the inscrutable future. Were it possible, the dark veil that conceals from mental vision our life-landscape would be lifted, that we might always know, while yet at a distance, what scenes in life's journey we were approaching. But as things now are, we are unable to make discoveries in advance of our footsteps. Neither the shady dell nor sunlit hilltop can be seen from afar. Not until entering the shadows of the one, or

bathing in the sunshine of the other, do we comprehend whither the unseen hand leads. All beyond the present is darkness, unless He with whom present, past, and future are the same, commands, "Let there be light." "No man in heaven, nor in earth, nor under the earth was able to open" the seven-sealed book, which St. John "saw in the right-hand of Him that sat upon the throne." It remained for "the Lion of the tribe of Judah" to break its seals and permit the weeping exile to read its contents.

Our ignorance of "what shall be on the morrow," both as to transpiring events and personal experience, is as palpable as our own existence. Even the lives of those who have preceded us are no prophecies of what ours shall be, as "no two lives are marked by the same vicissitudes, or checkered by the same light and shades, or joy and sorrow." All knowledge, therefore, of things lying in the distant future, whether they respect ourselves or others, must come from Him with whom "one day is as a thousand years and a thousand years as one day." Hence in considering the subject of a future life, we are sensible of our entire dependence, for any certain knowledge concerning it, upon Divine Revelation. We will, therefore, follow the teachings of God, instead of pursuing the speculations of the philosopher.

From the depths of anxious souls, down through the ages, there has been a ceaseless echo of the query; "If a man die shall he live again?" Job. 14 : 14. This is the problem that Socrates and Plato spent a life-time in vain attempts to solve. It is also a question that lies very near the human heart. Are the "few fleeting years that pass between the first wail of infancy and the last agony of worn-out expiring nature," the whole of the life of man? Do we lay in the open grave the object around which the silken chords of affection are entwined, when we commit dust to dust, earth to earth, ashes to ashes?"

The views entertained by us upon this subject will have a powerful influence in moulding our character and promoting our happiness or unrest. Convince me that the grave is the Ultima Thule of human life, and what incentive have I to

virtue “the strength and beauty of the soul ;” what balm for my sore and bleeding heart, pierced with the arrows of affliction ; what hope when dying ? Terrible is the thought of annihilation—that those snatched from our hearts and embrace by death’s ruthless hand have no longer a conscious being ; that if they exist at all, it is only, like the great Buddha, in their works, or enshrined in our memories. From such a doctrine the soul shrinks appalled. Life is sweet. We love it. All important is it then for us to possess a sure hope and an abiding faith in our immortality. For unless we have such a hope and faith, there can be no true repose for the soul, any more than there can be rest to the pendulum of a running clock ; as there will be a constant vacillation between hope and fear, faith and unbelief. An uncertain hope is little better than no hope, and an unabiding faith than no faith.

Am I immortal or am I not ? Will I yet live when worms have destroyed this flesh ? Conscious and unconscious nature both suggest perhaps I will. “The loves, hopes, desires and aspirations of the one, and rocks, groves, streams, and harmonies of the other” lift up their voices to confirm my hope and intensify my faith in an eternal existence. But they do not satisfy my soul-yearnings for proof positive, and this is what I must have to calm my fears and give rest to my inquiring mind. And this is just what I obtain from Revelation, and nowhere else. Immortality glows from the sacred page with all the splendor of the unclouded sun. What Nature and Reason proclaim a probability, Revelation declares to be a certainty. This accounts for the marked contrast in the death-scenes of Socrates, the prince of Grecian philosophers, and Paul, the chiefest of Christian apostles. The former rested his hope and faith on what he had heard and seen while walking the long aisles of Nature, or standing amid her dim galleries, watching her shadows or listening to her whispers and echoes ; the faith and hope of the latter were built upon the revealed truth of God. The philosopher was uncertain whether death was “a profound sleep without dreams,” or “a migration to another place ;” the apostle had a full assurance that it was a departure for

“a better country, that is a heavenly,” where he should “ever be with the Lord.” Socrates died uttering the language of doubt: “If the things that are told us are true;” Paul died with the exultant words coming up from his rapturous soul and leaping from his glowing lips: “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing.” 2 Tim. 4: 6—8.

Death and the grave assumed different phases after the coming of Jesus Christ into our world, as He “abolished death, and brought life and immortality to light through the gospel,” 2 Tim. 1: 10. Death, long regarded as the “king of terrors,” was now deemed “a friend in disguise,” and the grave which had been looked upon as an eternal prison-house, now appeared as a robing-chamber, in which are put on the robes of a blessed immortality.

But the question may suggest itself to the minds of some, did mankind possess no certain knowledge of their immortality, previous to the introduction of Christianity? Were Abraham, and Moses, and David perplexed with the same doubts and fears that so greatly disturbed Socrates and Plato and Aristotle? Do the Hebrew Scriptures shed no light upon this mysterious subject, or is the light it sheds so feeble that mankind cannot see thereby to walk in the pathway of truth? Were we to believe some critics, the Old Testament teaches that man is nothing more than organized dirt—that he dies as the beast dieth, his spirit going “downward to the earth,” instead of, as Koheleth says, returning “to God who gave it.” Because man’s immortality is not dogmatically asserted in the Bible, as you find it in works on doctrinal theology, because it is taught rather by inference than positive asseveration, they gainsay that it anywhere teaches such a doctrine. They profess to find in it nothing better than a bald materialism. Very pertinently does a certain

author remark of such perverters of the truth: "Poor, feeble-minded, blind literalists! Would they have the inspired writers of the old Testament imitate children who, when drawing pictures on their slates, write under them, "This is a house," This is a horse?" Must God be under the necessity of saying again and again, "This being is immortal?" Did He not say, "Let us make man in our own image?" But can a mortal mass of matter, however curiously wrought, be in the image of the Eternal Spirit?"

As indicated in the above quotation, at the very beginning—in the first chapter of the Old Testament history, there is a recognition of man's immortality. Moses, writing with a pen of inspiration, in the narrative of his creation, tells us plainly that he is possessed of two elements, an earthly and a divine. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,"—נִשְׁמַת חַיִּים, the breath of lives—"and man became a living soul," Gen. 2 : 7. By the use of the plural word "lives," some have supposed, says Bush, that there is an intimation, "that man possesses the vegetative life of plants, the sensitive life of animals, and that higher rational life which distinguishes humanity." But whatever may have been the design of the Spirit in influencing Moses to employ such language, one thing is certain, that it is nowhere used concerning those creatures that merely exist or vegetate. Of the animal creation it is simply said; "God made the beasts of the earth after his kind, and cattle after their kind, and every thing that creepeth on the earth after his kind," Gen. 1 : 25. A being possessed of the Divine image, participating in the life that comes from God, must be removed from the sphere of the perishable.

In the death-records of the patriarchs there is a recognition of this same great truth, that man is more than dust, that in him is the germ of immortality. Take a single example—that of Abraham. "Then Abraham gave up the ghost, and died in a good old age, an old man and full of

years, and was gathered to his people," *לְאָבְרָהָם* to his people," *i. e.* his fathers. "And his sons Isaac and Ishmael buried him in the cave of Machpelah." Here are three distinct things referred to—his death, his gathering to his fathers, and his burial. His gathering to his fathers and burial can no more mean the same thing than his death and burial. He was buried where he died in Canaan, his ancestors in the land from whence he came, Ur of the Chaldees. Death's polished shaft that pierced the body and thus brought the earthly element to the ground from whence it was taken, did not, could not reach the soul, the divine element, but this swept through the gate to *לְאָבְרָהָם*, "the place of departed spirits," whither his fathers had gone.

Although the authors of the Old Testament do not dwell with minute detail upon the subject of a future life, yet upon almost every page of their writings the doctrine is taught by implication. Upon what other principle than that of man's immortality can we account for God's peculiar dealings with him in the early ages of the world? Is it probable that Jehovah would have manifested Himself to brutes? that He would have selected "a mere animal, Abraham, to be the head of a chosen herd of animals?" that he would have come down in awful majesty on Sinai, girding it with fire and rocking it with thunders, to enter into covenant with beasts that perish? Who, with a thoughtful and unprejudiced mind, can read either the history or the prophecies, the poetry or the prose of the Scriptures, without being impressed with the idea that they who wrote them were fully persuaded that there is a life to come? It requires no stretch of the imagination, only an exercise of judgment, to discern that the promises of God to the patriarchs had not their complete fulfillment in earthly good. They "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," Heb. 11 : 13. What inconsistency, yea more, what utter folly, what madness, was exhibited in the preferment of

Moses, choosing rather to suffer affliction with an enslaved people, than sit king upon the throne of Egypt, if in this life only he had hope! How meaningless many of the sublime passages of David and the prophets if from them be separated the idea of an eternal existence! Equally absurd would it be to affirm that the Bible teaches Atheism as to affirm that it teaches materialism. Even amid the twilight of Revelation the truth that man lives, although "the earthly house of this tabernacle" be dissolved, was apprehended with that precision that death was met without fear. Centuries before the coming of Christ, way back in what are called the dark ages, it was read in the annals of the sacred historian, and in the breathing thoughts of prophet bards and poet kings.

It must, however, be acknowledged that a superior illumination was shed upon this great truth by the gospel. Twilight may sufficiently reveal an object that it may be known to be a real substance, but the sunlight is required to bring out with distinctness its form and features. With the coming of Christ—"the Light of the world," the twilight disappeared, divine beams flooded the earth, and consequently spiritual truths, already known yet somewhat veiled in obscurity, were clearly revealed. By the example and teachings of Christ and His apostles a greater light was shed upon "life and immortality," the minds of the people were disabused of that materialism with which they had become filled through the influence of carnally minded teachers, and in this sense may it be said they were "brought to light through the gospel."

Christ continuously worked for results reaching down through an endless eternity. The seed he sowed in human hearts was of that nature that it could not bring forth a harvest to perfection in this short life of man. He performed His "mighty works" upon the bodies of men, that thereby might be opened avenues through which he could get into their hearts, and purify them, and prepare them for a blessed immortality. In the language of the author of "The Christ of History;" "Beside the graves of men, and at their festive boards, on all occasions, Christ proclaimed the soul! it is

real! it is great! it is accountable! it is immortal! The body shall die. The earth and the heavens shall pass away: but the soul endures forever in life or in perdition." He, therefore, intensified the faith of those who already believed in immortality; and thus restored the hand-writing on the nature of man, clearing away the dust that had for centuries been collecting upon it, that those who disbelieved it now saw the error of their unbelief. By Him the problem of a future life was demonstrated with mathematical exactness. Would you see such a demonstration of the problem? Go with Him into the chamber of death where "like a form of matchless sculpture," lay the lifeless body of the daughter of Jairus the Ruler," and as He raises "her hand from off her bosom and spreads out the snowy fingers in His palm," hear Him utter the simple sentence "Talitha Cumi," and behold, the little maiden hears and comes back at the call, showing that she still lives. Go with Him into the mountain to pray, and while He prays see Him suddenly enveloped in all the splendor of His primal existence, and there "in glory," fresh from their celestial thrones, come Moses the meek child of God, and Elias the prophet of Jehovah, who long centuries ago disappeared from among men, and talk with Him, showing that they also yet live. Go sit with His sorrowing disciples in that upper chamber in which He ate with them the last Pascal Supper, and listen to His words of cheer—words that must have appeared to them like a burst of sunshine through a dark cloud: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also," John 14 : 2, 3. Go stand near His Cross, and amid the solemnities of that awful tragedy, see Him give a living confirmation of all He taught concerning "life and immortality" by taking with Him the penitent thief to paradise.

Christ was the model after which His disciples patterned their lives. The work He had begun they carried forward. The doctrines He taught they continued to teach. Therefore

through them was reflected upon the world the same light which He had shed upon it directly. By their self-denials, and zeal and patience amid labors more abundant and tribulations most grievous, was exhibited the Christ in them. Hence the light that had been shining with such splendor upon the world, in His life and labors, was not put out by His death, but glowed even with a greater brilliancy as reflected from the ever-increasing number of believers.

The teaching of the apostles concerning "life and immortality," harmonize therefore most perfectly with those of Christ Himself. All through their writings runs the idea that the soul exists after its separation from the body by death. St. Paul, in the midst of the many and sore tribulations that fell to his lot, with all cheerfulness exclaimed: "Our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. 4: 17, 18. Knowing what death is, as far as can be known by observation, conscious of its deprivations, agonies and degradation, yet in its very face he asserts, "To die is gain," for death to him, keeping to his own figure, would be only leaving a tent of clay to become an inhabitant of "a building of God, a house not made with hands, eternal in the heavens." St. Peter, seeking to encourage "the elect strangers in the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia" to remain faithful to Christ amid their fiery trials, points them to the "inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for" them, when their trial day was over. And with what certainty does St. John speak of a future glory of the sonship of believers, which remains concealed and imperfect in this life: "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is." And that we might, if possible, receive a still more convincing proof of a future and eternal existence, this same

apostle was favored with a vision of the spirit-land and commanded to write what he saw in a book. Before the throne of God and the Lamb were beheld arrayed in white robes, with crowns of gold upon their heads, and palms of victory in their hands, those who once were dwellers in this vale of tears, falling on their faces in worship; "Saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto God forever and ever, Amen," Rev. 7 : 12. Not only were scenes of unspeakable beauty and splendor beheld, but music heard that kindled his seraphic spirit into ecstasy—the harpings of harpers, the singing of a song of sweetest melody, the chorus of which was "forever and ever." Hence to doubt the immortality of man, is to doubt the words of Christ, to doubt the inspiration of the Bible. For in the language of another: "On the pages of the inspired volume, immortality is traced by more than angel's pen; it is there in characters of living light; it is there in burning words of more than seraph's tongue; there is everlasting life."

Now, if we should live forever, live independent of these mortal bodies, the question, What shall we do, when we have laid aside these habiliments of flesh and put on the robes of immortality, is to us one of great moment. And not a few through an intense desire to obtain an answer to this question, have been tempted to tread on forbidden ground—to put forth efforts which God in His Word condemns.

It is with this query, as it is with the one, shall we be? A satisfactory answer to it can be obtained only through Divine Revelation. We should therefore study to know all that is revealed concerning it, but at the same time be careful to stop on the boundary line of the inscrutable.

In laying, as we do, so great stress upon the Scriptures in the consideration of this subject, let it not be understood that we discard reason altogether in matters of religion. The Bible demands no blind assent to its teachings. It invites investigation. Sound reason, and true philosophy, and the analogies of nature all aid us in rightly interpreting the inspired Word. The God who wrote the Bible, made the hu-

man mind, made the world. Reason has done, and will yet do noble service for "the truth as it is in Jesus." But all must confess that with regard to the questions: Shall we be, when these mortal bodies lie mouldering in their graves? and "What shall we be, when we stand upon the shores of a blessed immortality? reason, philosophy, analogy can only bring us to the point of probability. Revelation must answer these questions, or they remain unsolved problems despite all human efforts. The Bible is not merely a lamp that sends its light beyond the grave, but the lamp—the only lamp. Extinguish this light, and so feeble would be that of reason, that we would be in "a horror of great darkness," the entire future would be a starless night death and the grave would be enshrouded in impenetrable gloom.

That connected with our future life are things unrevealed, for a knowledge of which, there is sometimes a soul-yearning is an undeniable fact. Even believers whose faith is so strong that they rest with serene confidence on Divine Revelation, who never have any doubts or fears with regard to their immortal being, may at times wish to know more of the life to come than God has made known, although their better judgments assure them that such things are of no practical importance. Enough has been revealed with regard to our future life to furnish the soul while here in the body with one continual banquet of thought—to incite us to the most earnest efforts for those spiritual attainments that will entitle us to high seats in the galleries of eternity.

Yet as intimated above, there are those who would be wise above what is written, or who would apprehend with the bodily senses, things which must be received as objects of faith. Spinoza would not believe in the resurrection of Lazarus unless he could see the miracle repeated, so they must see with the natural eye or hear with the natural ear in order to believe.

"We are tired of living on faith," was the remark of one of these cavilers, "we want bread." Impelled by a morbid curiosity of communing with the spirit of a member of his family who had suddenly and mysteriously departed this life,

like Saul the wicked king of Israel, he sought out and consulted one who professed ability to put him into communication with disembodied spirits. Half convinced before coming into the presence of the so-called medium, he was wholly convinced when he retired. He came, he heard, he believed. And what he heard he called "bread." From that moment Revelation was discarded. There was no "bread" for him in "every word that proceedeth out of the mouth of God." No reliance to be placed upon the sayings of Him who is "the truth." The writings of prophets and apostles might be burned, with all the worthless fiction that is imposed upon a reading public, and the world would suffer no great loss. Angels might close the door in heaven, which now remains open to the eye of faith, through which on Patmos St. John saw that grand panorama of gorgeous images that passed before him there, as a more certain knowledge of the world of spirits had been obtained. Such, in substance, may be considered some of the conclusions to which his logic would lead. Does it not seem that a little reflection would have convinced him that he was rejecting "bread" for a "stone?" Is it not a fact that men will oftentimes believe a lie, when to believe the truth would be far easier? Are not things as incredible as the mythologies of antiquity frequently received, while those commending themselves to reason are rejected? How true the saying, "Men love darkness rather than light!"

In that passage quoted at the beginning of this paper, the apostle substantially informs us that there is a boundary line between what is unknown and what is known as to our future life. Upon this boundary mortals must stop, and wait, until God bids them pass over at death. As long as we remain in the flesh we can only know in part,

The apostle says: "It doth not yet appear,—*οὐπω ἐφάνε* *εἰς τὸ μέλλον*, "is not yet made manifest, what we shall be." This, without doubt, is one of those things which must be experienced in order to a right understanding of it. Words are often inadequate to fully describe spiritual things. St. Paul could find no language, notwithstanding his philological attain-

ments, to convey an idea of the sights and sounds he saw and heard when he was caught up into the third heavens. Who can express with the lips all that is felt of the Spirit's operations upon the heart? Not until we enter the New Jerusalem, the great Capital of Jehovah's Empire, and behold with our own eyes its jasper walls, and pearly gates, and gold-paved streets, and "many mansions," will we comprehend its magnificence and splendor. No word-painting can convey a true idea to the mind of its unearthly glory, and even if it could, our limited understandings could not comprehend the expressions. And so is it with respect to what we shall be—it is indescribable.

The declaration of St. John, however, must be taken with some considerable limitation. It does not imply that we are entirely in the dark with respect to our future—that at death we embark on the ocean of eternity not knowing whither we are going, or in what society we shall spend the ages of a never-ending life. It is true that many regard death in this light, even in this enlightened age of the Christian era. They look upon the dying Christian with pity, as if it were all loss and no gain to die, as if he took a leap into the dark, as if when he closed his eyes on the blue sky, and sweet flowers, and rolling sea, and purple hills, he should never open them on like scenes of beauty again, as if when he left friends here, the chain of friendship was broken forever.

We are told that as Edward of Scotland sat one night with his lords around a sumptuous banquet table a sparrow flew into the hall, and after fluttering about in the light and splendor for a few moments disappeared in the darkness. "Behold that sparrow," said a venerable sage to the king, "the emblem of human life. We are born into the world, coming out of darkness we know not whence; we flutter about in the light for a little time, and then sink into the grave, disappearing into inscrutable gloom, as that sparrow passed away into the night to be seen no more." This would seem to be the view many entertain of death. But it is not true as respects the Christian. He passes not out of this world into inscrutable gloom. Even the grave in which his mortal remains are bur-

ied, is illumined with the lamp of Christ's love, shining thus brightly as to paint a rainbow on the dark clouds that overhang it. The dying believer does not set sail on an unexplored ocean, nor for an undiscovered and unknown country. Hence, when the signal comes, "Arise and depart," how joyfully does he lift the anchor and begin his voyage. Never did tourist leave his native shores for a distant land with a more certain knowledge of "whither bound," than he, who has washed his robes in the blood of Christ, leaves the shores of time. "To-day shalt thou be with me in paradise," said Jesus to the dying malefactor. "I have a desire to depart and be with Christ," said Paul as he came within sight and hearing of the ocean of eternity. "O, heavenly Father, although I must resign this body and be torn away from this life," were among the dying words of Luther, "I know that I shall be with Thee forever, and no one can tear me away from Thy hands." "I have walked with God while living," said Dr. Preston as he lay dying, "and now I go to rest with God." "The arms of my blessed Saviour are open to receive me," said the dying Janeway, "the angels stand ready to carry my soul into His bosom." Here were no doubts, all had a full assurance of where they were going—to "paradise," to be with Christ, to be with our "heavenly Father," to be in the arms of the "blessed Saviour." With such prospects in view, what believer, in this world of sin and sorrow, cannot say from his very heart with Job, "I would not live alway."

"Who, who would live alway, away from his God;  
Away from yon heav'n, that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains;  
And the noontide of glory eternally reigns."

The believer is not ignorant of what society he shall enjoy hereafter. He knows with whom he shall be—with an "innumerable company of angels," and "the general assembly and church of the first-born, which are written in heaven," and "the spirits of just men made perfect," and with "God the Judge of all," and "Jesus the Mediator of the new cove-

nant." Patriarchs and prophets and apostles and martyrs and saints of all ages, from pious Abel to the last child of Adam, whose robes shall be made clean and white in the Fountain opened for sin and uncleanness—all these will he meet and with them hold sweet fellowship.

But when we come to the question, What shall we be? our knowledge is more limited. Revelation plainly asserts that we shall have a body—a *σῶμα πνευματικόν*, as St. Paul calls it, but how ignorant are we of its appearance, its qualities, or the condition of its existence. What idea can we form of a body subject to no disease, accident, or death—that requires neither food, nor rest, nor sleep—that may be visible or invisible—that may soar as the angels through space from world to world. And yet it shall be a real body, not a shadow, but real as Christ's own body is real. Without this our happiness would not be perfect, as one great desire of the soul would not be satisfied. "We that are in this tabernacle," says the apostle, "do groan being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life," 2 Cor. 5 : 4. Therefore, according to this view of St. Paul, a disembodied state is not to be wished for. We all possess the same feeling. The hope of a resurrection is a glorious hope, for in the language of Olshausen, "Without corporeality there can be no everlasting happiness, or eternity for the creature." There evidently would not be that clinging to earth, which is now cognizable even among Christians who have made no inconsiderable progress in the divine life, could they like Elijah step into a chariot, and be driven to glory. The thought of giving the body in which we here enjoy life to death and the grave, to corruption and crawling worms, would lie on the heart with a crushing weight were it not for the blessed hope that it shall rise again. We shall in eternity be "clothed upon," although what shall be the external appearance, the form, the size of that bodily organization, we cannot now determine.

True, we shall have bodies like Christ's. "The Lord Jesus Christ," says St. Paul, "shall change our vile body that it

may be fashioned like unto His glorious body," Phil. 3 : 21. But of the precise nature of Christ's "glorious body"—*τῷ σωματι τῆς δοξῆς αὐτοῦ*—how utterly impossible for us to form any adequate conception. This we can only know when "we shall see Him as He is," and be like Him, for only like can understand like.

It seems, however, highly probable that our resurrected bodies shall in their general lineaments resemble our material bodies, from which they are to be constructed. Whenever angels have appeared to men they have come in the perfection of the human form, in which form Moses and Elias appeared on the Mount, while Jesus retained it as He was transfigured, and in the same form ascended to heaven.

In this world made beautiful by God its Creator, there is no conceivable form of beauty that surpasses that of the human frame. It is the master-piece of the material creation. And if the body, in its present form, composed of ingredients of grossness and decay is thus beautiful, what must be the beauty of the resurrected body, should it retain its present order of structure, when refined, purified from everything coarse and vile, and adorned with grace and grandeur which shall add attractions even to that world where Cherubim fly and Seraphim sing.

But it is unnecessary for us to speculate—bodies we shall have, and, whatever their form and features, they shall be perfect, in every particular, surpassing these material bodies as far as the butterfly, the most beautiful of insects, excels the loathsome caterpillar from whose tomb it emerged, or as far as the Medician Venus or Pythian Apollo excels the most dwarfed and revolted forms found in the huts of Hottentots and Esquimaux. Fashioned after Christ's "glorious body," not only will they be incorruptible and immortal, but also powerful, spiritual, beautiful, heavenly. With such an assurance, we can without fear or regret resign them to death and the grave, and sweetly rest in hope until His appearing.

The mind—the thinking, feeling, acting, energizing principle in man—may undergo changes equally great as those

of the body. The intellect will be glorified. New powers, new feelings, new emotions will be developed. Superior advantages for expanding the mind will be enjoyed. Wider and richer fields of knowledge will be traversed. Even in this short life, under unfavorable circumstances, impeded in its operations, enfeebled by sin, what wonderful conquests has the human mind made! How great its attainments! Beginning with the English alphabet, it has mastered the most abstruse languages, and with the simplest rules of Arithmetic it has reached the profundities of the calculus. To form some idea of its capability of expansion, contrast the savage with the philosopher; Isaac Newton, as he lay a babe in his mother's arms, with Isaac Newton the discoverer, as he climbs the starry galaxy, walks along the celestial coast, and unlocks the mighty secret of the universe.

The visitor to Howe's Cave has pointed out to him by the guide a huge stalagmite, thirty feet high, and about thirty wide by forty long. To me it was the greatest wonder in this wondrous cavern. There it stood a giant block, built by tiny drops of water, which as they trickled down from the high limestone roof above, carried with them an infinitesimal portion of the rock. Through what centuries, even before man walked the green earth, the work must have been going on. "Fifty-thousand years, at least that," said a celebrated geologist, "have been needed to bring this block to its present size." Only let the time be sufficiently long and great things will be accomplished by very small means. Our progress in intellectual attainments may be slow, but advancing steadily for fifty thousand years, what a great fund of knowledge we would have acquired! How lofty the summits upon which we would stand! But in eternity we will not be limited to any number of years. We will go on learning forever. Could knowledge there be obtained no more rapidly than here, yet how vast the stores when they would be receiving constant additions forever and ever. Unlimited progress is before the believer. Poets in their descriptions not unfrequently go beyond the realities of nature, but no imagination, even the most powerful, can come up to the realities of

heaven. Not the slightest conception of what shall be our intellectual growth in the world of spirits can be formed. "Now, I know in part, but then shall I know even as also I am known."

Equally incomprehensible to us now are the heights of dignity to which we shall there attain. Even in this life believers are highly exalted. Received into the family of God, not as servants, but as children, the thought was astounding to an inspired apostle. Is not this dignity enough? Here we stand on the shores of time, frail and fallible, and yet we hold filial alliance with him who inhabiteth eternity. He who made the round world is our Father. He who sits on the throne of the universe is our elder brother. Angels who cast their crowns at the feet of Deity are our attendants. No wonder as we look forward to the future world, we make earnest inquiry. If now so highly blessed, so greatly honored, what is the blessing in store, what the position of dignity and grandeur that awaits us then?

It is quite certain that we shall be nothing less in eternity than we are in time. "Beloved," says the apostle, "now are we the sons,"—τέκνα "children of God;" "and if children, then heirs; heirs of God, and joint heirs with Christ, because of the intimate relationship existing between believers and Christ who took upon Himself their natures, or in other words became a partaker of "flesh and blood," there is in heaven for them a higher position than there is for the angels. They shall sit with Christ on His throne as He now sits with the Father on His throne. In all that is great and glorious; in the vastness of His dominion, and in the wonders of His mediatorial power, they shall be joint heirs with Him. Who can grasp the grandeur of the thought! Who can comprehend what it is to be one with Christ and God! Must not our knowledge of such wonders be necessarily limited?

But such knowledge shall yet be obtained. The day is designated when it shall be imparted—the day when we are like Him. Imperfection can never understand perfection. We must therefore become perfect—like God to see God, to

know God. And such we shall be at His appearing. However great our happiness, however full our joy, however perfect our spirits, we will not attain our highest state of perfection until the morning of the resurrection. About us there will be an incompleteness until a re-union takes place between soul and body. Then will we be like Christ.

Well may the believer anxiously anticipate that day. Never will he behold another more glorious. It will be the day of his complete redemption—his coronation day. Well may he study the prophecies of God, and watch the signs of the times, to see whether it is not drawing nigh. But however, it may be, whether the day is near or remote, it will come. "The Lord is not slack concerning His promise." That same Jesus who was cradled in a manger; "who went about doing good;" who was rocked by the stormy billows of the sea; who wept with the mourner, who agonized in the garden and died on the cross, will come again in visible form to Earth. So said "Enoch, the Seventh from Adam:" "Behold, the Lord cometh with ten thousand of His saints," Jude 14. So said Christ Himself: "I will come again, and receive you to myself that where I am, there ye may be also," John 14 : 3. So said the angels: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," Acts 1 : 11. So said Paul: "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God," 1 Thes. 4 : 16. And so said John: "Behold He cometh, with clouds and every eye shall see Him, and they also which pierced Him," Rev. 1 : 7.

The Lord will not delay His coming. The time is fixed although not revealed. Mind and matter are so controlled as to carry forward the grand designs of the Almighty in preparing the world for this stupendous event. He who made the world governs it. Could we know as God knows, we would comprehend the truth, that "the earthquake shock, and volcanic flame, and watery deluge, and lightning bolt, and all the innumerable agencies of nature, whether fierce or

gentle," as well as the counsels of cabinets, the decrees of kings, the tramp of armies, the upbuilding and overturning of thrones of power, in some way or other subserve the purposes of Jehovah towards that time when Christ shall come to perfect His saints.

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## ARTICLE IV.

### A QUESTION IN CHURCH POLITY.

"The clergy shall then hold a meeting consisting exclusively of Scripture elders, that is, preachers, for the purpose of attending to those duties which Christ and his apostles enjoined upon them alone, viz., Examination, Licensure, and Ordination of candidates for the ministry. This meeting is called the Ministerium or Presbytery; by which, in Scripture, is meant ministers alone."—*Formula of Government*, Chap. xvii., § 1.

This is the statement put forth in the Constitution for District Synods, prepared and published by order of the General Synod nearly fifty years ago. It has been printed in innumerable copies of the Hymn Book, and Book of Worship, reaffirmed and adopted in the Constitutions of many of the District Synods, and until recently acted upon by all the Synods of the General Synod. Ten years ago, there was not a Synod in the Lutheran Church that did not recognize this as an established part of Lutheran Church polity. The last General Synod, in revising the Constitution for District Synods, added a section to the article on the Ministerium, which, by making the Ministerium optional with Synods, seems to conflict with its previously published declarations of the teaching of the divine word, as well as with this old and well established feature of our ecclesiastical system.

If this declaration, thus made and published by the General Synod, fifty years ago, be true, then no ecclesiastical body can lawfully annul it. If Christ and His apostles have

enjoined certain duties on ministers alone, no men or body of men have a right to transfer these duties to others. Christ is the law-maker in His Church, and men can only interpret and announce that law. As, however, the Lutheran Church does not claim infallibility, if our fathers were in error, we have an undoubted right to repudiate their errors, and to correct their mistakes. Still, it would only be respectful to them and to their knowledge of the divine word to show their error; and as the Church has so long and so generally participated in the error—if it be one—it would be becoming, to have an acknowledgment of it in some formal and suitable way. For, however lightly some may regard such matters, all sober reflecting minds must feel it to be a serious thing, for a body of Christian people to publish to the Church and the world any thing as a truth of God's word, and afterwards to contradict or repudiate it. Such action must lessen confidence in the wisdom and judgment of Christian men, if it does not undermine confidence in the divine word. We should be very careful how we set aside what other and honored servants of God have published as an institute of Christ and His apostles.

It is not proposed, in this paper, to examine the Scriptural authority for the *Ministerium*, although willing and ready to discuss this point when necessary. According to well established principles in argument, the *onus probandi* rests upon those who assail a long and well established part of our Lutheran system. The design, at present, is to exhibit the views of some of our older and most distinguished Lutheran authorities on the subject. This is not an age distinguished for its reverence for the past, or for submission to the opinions of the fathers. There are those, who, without an hour's investigation, think they understand subjects better than others who have given them the study of a life time. It may be that some in this generation are much wiser than a long succession of learned and pious men, but still it may not be a blind or superstitious reverence for authority to inquire what the fathers believed and taught.

The Church is just now favored with an installment of the

older Lutheran Theology, by the publication of *Schmid's Dogmatik* in an English dress. Some expect great things for our Church from an infusion of this sound old Theology, and all should be glad to know what these representatives of our Lutheran faith do teach. It can hardly be amiss, especially at such a time, to furnish the readers of the REVIEW with the opinions of these same distinguished divines on the subjects of those duties assigned to the *Ministerium*—for most of them give no uncertain sound. This seems to be the more necessary as Schmid has failed to bring fully out their views on this particular point; and strangely enough, they have been cited, and extracts taken from their writings, confessedly at second hand, and paraded before the Church to prove the very opposite of what they have over and over again asserted and maintained. The only excuse which can be reasonably offered for such palpable misrepresentations and perversions of the actual teaching of these distinguished authorities is, that those who have done it, have been misled by relying on garbled extracts, and have not taken the pains to examine for themselves. Quotations have been used to prove something wholly different from what the writers intended, and, what is worse, so used as to contradict their definitely and clearly expressed views and judgment. That the case is not thus stated too strongly the facts will abundantly prove.

To avoid misapprehension and correct some very common errors on this subject, it will be necessary to remind our readers, that a great deal of what has been said and written in regard to it, does not really touch the specific point in debate. Luther and Lutheran authorities have been freely quoted to prove the universal priesthood of believers, and the right and duty of the whole church to participate in calling ministers—points which no intelligent Lutheran of the General Synod calls in question. They can just as well, and even better, be quoted to prove the duty of the whole church to preach the Gospel, and to labor in every way to extend the Kingdom of Christ. But that all this is not designed to destroy the ministry, or even to encourage every Christian to

arrogate to himself the right to officiate as a minister of the Gospel is too plain to require proof. Luther, in his strong, blunt way declares; “*you lie when you say that I have made all laymen bishops, priest and ecclesiastics:*” and the Augsburg Confession says, Art. XIV: “Concerning Church orders they teach, that no person ought publicly to teach in the church, or to administer the Sacraments, without a regular call.” It will, then, be admitted by all Lutherans, who regard order and authority in the Church, that there is such an office as the Christian Ministry, and that to it belong certain duties which do not belong officially to the membership of the Church; and all the ringing of changes on the universal priesthood of believers, and the right of every Christian man and woman to exercise the rights of a priest, amounts to just nothing, in this case, except to mislead those who do not understand the subject. And just so in regard to the right and duty of the whole Church to participate in calling ministers. This right and duty the Lutheran Church has always maintained, over against the Romish doctrine of the exclusive power of Bishops to make ministers and send them where they please, without the consent or voice of the Church. Most, if not all, of the authorities cited by those who oppose the *Ministerium*, are cited where they are discussing this general subject, the right of the whole Church, and not of any particular part, to determine who shall be their ministers; but they either very wisely, or very ignorantly, omit to adduce the very same authorities when they specifically treat of the examination, licensure and ordination of candidates for the ministry. Thus Gerhard, Quenstedt, Hollaz, and the whole host of Lutheran dogmaticians, have been cited to prove the very opposite of what they plainly and expressly teach, just as Luther has been cited to prove that there is no distinction in the church between ministers and laymen.

Let it be clearly and distinctly understood that this question is not as to whether laymen and the whole Church shall have a voice in deciding who shall be their ministers, or whether a hierarchical order shall make and appoint ministers for the churches regardless of their rights and wishes—

the question chiefly at issue between the Romish and Protestant church of the Reformation—but the question is, upon whom properly devolves the duty of examining candidates for the ministry, deciding upon their qualifications, and inducting them into the sacred office. It is to this point that the unprejudiced attention of our readers is invited.

The *Augsburg Confession*, and other Confessional Writings of the Lutheran Church, do not contain any very clear or positive statements on the subject. This particular point was not in dispute. It is not too much to say that, at that time, no one questioned the right and propriety of candidates for the ministry being examined by those already in the holy office. Some things may be found in these writings that can be construed to favor different views, but it is believed that a fair interpretation of these documents, in the light of history, will satisfy any candid and competent judge, that they are in entire harmony with the subsequent teaching of the early and most distinguished Lutheran divines. The Augsburg Confession may be quoted as saying; Art. XXVIII, (General Synod's Edition), "The bishop's (*i. e. minister's*) office, according to divine right, is therefore, to preach the Gospel, to remit sins, to judge of doctrine, etc." On the other hand the Smalcald Articles contain what has often been cited to prove that Luther and his colleagues held views utterly antagonistic to a *Ministerium*. We there read:

"For wherever the Church is, there indeed is the command to preach the Gospel. Therefore, the Churches undoubtedly retain the authority to call, elect, and ordain ministers. And this authority is a privilege which God has given especially to the Church, and it cannot be taken away from the Church, by any human power, as Paul testifies, Eph. 4 : 8, 11, 12, where he says: "When he ascended up on high, he led captivity captive, and gave gifts unto men." And among these gifts, which belong to the Church, he enumerates *pastors and teachers*, and adds that these were given *for the edifying of the body of Christ*. Wherefore, it follows that wherever there is a true Church, there is also the power to elect and ordain ministers. In case of necessity a mere layman may absolve another, and become his pastor; as St. Augustine relates that

two Christians were in a ship together, the one baptized the other, and afterwards was absolved by him.

To this point the declarations of Christ pertain, which show that the keys are given to the whole Church, and not merely to some particular persons; as the text says: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18 : 20.

Finally, this is also confirmed by the declaration of Peter, where he says: "Ye are a royal priesthood," 1 Pet. 2 : 9. These words relate specifically to the true Church, which, because it alone possesses a priesthood, must also have power to choose and ordain ministers."

What is here claimed for the Church no Lutheran denies, but to use it as some do, is one of those cases of misapprehension or perversion too common when a partizan object is in view. The Reformers were protesting against the right of the Pope and Bishops to deprive the churches of proper teachers or ministers, and arrogate to themselves the exclusive authority to make and appoint priests at their pleasure, without the consent of churches, and regardless of their welfare. It would be just as fair to argue from the words—"for wherever the Church is, there is the command to preach the Gospel"—that therefore ministers have no special calling or duty, but that the whole church must preach, as to argue that because wherever the church is, there is the right to call, ordain, etc., therefore it is not the duty of ministers to examine, license, and ordain to the ministry. What Luther here says may be done "*in case of necessity*," it would be a monstrous perversion to enact as the law of the Church in its normal condition: and Luther elsewhere reminds those who would thus pervert his teaching, that he has said such things only 'of extreme necessity.'

In Chemnitz, where much may be found on the general subject of the ministry, there is nothing deemed worthy of quoting on the particular point now under consideration. He, in common with the other early Lutheran divines argues at length to show the right of the whole church to participate in calling ministers, and only incidentally refers the decision of qualifications to the ministry, yet he says enough

to show his judgment in a case that then was not at all a matter of dispute. For the right of ministers to examine and decide upon the qualifications of those to be admitted to the office of the ministry, was conceded by the civil as well as the ecclesiastical authorities.

Among those who treat specifically of the point under discussion, and whose testimony will be introduced at this time, the first place belongs to

GERHARD.

Of Gerhard's learning, and candor, and judgment, it is unnecessary to speak. After Melanchthon and Chemnitz, he stands unrivalled among the dogmaticians of the Church. He has discussed the subject of the ministry very minutely and at great length. In common with other Lutheran authorities, he maintains the right and duty of the whole Church to participate in the calling of ministers, and points out what is the duty of each part of the Church in doing it. It is just here that Gerhard has been quoted to prove the very opposite of what he so decidedly maintains. Upon the right and duty of ministers, or the Ministerium, to examine and decide upon ministerial qualifications he is unmistakably clear. To leave no room for doubt, sufficient quotations will be given.

On the general practice in the Lutheran Church, running back to the very time of the Reformation, after stating that by the conditions of the religious peace entered into at Passau in 1552 and confirmed at Augsburg 1555, the electors, princes and states of the empire adhering to the Augsburg Confession secured for themselves episcopal or ministerial rights in their territories, he adds:

"Nevertheless they so regulated their exercise, that certain parts they did not themselves touch, but left to the ministers of the Church, as the preaching of the Word and the administration of the Sacraments, the power of the keys, the examination of those to be elected as ministers and their ordination, etc."\*

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\* Tamen exercitium eorum ita temperant, ut quaedam capita ipsimet non adtingant, sed ecclesiae ministris relinquant, utpote praedi-

He further adds that the *election* and *call* of ministers were by the consent of the Church.

More specifically, and against the objection that the election of ministers by the people would produce confusion and disorder in the Church, he says:

“We neither introduce nor approve of irregularities in election, nor do we give to the people alone the power of electing, but we say that all things should be done decently and in order, and to each division [estate or order] of the Church we assign its own part: *to the ministry*, [or ministerium] *that it may examine into the doctrine and qualifications of the person to be elected;* *to the people*, *that being examined by the ministry*, they may hear him in a trial sermon and may either by their suffrage, proceed to elect, or on account of weighty and sufficient reasons may interpose.” †

And to leave no room for doubt, he proceeds: “For although the people are not able to give so correct a judgment of the learning and qualifications of the persons to be elected as the presbytery [or ministerium], yet from catechization they can form some judgment concerning purity of doctrine, from the trial sermon, concerning the gifts, and from conversation or the report of others, of his life, and hence they should not be entirely excluded in the election of pastor.”

Again: “A distinction must be made between the lawful exercise and the abuse, both of the episcopal [ministerial] right, and the right of patronage. The legitimate exercise does not conflict with the divinely prescribed order and mode of calling, because the presentation and nomination, which belong to the right of patronage, still leaves the people free,

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cationem verbi et Sacramentorum administrationem, potestatem clavium, examen eligendorum ministrorum, eorum ordinationem etc.—(Gerhard, vol. XII.; *Locus* XXIV., p. 116. Cotta's Ed.)

† Nos in electione confusiones nec adprobamus nec introducimus, nec soli populo eligendi partes damus, sed omnia *κατά τάξιν καὶ εὐχημόνως* agenda esse dicimus, et cuique ecclesiae ordini suas partes adsignamus: ministerio, ut eligendae personae doctrinam et qualitates exploret; populo, ut examinatum a ministerio in concione *δοκιμαστικῇ* audiat, ac vel suo suffragio electionem promoveat, vel ob causas praegnantas et sufficientes inpediat.—Vol. XII.; *Locus* XXIV. p. 113.

whether they may choose to elect the individual presented and nominated, and to consent to his call. In like manner, the examination, ordination, investiture, confirmation, etc., which belong to the episcopal [ministerial] right, can and should be conducted with that regard for order that a pastor may not be obtruded upon an unwilling Church, but that its agreement, testimony, and suffrage may be added.”\*

More might be quoted from Gerhard, but these citations will suffice to show his views—and they do show, beyond all controversy, that he held to the right and duty of ministers, or the Ministerium, to examine and ordain men to the office of the ministry. He clearly distinguishes between what is the duty of the Church as a whole, and what is the duty of each particular part of the Church; and to quote what he says of the one, as if he had said it of the other, is simply to misunderstand or misrepresent his meaning. Language cannot make it plainer than he has made it, by reiterated statements in different connections, when treating the general subject of the ministry.

#### QUENSTEDT.

Perhaps next to Gerhard, Quenstedt is entitled to the highest rank among the great dogmaticians of the Lutheran Church in the seventeenth century. His great work, *Theologia Didactico-Polemica*, is habitually referred to on disputed points. His views harmonize with those already quoted from Gerhard. He vindicates the right of the whole Church, ministers and people, to participate in the calling of ministers, but sharply defines what is the proper province of each particular part of the Church. There can be no mistaking his meaning, when he says:

“Each part of the Church has its own duties in the calling of ministers: It is the part of ministers to examine the candidates for the ministry, to inquire into their learning and life, to ascertain and judge of the gifts necessary to the ministerial office, and to ordain them by the laying on of hands \* \*

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\* *Pari ratione examen, ordinatio, investitura, confirmatio, etc., quae ad jus episcopale, etc.*—Vol. XII.; *Locus* XXIV. p. 121.

of the people to call, and by their votes and testimony to approve and elect.” \*

These two most illustrious theologians of our Church in that period lay down with transparent clearness, what they understand to be the law as drawn from the divine Word in regard to the ministry of the Lutheran Church. And so well was that law considered as established, that subsequent writers satisfied themselves with reaffirming their positions.

#### BAIER.

Baier is not so full and distinct as Gerhard and Quenstedt. The nature and extent of his *Compendium Theologiae Positivae* did not require it. Yet he makes his position sufficiently clear. He says:

“For although the appointment of ministers belong *per se* and by its *very nature* to the *whole* Church; nevertheless as there are *different parts* of which the Church is composed, so as to the requisites for the appointment of ministers, there should be left to *each part* what belongs to it.” †

He then assigns to ministers the duty “to examine into the learning and other gifts necessary to the person to be elected, and to pass judgment concerning them; then to ordain by solemn service the person designated or elected.”

#### HOLLAZ.

In his *Examen*, Hollaz is tolerably full on the subject of the

\* Quaelibet Ecclesiae pars in vocandis Ministris suas habet functiones; Sacerdotum est, Candidatos ministerii examinare, in eruditionem et vitam eorum inquirere, de donis ad Ministerium Ecclesiasticum necessariis, cognoscere et judicare, cum impositione manuum eos inaugurarare : \* \* Populi est, vocare, suo suffragio et testimonio comprobare, eligere.—*Quenstedt*, vol IV. p. 402.

† Quamvis enim constitutio ministrorum *toti* ecclesiae *per se* et *natura sua* conveniat : tamen sicuti *partes*, equibus constat ecclesia, *diversae* sunt, ita, quoad requisita ad constitutionem ministerii, *cuique*, quod suum est, relinqui debet.

Ordo ecclesiasticus . . (quem vulgo clerum vocant), . . explorare eruditionem ac caetera dona necessaria personae eligendae, deque illis ferre iudicium: deinde personam designatam sive electam ritu solenni ordinare.—Part III., Cap XIV., pp. 627, 628.

ministry, and furnishes the only passage quoted by Schmid specifically on the subject in hand. He says:

“The right of calling ministers is in the power of the whole Church, and of all its parts and members.” But, “a distinction must be made between the right and the exercise of the right. \* \* The calling of ministers, taken in a general and comprehensive sense (as embracing election, ordination, and calling strictly speaking) should be so conducted by the whole Church, and all three estates, that due order may be preserved, and confusion avoided. ‘For God is not a God of confusion, but of order,’ 1 Cor. 14 : 33. And so to the Presbytery belong examination, ordination and inauguration: \* \* to the people, their consent, vote, and approval.”\*

#### BUDDEUS.

Buddeus comes a little later than those included in the strictly dogmatic period of the Church, yet his great learning and ability are unquestioned. His statements on this subject are very clear and positive.

“To the teachers of the Church, or men of the sacred order, are assigned justly by a very manifest reason those things which pertain to the more accurate examination into the attainments and gifts. \* \* For to this they are believed to be fitted beyond others, as they greatly surpass others both in their learning and experience in spiritual things. And thus the case should be. Sometimes indeed it may happen, that those who are not in the sacred order, are, if not by their knowledge of divine things, yet certainly by their wisdom and ability of judging concerning the gifts and talents of others, greatly superior to their pastors. But since the presumption is in favor of the sacred order, the usage prevails,

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\* Jus vocandi est penes universam Ecclesiam, et omnes ejus ordines atque membra: . . Distinguendum inter jus vocandi ministros, et juris exercitium. . . Vocatio ministrorum generatlm et complexé sumpta (prout complectitur electionem, ordinationem et vocationem speciatim dictam) a tota Ecclesia, et omnibus tribus statibus ita peragenda est, ut servetur debitus ordo, et vitetur confusio. Deus enim non est Deus confusionis, sed ordinis, 1 Cor. 14 : 33. Competit itaque Presbyterio examen, ordinatio, et inauguratio: . . Populo consensus, suffragium, approbatio.—*Hollaz. Examen.*, Part IV., Cap. II., pp. 83, 84.

that the examination, as it is called, or investigation of attainments and gifts is committed to it."\*

In furnishing these extracts, the aim has been to allow their authors to speak for themselves, and thus, in their own language, to present the views of some of our great theologians of the Lutheran Church on a point which has recently become a matter of dispute in the General Synod. No attempt will be made to analyze their statements or to strengthen their arguments. As Gerhard and Quenstedt and Baier and Hollaz, with others, have all been cited to prove views antagonistic to the Ministerium, we leave to intelligent and unprejudiced minds to judge with what fairness this can be done. It must be a desperate cause that resorts to such efforts, or that depends on such support. To any one who chooses to examine the works of the men, who have won the title of the Dogmaticians of the Lutheran Church, nothing can be clearer than that, with the greatest decision and unanimity, they teach that the examination and ordination of ministers should be by those already in the sacred office. What they say of the right of the whole Church to participate in the calling of ministers is in entire harmony with this; but what they say of the right and duty of ministers can never be reconciled with the denial of their right to examine and ordain to the ministry. They are consistent with themselves, but cannot consistently be cited to support

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\* Doctoribus autem ecclesiae, seu sacri ordinis viris, ea, quae ad perfectum ac donorum explorationem adcuracionem pertinent, recte praecipua quadam ratione tribuuntur. . . . Ad hoc enim prae reliquis idonei esse creduntur, quippe qui et eruditione, et rerum spiritualium experientia, aliis multum praestent. Et ita quidem se res habere debebat. Contingit tamen quandoque, ut illi, qui in sacro ordine constituti non sunt, si non rerum divinarum cognitione, certe sapientia, et facultate, de aliorum donis et virtutibus judicandi, pastores suos multum superent. Sed cum praesumptio pro sacro ordine militet, usu receptum, ut examen, quod vocant, seu perfectum ac donorum exploratio, eidem committatur.—*Institutiones Theologiae Dogmaticae. Libri Quinti*, Cap. v., pp. 1248—1250.

a theory at variance with the whole history and practice of the Lutheran Church.

The venerable founders of our General Synod, as we are told, "adhering to the same principles" as their fathers, gave us a system of government substantially agreeing with that of "the Evangelical Lutheran Church founded immediately after the Reformation." For three hundred years—from the great Reformation in Germany to the founding of our General Synod in this country—it may be safely affirmed that the Church presents as her faith and practice the examination and ordination of ministers by ministers. The Synods of the General Synod for nearly fifty years maintained and practiced the same. The generation of men who founded the General Synod, and their immediate successors, the Schmuckers and Kurtzs and Lochmans, and others, have been consistent and steadfast adherents to this feature of our system, as Lutheran and Scriptural. Shall we, now, ignore or repudiate our past history? Shall the General Synod set up a style of Lutheranism which our fathers never knew, and which condemns their wisdom and piety? Shall we endanger our rich inheritance as Lutherans by abandoning the line of genuine historic Lutheranism? Shall we repeat the experiment, which has been tried in other directions, of tinkering and altering, until the Church questions her own identity, and others are at a loss what to think or believe concerning her? If some are too tenacious of practices because they are old, and cling with a blind devotion to the past, might it not be well for others, who are so anxious to make experiment of new methods, to heed a little the divine admonition: "STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN."

## ARTICLE V.

## NEWMAN ON JUSTIFICATION.

LECTURES ON THE DOCTRINE OF JUSTIFICATION. BY JOHN HENRY NEWMAN. SOMETIME FELLOW OF ORIEL COLLEGE. THIRD EDITION. RIVINGTONS: LONDON, OXFORD AND CAMBRIDGE. MDCCCLXXIV.

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It has often occurred to the writer to ask how it happens that a theologian so distinguished as he whose name is written above should be so little known, so seldom referred to. Surely, whether for intrinsic ability, or for interest arising from a striking individual history, there are few names in the Church of this century that can outrank that of John Henry Newman.

One reason for this comparative obscurity in the theological world may be that his writings, in the main, have not been in those lines which attract general notice. For a man may have great powers and exercise them greatly, and yet, if he write in a discursive manner, or suffer his strength to play about many subjects rather than fix itself upon one, he will, despite his greatness, be passed by unregarded. The world is intensely interested in every age on a few certain fixed points, and anxious to have light thrown on these, and he who can bring the desired light is conspicuous in the public eye, not he who shows the greatest power. It is an immensely practical world, and rewards him who can best speak the word it wants, not him who speaks the best word. Thus it is that De Quincey, though of incomparable power as a master of English prose, and a critic of the first order, is known only to the few, because he trifles gracefully with a score of subjects, none of them popular, while men of half his power and knowledge get a full audience by speaking to the point in hand.

But even this would hardly account for the neglect of an author who counts among his productions a work so pro-

longed and exhaustive as that which we have taken for the subject-matter of this paper. There are works upon the Doctrine of Justification of greater bulk, but few that contain more matter, and none, we may make bold to say, in which the theme is handled with more vigor or originality.

A few words as to the origin of the work and we proceed to consider its character and merits.

The Thirteen Lectures and Appendix of which it consists, were first published in 1838. They were written under the influence of that wave of doctrinal tendency which produced what is known as the Oxford or Tractarian party in the English Church, and which gave to the modern Church Keble, and Pusey and their fellows. It was intended, says the author in the advertisement to this, the third edition, to be one "of a series of works projected in illustration of what has often been considered to be the characteristic position of the Anglican Church, as lying in a supposed *Via Media*, admitting much and excluding much both of Roman and of Protestant teaching."

That this *Via Media*, which it was Dr. Newman's purpose to illustrate, lay very far over toward the Roman side of the controversy will become apparent to any one who reads the third edition of our author's treatise and notes how few, how very few, changes he as Romish priest has found occasion to make in that which he wrote thirty-seven years ago as an Anglican clergyman. This he substantially acknowledges himself: "Unless the Author held in substance in 1874 what he published in 1838, he would not at this time be reprinting what he wrote as an Anglican; certainly not with so little added by way of safe guard."

This, then, we may take to be a view of the doctrine of Justification as seen from the stand-point of Rome; or, perhaps, better still, as seen by one who is nearing Rome but yet at that distance which enables him to look down on her position, as well as that of her antagonist, and discern with friendly criticism what in her ground is weak and therefore to be amended.

To some the time and thought given to the careful consid-

eration of a work of this character may seem so much strength wasted. For three reasons it seems to the present writer quite otherwise.

First, because if Burke is right in his aphorism that "*Our antagonist is our helper*," then it is a positive service to learn what one of the most powerful and sincere of those who have attacked the Protestant position respecting this doctrine can say against it.

And, again, because it is no small intellectual pleasure, as well as a profitable study, to witness the dialectical skill of a master of theological controversy, probably the most skillful that the Church of this century has produced. When most thoroughly dissenting from its conclusions, the present writer has been most charmed with the powerful reasoning, the original method, the felicitous skill with which the argument of this work is conducted. To be most charmed when one's cherished opinions are most powerfully attacked, surely this is the highest compliment one can pay his antagonist. And this testimony the stoutest defender of Luther cannot withhold from this work.

And, lastly, because here we have theology imbued with the loftiest, purest piety. Whatever Dr. Newman may or may not be, neither friend nor foe has ever held him in other esteem than as the most sincere and devout of Christian men. His is a piety that fuses the intellect; so that the reproach of theology, that it brings down the discussion of religion from heaven and makes it of the earth, earthy, can never attach to him. When most polemic, he is still the devout and humble believer. The head never paralyzes the heart. And the most thorough and subtle discussion of knotty questions does, with him, but bring fuel to the flame of devotion, food for solemn and heavenly meditations.

But without further preface, to address ourselves to the work itself:

The author sums up his position with reference to the doctrine discussed in the following terse passage:

"In asking, then, what is our righteousness, I do not mean what is its *original source*, for this is God's mercy; nor what

is its *meritorious cause*, for this is the life, and above all the death of Christ; nor what is the *instrument* of it, for this (I would maintain) is Holy Baptism; nor what is the *entrance* into it, for this is regeneration; nor what the *first privilege* of it, for this is pardon; nor what is the *ultimate fruit*, for this is everlasting life." (p. 132.)

Here, then, we find the point of our author's divergence from the Protestant doctrine; it is on the question, what is the *instrumental cause* in justification. What he means by the instrumental cause he defines farther, elsewhere:

"Justification, the work of God, is brought into effect through a succession of the following causes: the mercy of God the *efficient cause*, Christ offered on the Cross the *meritorious*, Baptism the *instrumental*, and the principle of renewal in righteousness thereby communicated the *formal*; upon which immediately follows justification." (p. 343).

This "principle of renewal" constituting the "*formal cause*," communicated in Baptism as an instrument, he still farther defines as the Presence of Christ in us.

"Christ then is our Righteousness by dwelling in us by the Spirit: He justifies us by entering into us. He continues to justify us by remaining in us. *This* is really and truly our justification, not faith; not holiness, not (much less) a mere imputation; but through God's mercy the very Presence of Christ."

Here, then, we have a sufficiently clear and full view of what in our author's judgment constitutes justification. That which constitutes a man righteous in God's sight, that which makes a justified person to differ from one not justified, the distinctive state of the soul to which the designation righteous belongs and which is the criterion within us, which God sees there, and is the seal and signature of His elect, which He accepts now, which He will acknowledge at the last day, what is it? The Protestant says, it is faith; our author says, no, it is Christ our Righteousness. This last is not a new answer: indeed, he would be the last to claim that he had introduced here anything novel, holding, as those of his School do, that nov-

elty is one mark of departure from the rule of Catholic antiquity, which also is the rule of faith in the interpretation of Scripture. In many respects this view is like that of A. Osiander; whom, indeed, our author cites as on his side, as one who maintains "that the formal cause of our justification is something in us, and therefore that it is the essential righteousness of Christ as God dwelling in us." (p. 388.)

It is not our purpose, in this paper, to enter the old lists, and fight over again the battles of the Reformed Theology with Rome. That ground has been sufficiently traversed. Furthermore, our author himself disclaims the bald view of Justification by obedience, as cold and open to the charge "that it views the influence of grace, not as the operation of a living God, but as a something to bargain about, and buy, and traffic with, as if religion were not an approach to things above us, but a commerce with our equals concerning things we can master." It is true, he attacks the Protestant positions with even more evident repugnance to them than he shows to the error of Rome. Luther's doctrinal teaching on this point he declares to be erroneous and even unintelligible. This he argues at length and with great subtlety, but we leave this part of the subject. We prefer to point out those features in his work in which we agree to some extent with his conclusions, or in which at least we find his strictures profitable for the correction of the errors of Protestantism, or rather the narrow forms that Protestantism has taken on in these latter days.

The first point to which we would call attention is our author's declaration that the difference between Romish and Protestant divines on justification is only verbal; a difference that has, indeed, issued in very important practical results, but that in itself is not radical, fundamental. This he repeats again and again, thus:

"The drift of these lectures is to show that there is little difference but what is verbal in the various views on justification, found whether among Catholic or Protestant divines; by Protestant being meant Lutheran, Calvinistic, and thirdly

that dry anti-evangelical doctrine, which was dominant in the Church of England during the last century. (p. ix).

Again:

“The cardinal question to be considered by Catholics and Protestants in their controversy about justification is, What is its *formal cause*? when this is properly examined, it will be found that there is little or no difference of views between the disputants, except when the Protestant party adheres to the paradox of Luther: ‘*Sola fides, non fides formata charitate justificat,*’ and refuses to assign a formal cause.” (p. 343).

And once more:

“The modern controversy on the subject of justification is not a vital one, inasmuch as all parties are agreed that Christ is the sole justifier, and that He makes those holy whom He justifies.” (p. 400.)

Is this, then, true? Is there no difference between saying, ‘I am justified by the presence and indwelling ‘of Christ as the formal cause of my justification,’ and saying, ‘I am justified by Faith apprehending Christ’s righteousness and surrendering the soul to God?’ Is it all one to say with the Romanist ‘I am accepted because I *am* righteous’, and to say with the Protestant, ‘I am accepted because I am *accounted* righteous?’ Put in this way, neither Romanist nor Protestant would admit that the difference was merely verbal. There is an actual difference between the two doctrines; and that difference appears in the results the two views produce in the lives of those who are respectively moulded by them. To teach men that their righteousness has any part in obtaining acceptance for them with God has resulted, as a rule, in leading them to trust in themselves for salvation. It has increased vain-confidence in the careless, and caused perplexity and anguish in those who are careful and conscientious. These are mere truisms in the mouth of a Protestant. But they are not only the conclusions at which Protestants have arrived. Our author bears testimony to this himself:

“When you teach as follows, that Christ’s Atoning Death, eighteen hundred years since, and our own personal Baptism in our infancy, so changed our state in God’s sight once for

all, that henceforth salvation depends on ourselves, on our doing our part in the Covenant, true as all this is to the letter, yet if nothing more is added, we shall seem, in spite of whatever we say concerning the Atonement and the influences of the Holy Ghost if duly sought, to be resting a man's salvation on himself, and to be making him the centre of the whole religious system. I would not say that this doctrine will so affect men of high religious attainments; but that viewed as the multitude will view it, it does not come up to the idea of the Gospel Creed as contained in Scripture, does not fix our thoughts on Christ in that full and direct way of which Scripture sets the pattern. This seems to be the real meaning of the popular saying that 'Christ ought to be preached.' " (pp. 185, 186).

Singularly to the point, too, is the reluctant, and therefore more weighty, testimony of that Romanist among Romanists, Bellarmin, as quoted by our author:

" 'Propter incertudinem propriæ justitiæ et periculum inanis gloriæ, tutissimum est fiduciam totam, in sola Dei misericordia et benignitate reponere.' And then he explains this by saying that he means, not that we should not pursue good works with all our might, not that they are not a true ground of confidence, are not real righteousness, or are unable to sustain God's judgment, but that it is *safer* in a manner to *forget* what we have done, and to look solely at God's mercy, because no one can know, except by revelation, whether or not he has done any good works, or whether he shall persevere, and because the contemplation of his good works, even if he could know of them, is dangerous, as being elating." (p. 356).

Here is the practical effect of the doctrine that we are justified by our inward righteousness and good works, even in part, put into a nut-shell. To count them in as part of our acceptability with God, tends both to unduly discourage and to falsely elate.

But there is a sense in which the Romish and Protestant doctrines do approach each other. It is on the theoretical, the theological side. We are justified, says Rome, by faith *and* by works. Nay, says the Protestant, but by faith alone. What, will faith that brings forth no righteousness make you to be accepted? Nay, answers the Protestant, it must be a faith that is living, and that infallibly produces good works.

What, then, the question suggests itself, is this living principle in faith which makes it a true, justifying faith, and the absence of which makes it ineffective? What, in other words, differentiates a true from a false faith? Is it not this efficacy to produce in the soul a righteous state, a true fear and love of God; and is not this, then an essential of justifying faith that it have, at least, the seed of holiness in itself? And what is this but to declare, by implication if no more, that an actual holiness is part of that faith which it is maintained formally and instrumentally justifies? Thus, the antagonist of the Protestant doctrine. And, under the pressure of this line of reasoning, the Reformers found themselves often hard put to, to make it appear that they really did differ from the Romish divines. Melancthon went so far as to write, "Concedo in fiducia inesse dilectionem, et hanc virtutem et plerasque alias adesse opertere; sed cum dicimus, Fiducia sumus justi, non intelligatur nos propter virtutis istius dignitatem, sed per misericordiam recipi propter Mediatorem quem tamen oportet fide apprehendi. Ergo hoc dicimus *correlative*." And thereupon arises the question, what is the real difference between saying with him that faith is not justifying unless love or holiness be *with* it; or with Bellarmine, that it is not so, unless love be *in* it. Here are fine shades. For an exhaustive treatment of this point let the reader consult our author. But, surely, there is no escaping the conclusion that in the last analysis of the doctrines, both Romish and Protestant, they approach so near together that in substance they do all but coincide. The saving clause of the Reformed position is expressed in that qualification of Melancthon's, "cum dicimus Fiducia sumus justi," &c. And yet neither Melancthon nor any one else has made it clear, how it is that faith is constituted justifying by the presence of a living principle producing righteousness, and yet that which constitutes it a living faith have no efficacy towards constituting the formal cause of justification. So fine become the lines of difference separating the opposite scientific theological statements. It is an approximation that must have struck every one, who has deeply pondered the question

for himself, and Dr. Newman's treatment is only noticeable for the exquisite skill with which he traces the gradually approaching steps of the reasoning.

We turn now to the general drift of our author's own exposition of the doctrine. After pointing out that the controversy mainly turns upon the question "whether Christians are or are not justified by observance of the Moral Law," he proceeds to show that Justification means in Scripture both *counting* us righteous, and *making* us righteous. Nothing can better introduce this section of his argument than the following luminous statement in his own words:

"That in our natural state, and by our own strength, we are not and cannot be justified by obedience, is admitted on all hands, agreeably to St. Paul's forcible statements; and to deny it is the heresy of Pelagius. But it is a distinct question altogether, whether *with* the presence of God the Holy Ghost we can obey unto justification; and, while the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the distinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot. Or, what comes to the same thing, one side says that the righteousness in which God accepts us is inherent, wrought in us by the grace flowing from Christ's Atonement; the other says it is external, reputed, nominal, being Christ's own sacred and most perfect obedience on earth, viewed by a merciful God as if it were ours."

From this general statement of the question, he goes on to make it appear that to Justify, in its primary sense, means to *declare* righteous. This he does so thoroughly and luminously that one wonders as he reads how it can be shown to mean anything else. The argument is convincing and in the conclusion rises to a pitch of power that deserves to be quoted at length. We do so for its lofty eloquence and profound spirit of devotion.

"It [Justification] is an act as signal, as great, as complete, as was the condemnation into which sin plunged us. Whether or not it involves renewal, it is evidently something of a more formal and august nature than renewal. Justification is a word of state and solemnity. Divine mercy might have re-

newed us and kept it secret ; this would have been an infinite and most unmerited grace, but He has done more. He *justifies* us ; He not only makes, He declares, acknowledges, accepts us as holy. He recognizes us as His own, and publicly repeals the sentence of wrath and the penal statutes which lie against us. He sanctifies us gradually ; but justification is a perfect act, anticipating at once in the sight of God what sanctification does but tend towards. In it, the whole course of sanctification is summed, reckoned, or imputed to us in its very beginning. Before man has done anything as specimen, or paid anything as installment, except faith, nor even faith in the case of infants, he has the whole treasure of redemption put to his credit, as if he were and had done infinitely more than he ever can be or do. He is ‘declared’ after the pattern of his Saviour, to be the adopted ‘Son of God with power by a’ spiritual ‘resurrection.’ His tears are wiped away ; his fears, misgivings, remorse, shame, are changed for ‘righteousness, and peace, and joy in the Holy Ghost ;’ he is clad in white and has his crown given him. Thus justification is at first what renewal could but be at last ; and therefore, is by no means a mere result or consequence of renewal, but a real, though not a separate act of God’s mercy. It is a great and august deed in the sight of heaven and hell ; it is not done in a corner, but by Him who would show the world ‘what should be done unto those whom the King delighteth to honor.’ It is a pronouncing righteous while it proceeds to make righteous. \* \* The declaration of our righteousness, while it contains pardon for the past, promises holiness for the future.” (p. 74.)

Here, too, through the body of truth so grandly enounced, run veins of error so delicately modulated into falseness as to be almost indistinguishable from the texture in which they lie. Thus our author :

“The whole cause of sanctification is summed, reckoned, or imputed to us in its very beginning.”

But it is not our sanctification yet to come that is imputed to us in justification, but Christ’s perfect righteousness. Again :

“Before man has done anything as specimen, or paid anything as installment, except faith \* \* he has the whole treasures of redemption put to his credit.”

Most true, the "treasures of redemption" are "put to his credit," but not because faith is reckoned as an installment of his debt of duty to God. And so throughout truth and error mingle.

But we read on; and presently we discover the turning point where our author and the Protestant reader part company.

"Our justification is not a mere declaration of a past fact, or a testimony to what is present, or an announcement of what is to come, \* \* but it is the *cause* of that being which before was *not*, and henceforth *is*." (p. 78.)

And what is this which "before was *not*, and henceforth *is*"? Our author does not leave us in doubt on this point.

"Justification is an announcement or fiat of Almighty God, which breaks upon the gloom of our natural state as the Creative Word upon Chaos; it *declares* the soul righteous, and in that declaration, on the one hand, conveys *pardon* for its past sins, and on the other *makes* it actually *righteous* \* \* that it involves an actual creation in righteousness has been argued from the analogy of Almighty God's doings in Scripture, in which we find His words were represented as effective." (pp. 83, 84).

And, finally, in the most explicit manner:

"Justification renews, therefore I say it may fitly be called renewal." (p. 86).

Here, then, we arrive at last, at the author's objective point: "Justification is renewal." And as we look back to that from which we set out, viz; that Justification is the 'glorious voice of the Lord' declaring us to be righteous;" and that "it must mean an imputation or declaration;" and that "if it be once granted to mean an imputation, it cannot mean anything else; since it cannot have two meanings at once" (p. 67);—we say, when we look back to this point of departure, we cannot but admire the skill by which we have been led step by step without perceptible jar or false turn, through the labyrinth of the author's wonderful dialectic to his conclusion that Justification is something else than "declaring us to be righteous," viz.: that it is renewal. We set out

from the postulate, "justification must mean an imputation," and "cannot mean anything else;" and we land in the conclusion that justification does, notwithstanding, mean something quite else, viz.: "an actual creation in righteousness." (p. 84). This is nothing short of logical legerdemain.

The nexus by which the two meanings are made to slide into each other, it will be seen, is simply this, that what God declares must actually be. If He declares us righteous, righteous we must be; and that not in any imputed sense in which a quality is reckoned to be where it actually is not; but righteous by the possession of an indwelling holiness. "God's word, I say, effects what it announces." (p. 81).

Now this is very skilful; but their lies against it just one objection, viz.: the fact that we are not holy in the sense in which in justification we are accounted such; that, confessedly, no man is thus holy. This objection our author sees and endeavors to meet in this wise:

"How," he asks, "can we, children of Adam, be said *really and truly* to be righteous, in a sense distinct from the *imputation* of righteousness? I observe, then, we become inwardly just or righteous in God's sight, upon our regeneration, in the same sense in which we are utterly reprobate and abominable by nature, \* \* justification, coming to us in the power and 'inspiration of the Spirit,' so far dries up the fountain of bitterness and impurity, that we are forthwith released from God's wrath and damnation, and are enabled in our better deeds to please Him. It places us above the line in the same sense in which we were before below it." (pp. 89, 90, 91).

Now in all this there is a measure of truth. It is true that the works of righteousness which are wrought by the justified are acceptable to God. The Spirit does make our works pleasing and acceptable to God. But we are not therefore justified; neither is our righteousness indwelling such as could be accepted as a perfect righteousness. It is accepted, but only as a first-fruits and pledge of what shall be as the earnest of the Spirit in us; not as meeting the command of Christ, "this do and ye shall live." This our author

himself confesses when he says, "not that there is not abundant evil still remaining in us," (p. 90), after justification. We are very far from being what God declares we must be, "holy even as He is holy." So that if our indwelling righteousness in and after justification is to be accounted as a perfect righteousness, and James declares none else can be accepted as meeting the demands of the holy law, then it must be by a fiction in which an imperfect obedience is, under the circumstances, counted as a perfect obedience. What difference then, in the terms of our author's argument, whether our simple trust or our imperfect obedience, as it confessedly is imperfect, be accounted to us for righteousness. In either case the argument that what God declares righteous must be actually and in itself righteous falls to the ground. And so vanishes the beautiful fabric of dialectic by which it is to be shown that to justify means only to *declare* righteous and then that it also must mean to *make* righteous.

But whilst dissenting from his conclusion one cannot but admire the masterly skill with which the argument is handled. One almost loses the sense of displeasure at the error in the charm of the consummate dialectic and rhetoric with which it is maintained. Were ever the abstractions of theology made so brilliant? There are passages in this connection that have all the effect of wit, while they are loaded with all the weight of abstract definition and distinction. Thus, for instance, in discussing the question, whether by justification we are made righteous or only accounted so, he pours forth the following strain:

"In vain does St. Paul declare again and again, that we *are* righteous; the Protestant Masters have ruled that we are not really so. They have argued that, *if* we were really made righteous, Christ would cease to be our righteousness, and *therefore* we certainly are not really made righteous; which is much the same as arguing, that Christ must cease to be our 'sanctification,' because we are made holy, or that we are not made holy because He is our 'sanctification;' in a word, that He in His infinite fulness cannot give without a loss, and we in our utter nothingness cannot be in the con-

tinual receipt of benefits without thereby ceasing to be dependent.

Again: When our Lord says to the Scribe who had rehearsed to Him the commandments, 'This do and thou shalt live,' it is replied that He spoke in a sort of irony.

Again: When he says, that unless our righteousness exceed that of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven; and pronounces them blessed 'who hunger and thirst after righteousness,' and 'who are persecuted for righteousness' sake,' and bids us 'seek the kingdom of God and His righteousness;' it is sometimes openly, often by implication, answered, that all this was spoken by our Lord before St. Paul wrote.

Again: When St. Paul, who is thus appealed to, says expressly, that 'the righteousness of the Law is fulfilled in us,' then Luther is summoned to lay it down as a first principle, that the doctrine of our justification without any inherent righteousness is the criterion of a standing or falling church.

Again: When St. Paul says, 'I can do all things through Christ which strengtheneth me,' this is supposed to mean all things except fulfilling the Law; and when He says, in another place, that 'love is the fulfilling of the Law, and that love is not only attainable, but a duty, we are arbitrarily answered by a distinction, that such love as suffices for the fulfilling of the Law is one thing, and such love as is enjoined as a Christian grace is another.

Again: When we urge what Hezekiah says, 'Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is *good in Thy sight*;' or Nehemiah, 'Remember me, O my God, concerning this, and *and wipe not out my good deeds* that I have done for the house of my God, and for the offices thereof,' all the answer we obtain is, that, whatever comes of Hezekiah and Nehemiah, it is evidently self-righteous and a denial of the merits of Christ, and shocking to the feelings of the serious mind, to say that we *can* do anything really good in God's sight, even with the grace of Christ, anything in consideration of which God will look mercifully upon us.

Again: St. Paul speaks of things 'just,' of 'virtue' and of 'praise,' of providing 'things honest *in the sight of the Lord*,' of being 'acceptable to *God*;' but in vain does he thus vary his expressions, as if by way of commenting on the word 'righteous, and imprinting upon our minds this one idea of inherent acceptableness:—no, this has become a forbidden

notion ; it must not even enter the thoughts, though an Evangelist plead and a Prophet threaten ever so earnestly.

Again: 'Work' must have two senses ; for though we are bid to work out our salvation, God working in us, this can not *really* mean 'Work out your salvation through God's working in you ;' *else* justification would be, not of grace, nor of faith, but of works of the Law.

And 'reward,' too, it seems, has two senses ; for the reward which Scripture bids us labor for, cannot, it is said, be a reward in the real and ordinary sense of the word ; it is not really a reward, but is merely *called* such, by way of animating our exertion and consoling us in despondency.

Again: The 'righteousness,' which justifies, though spoken of as a quality of our souls in Scripture, cannot mean anything *in us*, because the Jews sought a justifying righteousness, *not* 'through Christ *but* by the' *external* 'works of the Law ;' and therefore if we seek justifying righteousness solely from Christ, and not at all from works done in our own strength, in inward renovation, not external profession, we shall stumble and fall as did the Jews.

Again: It is argued that justifying righteousness cannot be of the Law, because if a man 'offend in one point, he is guilty of all' that is, since St. James says, that, when love is *away*, we offend the Law in many points, therefore when love is *present*, we cannot fulfill it consistently, however imperfectly, like Zacharias.

Lastly: 'Righteousness' is said to have two senses, because St. Paul declares, that *as* 'Christ was made sin for us who had known no sin,' so 'we are made the righteousness of God in Him ;' for, it is argued, since when we *were* unrighteous, Christ was imputed to us for righteousness ; therefore, now that Christ *has been* imputed to us for righteousness, we *shall* ever *be* unrighteous still.

Such is the nature of the arguments on which it is maintained that two perfectly separate senses must be given to the word 'righteousness ;' that justification is one gift, sanctification another ; that deliverance from guilt is one work of God, deliverance from sin another ; that reward does not really mean reward, praise not really praise, availableness not really availableness, worth not really worth, acceptableness not really acceptableness ; that none but St. Paul may allowably speak of 'working out our salvation ;' none but St. Peter, of 'Baptism saving us ;' none but St. John, of 'doers of righteousness being righteous ;' that when St. Paul speaks of

‘*all* faith,’ he means all *but* true faith; and when St. James says, *not* by faith *only*, he means nothing *but* true faith; that it is not rash to argue, that justification cannot be by works, because it is by faith, though it is rash to conclude that Christ is not God, because He is man; and that, though it is a sin, as it surely is, to infer that Christ is not God, because Scripture calls the Father the *only* God, yet it is no sin to argue that works cannot justify, because Luther, not Scripture, says that faith only justifies.” (pp. 110—117).

Surely, never was dialectic so sparkling, at once so weighty and so witty. To be handled by such an antagonist affords the exquisite satisfaction, one may suppose, to have been the culprit’s who was so deftly decapitated, according to the Eastern Story, as to be unaware when it was his head was severed from the body.

But we must not lose sight of the measure of truth solemnly enforced by Dr. Newman in urging these views: the truth that when God justifies, He *does* impart a new life to the justified man. This is one side of the truth which Protestantism, in its enforced unhappy attitude of antagonism to the ancient error, has neglected. Neglected, I say, for it has never denied it. But it has been our misfortune to be so busy repelling the notion that we are justified by the righteousness that is wrought in us, as to lose sight of the co-ordinate truth that a righteousness is wrought in us who are justified; and that not as an after-work, as something added on, but inseparable, in its initial steps, from the justifying act of God.

On this our author speaks wisely:

“The great benefit of justification, as all will allow, is this one thing,—the transference of the soul *from* the kingdom of darkness *into* the kingdom of Christ. We may, if we will, divide this event into parts, and say that it is *both* pardon *and* renovation, but such a division is merely mental, and does not affect the change itself, which is but one act. If a man is saved from drowning, you may, if you will, say he is *both* rescued from the water *and* brought into atmospheric air; this is a discrimination in words not in things. He cannot be brought out of the water which he cannot breathe, *except* by entering the air which he can breathe. In like manner, there

is, in fact, no middle state between a state of *wrath* and a state of holiness. In justifying, God takes away what is past, *by* bringing in what is new. He snatches us out of the fire by lifting us in His everlasting hands, and enwrapping us in His own glory." (p. 102).

Much arises in mind that might be said on this point. It is a fruitful topic, and one that needs to be opened and enforced on the religious shallowness of the day. But we must hasten on.

Our author goes on to show that the Righteousness, which he holds is our justification, is a "gift," and, therefore, of necessity a substantial something within the soul; and, further, that this quality superadded, and in which our justification consists, is that supernatural endowment which Adam lost in the Fall.

"Whatever else, then, Adam had by creation, this seems to have been one main supernatural gift, or rather that in which all others were included, the presence of God the Holy Ghost in him, exalting him into the family and service of his Almighty Creator. This was his clothing; this he lost by disobedience; this Christ has regained for us. This then is the robe of righteousness spoken of by Isaiah, to be bestowed in its fullness hereafter, bestowed partially at once." (p. 160).

Upon this point he says many very, as they seem to us, erroneous things; but also some that are full of the power of solemn truth. For instance beginning with a declaration so doubtful and dangerous as this, "Justification is the setting up of the Cross within us,"—he goes on in a strain of mingled sweetness and solemnity, of meditation and exposition, thus:

"Justification actually does involve a spiritual circumcision, a crucifixion of the flesh, or sanctification. The entrance of Christ's sacred presence into the soul, which becomes our righteousness in God's sight, at the same time becomes righteousness in it. \* \* It is very necessary to insist upon this, for a reason which has come before us in other shapes already. It is the fashion of the day to sever these two from one another, which God has joined, the seal and the impression, justification and renewal. You hear men speak of glorying in the Cross of Christ, who are utter

strangers to the notion of the Cross as actually applied to them in water and blood, in holiness and mortification. They think the Cross can be theirs *without* being applied,—without its coming near them,—while they keep at a distance from it, and only gaze at it. They think individuals are justified immediately by the great Atonement,—justified by Christ's death, and not, as St. Paul says, by means of His Resurrection,—justified by what they consider *looking* at His death. Because the Brazen Serpent in the wilderness healed by being looked at, they consider that Christ's Sacrifice saves by the mind contemplating it. This is what they call casting themselves upon Christ,—coming before Him simply and without self-trust, and being saved by faith. Surely we ought so to *come* to Christ; surely we must believe; surely we must look; but the question is, in what form and manner He *gives* Himself to us; and it will be found that, when He enters into us, glorious as He is Himself, pain and self-denial are His attendants. Gazing on the Brazen Serpent did not heal; but God's invisible communication of the gift of health to those who gazed. \* \* Christ's Cross does not justify by being looked at, but by being applied; not by as merely beheld by faith, but by being actually set up within us, and that not by our act, but by God's invisible grace. Men sit, and gaze, and speak of the great Atonement, and think this is appropriating it; not more truly than kneeling to the material cross itself is appropriating it. Men say that faith is an apprehending and applying; faith cannot really apply the Atonement; man cannot make the Saviour of the world his own; the Cross must be brought home to us, not in word, but in power, and this is the work of the Spirit. This is justification; but when imparted to the soul, it draws blood, it heals, it purifies, it glorifies." (p. 175).

So intertwined are the strands of truth and error in this eloquent passage that one hardly sees his way clear to disentangle them. How much of solemn, edifying truth is here brought home to our hearts; but with it so much, too, of error, that the first impulse is to cast it all away. But the truth is too true, too needful, to be lightly thrown aside. We seem to hear in the consecutive sentences first a chord, and then a discord. But we must bear the discord for the sake of the chord. Thus:

"Justification actually does involve a spiritual circumcision, a crucifixion of the flesh, or sanctification."

Is not this truth? But then in the next sentence jars the discord:

"The entrance of Christ's sacred presence into the soul, which becomes our righteousness in God's sight, etc."

This surely is error, though beautiful error; error in the disguise of an angel of light.

Again:

"You hear men speak of glorying in the Cross of Christ, who are utter strangers to the notion of the Cross as actually applied to them in water and blood, in holiness and mortification."

True, again; how sadly true, as witnessed in all our churches. But in the next sentence recurs the dissonance:

"They think individuals are justified immediately by the great atonement," &c.

And so the strain alternates from a solemn utterance of the greatest truths to the modulation of the subtlest of errors. But we may not throw away the gold because in it there is dross. "Justification is" *not* "setting up the cross within us;" but if we are justified that Cross surely must be set up in us. "The entrance of Christ's sacred presence into the soul does" *not* "become our righteousness in God's sight;" but if we would become righteous, truly that presence, with all its attendant travail and pangs, must enter.

It is truth such as this that needs to be preached to the easy-going church of these days, days when the religion of Christ has become a self-indulgent thing, the making the best as one eminent divine terms it, of both worlds. It is the neglect of this side of truth that has driven away from the evangelical churches such men as the pure and self-denying Robertson with his bitter complaint that "the Protestant penitent repents in an arm-chair, is very glad that a broken-hearted remorse is distrust of God, and is satisfied to be all *safe*, which is the great point in his religion." Surely we need to listen to teaching that points a self-indulgent religious age

back to the way of the Cross once more, and reminds us that the great apostle of Justification by Faith declared solemnly of himself, "I am crucified with Christ." One passage in this connection from our author is worthy, for its solemn warning, to weigh against all his mistaken doctrine: "The saving Cross crucifies us in saving."

Other passages have been marked in the work under consideration for quotation and comment, but space will not allow us to take them up.

This discussion is concluded by a general view of the Protestant position and its practical results as a system. At some length, our author retorts upon his opponents the charge of Judaism, which is so often levelled against the Romanizing schools. And here, as so often in this admirable but dangerous writer,—all the more dangerous because, both by reason of his intellectual strength and deep, pure piety, he is so admirable,—here, as throughout his writings, truth and error mingle almost inextricably. We give at length the passage that concludes his work, premising only that, as it seems to us, there is less of error here than usually mingles with his teachings. Surely much that he says has struck many of us, though we have not been able to express it so forcibly. Does he not seem to be describing many of our modern teachers and preachers? Are there not whole classes of religious writers much in vogue, whose error he depicts to the life? For all that calls itself Protestant and Evangelical, is not therefore scriptural and wholesome.

"I would say this, then:—that a system of doctrines has risen up in which faith or spiritual-mindedness is contemplated and rested on as the end of religion instead of Christ. I do not mean to say that Christ is not mentioned as the Author of all good, but that stress is laid rather on the believing than on the Object of belief, on the comfort and persuasiveness of the doctrine rather than on the doctrine itself. And in this way religion is made to consist in contemplating ourselves instead of Christ; not simply in looking to Christ, but in ascertaining that we look to Christ, not in His Divinity

and Atonement, but in our conversion and our faith in those truths.

The fault here spoken of is the giving to our ‘experiences’ a more prominent place in our thoughts than to the nature, attributes, and work of Him from whom they profess to come,—the insisting on them as a special point for the consideration of all who desire to be recognized as converted and elect. When men are to be exhorted to newness of life, the true Object to be put before them, as I conceive, is ‘Jesus Christ, the same yesterday, to-day, and forever;’ the true gospel preaching is to enlarge, as they can bear it, on the Person, nature, attributes, offices, and work of Him; to dwell upon His recorded words and deeds on earth. \* \* The true preaching of the Gospel is to preach Christ. But the fashion of the day has been, instead of this, to preach conversion; to attempt to convert by insisting on conversion; to exhort men to undergo a change; to tell them to be sure they look at Christ, instead of simply holding up Christ to them; to tell them to have faith, rather than to supply its Object; to lead them to stir up and work up their minds, instead of impressing on them the thought of Him who can savingly work in them; to bid them take care their faith is justifying, not dead, formal, self-righteous, and merely moral, whereas the image of Christ fully delineated of itself destroys deadness, formality, and self-righteousness; to rely on words, vehemence, eloquence, and the like, rather than to aim at conveying the one great evangelical idea whether in words or not. And thus faith and spiritual-mindedness are dwelt on as *ends*, and obstruct the view of Christ, just as the Law was perverted by the Jews.”

He then proceeds to comment at length on passages from Newton’s Letters and Haweis’ Sermons in illustration of what has been quoted above. This from its length we must pass over, though it is full of point. We have space only for the latter part of the extract from Haweis, with the running comment.

“For if you have never seen” (not your Saviour, but) “*your desperately wicked heart,*”—been united to Christ” (by His love and grace? no, but) “*by faith,—renounced your own righteousness to be found in Him, and receive from Him newness,*” (receive, as if the great thing was not His giving but our taking), “if you *know not experimentally what is meant by ‘fel-*

lowship with the Father and His Son Jesus Christ ;' ” (observe, not “if you *have* not fellowship,” but “if you *know* not you have ;” and this self-seeking, as it may truly be called, is named *experimental* religion ;) “if your *devotion* hath not been inspired ‘by faith which worketh by love ;’ if your *worship* hath not been in ‘spirit and truth,’ from a real *sense* of your wants, and an earnest *desire* and *expectation* of receiving from Him ‘in whom all fulness dwells ;’ if this hath not been your case, your devotions have been unmeaning ceremonies.” “Poor miserable captives,” proceeds the comment, “to whom such doctrine is preached as the Gospel ! What ! is *this* the liberty wherewith Christ has made us free, and wherein we stand, the home of our own thoughts, the prison of our own sensations, the province of self, a monotonous confession of what we are by nature, not what Christ is in us, and a resting at best not on His love towards us, but in our faith towards Him ! This is nothing but a specious idolatry ; a man thus minded does not simply think of God when he prays to Him, but is observing whether he feels properly or not ; does not believe and obey, but considers it enough to be conscious that he is what he calls warm and spiritual.” (pp. 324—326, 329).

It would be interesting to introduce here a remarkable contrast drawn by our author, in an extended note, of the respective modes of treating a death-bed, in the “Visitation of the Sick,” and the “Dairyman’s Daughter ;” but our limited space forbids. We hasten to conclude these too extended quotations.

“If the doctrine of justifying faith must be taken as a practical direction, and in a certain sense it may, then we must word it, not ‘justification through faith,’ but, ‘justification by Christ.’ Thus interpreted, the rule it gives is, ‘go to Christ ;’ but taken in the letter, it seems to say merely, ‘Get faith ; become spiritual ; see that you are not mere moralists, mere formalists, see that you feel. If you do not feel, Christ will profit you nothing : you must have a spiritual taste ; you must see yourself to be a sinner ; you must accept, apprehend, appropriate the gift ; you must be conscious of a change wrought in you, for the most part going through the successive stages of darkness, trouble, error, light, and comfort.’ Thus the poor and sorrowful soul, instead of being led at once to the source of all good, is taught to make much of the conflict of truth and falsehood within itself as the pledge of God’s love, and to picture to itself faith, as a sort of passive

quality which sits amid the ruins of human nature, and keeps up what may be called a silent protest, or indulges a pensive meditation over its misery. True faith is what may be called colorless, like air or water; it is but the medium through which the soul sees Christ; and the soul as little really rests upon it and contemplates it, as an eye can see the air. When, then, men are bent on holding it (as it were) in their hands, curiously inspecting, analyzing, and so aiming at it, they are obliged to color and thicken it, that it may be seen and touched. That is, they substitute for it something or other, a feeling, notion, sentiment, conviction, or act of reason, which they may hang over, and doat upon. They rather aim at experiences (as they are called) within them, than at Him that is without them. They are led to enlarge upon the signs of conversion, the variations of their feelings, their aspirations and longings, and to tell all this to others;—to tell others how they fear, and hope, and sin, and rejoice, and renounce themselves, and rest in Christ only; how conscious they are that their best deeds are but ‘filthy rags,’ and all is of grace, till in fact they have little time left them to guard against what they are condemning, and to exercise what they think they are full of.”

How exactly does all this describe some of the worst errors in practice into which our modern Evangelical Churches have fallen. Are not these the phases of religious sickliness and shallowness and poverty, which one sees in religion as popularly understood and inculcated in too many of our churches? But to conclude.

“Such is the difference between those whom Christ praises and those whom He condemns or warns. The Pharisee recounted the signs of God’s mercy upon him and in him; the Publican simply looked to God. The young Ruler boasted of his correct life, but the penitent woman anointed Jesus’ feet and kissed them. Nay, holy Martha herself spoke of her ‘much service;’ while Mary waited on Him for the ‘one thing needful.’ The one thought of themselves; the others thought of Christ. To look to Christ is to be justified by faith; to think of being justified by faith is to look from Christ and to fall from grace.”

Our task is done. Too much space, indeed, has been taken up with quotations, but we wished our author to speak for himself. His errors and his splendid vindication of neglected

truth, are alike obvious. His errors are those which all will unite to condemn ; would we could say that the truth it has been given him to bring to view will be welcomed with a consent as unanimous.

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## ARTICLE VI.

### SYSTEMATIC BENEFICENCE.

By Rev. Prof. P. BERGSTRESSER, Hartwick Seminary.

Systematic beneficence is the Scripture method of giving to the Lord. It is the exercise of a Christian disposition, and therefore it is sometimes used synonymously with Christian benevolence. It is a regular Lord's-day contribution of our substance, as God has prospered us, for the physical and religious improvement of mankind.

Our contributions, in order to be Scriptural, must be produced by faith and love ; the former uniting us to the Son of God, and the latter associating us with Him in doing good. Faith and love are therefore constituent elements in the formation of a benevolent character.

Christians are called "Trees of righteousness," "The planting of the Lord." It is expected therefore that such trees will bring forth fruit abundantly even in old age. Jesus said : "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." The union of the soul with Christ by faith is the only legitimate condition of godly fruit. This idea is beautifully illustrated by St. Paul, where he says : "Wherefore, my brethren, ye also are become dead to the law by the body of Christ : that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," Rom. 7 : 4. A barren tree in His vineyard is therefore hateful in the sight of the Lord. To all such He says : "Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?" The most precious

fruit is giving, from Christian principle, regularly of our substance, for the benevolent operations of the Church.

When Zacchaeus had found the Lord, he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." That day came salvation into the house of Zacchaeus, which showed itself in the changed disposition of the man, and in his method of giving to the poor.

The genius of Christianity is not to accumulate wealth for one's own aggrandizement; but it is to put wealth under the control of Christian benevolence.

In the Primitive Church "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Thus was manifested the future glory of the kingdom of God. But Christian benevolence is a plant of slow growth.

Is it asked whether it is unrighteous to accumulate wealth? If it is done at the expense of others, undoubtedly it is unrighteous; for then it is covetousness, which is idolatry. But wealth righteously acquired, and accompanied by Christian benevolence, is a means of grace. Hence St. Paul so earnestly exhorts Timothy: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The general principle for systematic beneficence, is mentioned by St. Paul in 1 Cor. 16: 1, 2, where he says: "Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The system of beneficence, contained in this portion of Scripture, is commended by its simplicity, and brings to our notice the following points of observation: That systematic beneficence requires specific and worthy objects; that

it calls for general collections at stated periods in all the churches; that these general collections are to be the accumulated sums, which all the members in all the local churches, had laid up by them in store on each recurring Lord's day; and that all and each of these contributions, are to be measured by the degree of prosperity granted by God to each member. In other words, *the objects*, the *measure* and the *excellency* of systematic beneficence.

The system is commended by its simplicity. It shows that the Church of Christ is an organism of believers, in which all the members, who are kings and priests to God, are mutually supplementary. "For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another." This body of Christ, this living organism of believers, is to be kept healthful, and to be augmented by regular and vigorous exercise in Christian benevolence.

#### I. THE OBJECTS OF SYSTEMATIC BENEFICENCE.

1. *The poor.* Giving to the poor is a very clearly defined object of systematic beneficence. "Ye have the poor always with you." They are a necessary factor in the economy of grace, affording constant occasion for the exercise of Christian benevolence. When Jesus would awaken the first motion of a benevolent disposition in the heart of the young man who came to him to inquire what he should do to inherit eternal life, He said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Religion requires entire consecration of ourselves and substance to God, which shows itself in our relieving afflicted humanity whenever it is in our power.

Christ's ministry was much in the direction of the sick, the afflicted, and the destitute. The lame, the dumb, the blind, the maimed, the demented, the paralytic, the demoniacal, and all other diseased ones, were brought, and cast down at Jesus' feet, and He healed them all. Similar multitudes are still lying at the pool of mercy, anxiously waiting

for the moving of the water of life. How many of the Lord's poor are lying here neglected! What prayers and supplications, what strong cryings and tears, are daily here ascending to the Father of Mercies! To all who have befriended such, the Judge will say at the great day: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Although much has been done by the Church in this direction, yet more remains to be done. Behold the great multitude of destitute, perishing children! "It is not the will of our Heavenly Father that one of these little ones should perish." Why then are they not gathered into the fold of Christ, clothed, fed, and instructed? Are they not the hope of the Church and state? What better investment of capital could be made!

The beneficence of the ancient Church flowed principally into the channel of giving to the poor. "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." The precious gifts had to be sent by the hands of the faithful Paul. The contributions were argued on the ground of debt. The Gentile Christians were debtors to the Jewish Christians, because the Gentiles were made possessors of the rich treasures of grace, which had been originally bestowed upon the Jews. The Gentile Church has still this same debt to discharge to these ancient people of God; for they are still within the reach of Christian influences; they are a standing miracle in ancient and modern history, and providentially preserved for the future glory of the kingdom of God.

This feature of beneficence has become largely incorporated in institutions founded and perpetuated by the State; but they are no less Christian institutions, nothing of the kind having ever been found in heathen nations.

2. *Christian Missions.* "Go ye into all the world, and

preach the Gospel to every creature." This is Christ's perpetual command to every generation of Christians. Preaching was an important feature in Christ's work. When He had healed the sick and the afflicted, and had comforted the destitute, He preached the word to the multitude from morning until evening. He had compassion on the people; because they were as sheep having no shepherd. He indeed wrought signs and wonders, and His very appearance made a deep impression on the minds of those who were susceptible; but when He would pour out his whole heart, and would move the hearts of men in their deepest inner capacity, He clothed His witness in the word. And we all know what a heart-moving power His words have.

Preaching was therefore the chief work of Jesus Christ during His earthly life; preaching was the chief calling of His apostles; preaching was the great office of the prophets of the Old Testament; preaching was the principal work of the great reformers; and preaching is still the chief instrument for propagating the Gospel in all the world. The press and the school are its noble auxiliaries.

But whence the means to do the great work, which Christ has enjoined on the Church? For the work must and will be done. "For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." But does the Lord require more of this generation of Christians than He did of the twelve disciples, when He said to them with respect to the feeding of the five thousand, "They need not depart; give ye them to eat?" The difficulty to perform this command was perceptibly felt by the disciples, who replied: "We have here but five loaves and two fishes." But God never gives a command without furnishing those who are commanded the ability and means to perform it. So here; with these five loaves and two fishes, the disciples were able to do what Christ had commanded them. Look at the order, system, and ease with which Jesus helped them! The disposing of the vast multitude on the green grass, in ranks of fifties and hundreds, prevented con-

fusion and the possibility of overlooking one famishing person. It is not the will of our Heavenly Father that one should be neglected. "For there is no respect of persons with God." So the Church should extend a helping hand to all. As long as there are perishing souls, and we have the disposition of carrying the bread of God to them, the divine help will not fail. The Lord gave to His disciples, and the disciples to the multitude; and when they were done giving, they had twelve times as much in their baskets as they had when they commenced.

The same divine help is yet afforded, and Christ's command to His Church to preach His Gospel in the whole world stands fast. This seems to have been done by the first generation of Christians. St. Paul says: "But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world," Rom. 10 : 18. And as if to make this still stronger, he writes to the Colossians, 1 : 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven : whereof I Paul am made a minister," &c. To all objections here made to our position, we simply fall back on the plain declaration of Scripture. There it is; and what will you do about it? If therefore the primitive generation of Christians, comparatively few in number, encountering by land and by sea almost insuperable difficulties, which a gracious Providence has now removed, could fulfill the command to preach the Gospel to every creature in the whole world, what should hinder the present generation of Christians, with their countless numbers, their boundless wealth, with their great facilities for travel over land and over seas, from doing the same? If the forces of the Christian Church were properly organized, and all the members would give systematically, as God has prospered them, it could also be done by the present generation. The means are lying unemployed in the Church. The armor of God is rusted. What we want is some great organizing spirit, who shall restore order and system in all Church

work. May not the Church pray for such an organizing spirit, who shall restore her original harmony?

3. *The Ministry of local Churches.* Our space will not allow an extensive discussion of this point. Local Churches are families of religious life; they are religious brotherhoods. From these the nation draws its best culture; by these the minds of our people are nourished with the loftiest thoughts, the best instructions, the purest poetry, and the most exalted views of God and nature. Abrogate these churches, and not only the lower strata of society would be affected, but also the upper would be broken into a thousand fragments. We are unconscious of our dependence on these churches, of the thousand threads with which our intellectual life is interwoven with them. They are the harbingers and supporters of modern civilization. How therefore to render the ministry of these local churches more efficient, is a problem toward whose solution much has been accomplished. It is evident that a live church is seldom in want of an efficient ministry. Systematic beneficence makes a live church, endows colleges, calls out, educates and supports the best talent. The salvation of the human family, depends on the efficient ministry of local churches. Without these, general organizations are powerless. In the efficient administration of local churches, lies the root of this whole matter of systematic beneficence. The principle, according to which the systematic beneficence of the Church is to be developed, is contained in the text quoted: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The systematic beneficence of the Gospel calls for general collections at stated periods in all the churches. These collections are to be the accumulated sums, which the members, in all the local churches, had laid by them in store on each recurring Lord's-day.

## II. THE MEASURE OF SYSTEMATIC BENEFICENCE.

"As God hath prospered him." This is the measure. "For

if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

There is a remarkable similarity between the systematic beneficence required in the Christian Church and that which was in practice in the ancient Jewish Church. Every Lord's-day the Christian is to renew his oblations, 'as God has prospered him.' It seems to us that the apostle had in his mind's eye the symbolic import of the twelve loaves of shew-bread in the sanctuary, which were renewed every Sabbath. These loaves were constant and perpetual symbols of the systematic beneficence by which the expensive ministry, the heavy altar service, and the poor of the Jewish Church were to be sustained. All the members, ministers and people, were required to give tithes of all their annual increase. "Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe," Num. 18 : 26. "A divine order is here communicated through Moses, requiring that, as the whole nation paid an annual tenth to the Levites, so they also in gratitude to the Lord and as a token of their subserviency to the priests, should regularly pay a tenth of that tithe to the priesthood, who received, therefore, one hundredth part of the produce of the land and herds. The Levites were to give God his dues out of the tithes, as well as the Israelites out of their increase. They were God's tenants, and rent was expected from them, nor were they exempted by their office. Thus now ministers must be charitable out of what they receive; and the more freely they have received, the more freely they must give, and be examples of liberality." So Bush and Henry.

Giving tithes, in support of the worship of God, extends to the patriarchal age. It was practiced by Abraham, the father of the faithful. Abraham gave tithes to Melchizedek. Now by faith we are the children of Abraham, and heirs according to the promise. Melchizedek was a type of our High-Priest, "who is set on the right hand of the throne of the

Majesty in heaven." If one-tenth, therefore, of all the increase, was annually required of the Jewish Church, to keep alive the type of 'better things to come' in the minds of the people, how much more does now the publishing of grace and truth by Jesus Christ, require the same beneficent system?

But systematic beneficence is one of the stipulations of the Abrahamic covenant; for when the covenant was reaffirmed by Jehovah, Jacob promised: "Of all that thou shalt give me, I will surely give the tenth unto thee." The Abrahamic covenant is still in force, for it is an everlasting covenant, and St. Peter said by the Holy Ghost, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." If the Abrahamic covenant is still in force, why not also the stipulation by which a knowledge of the covenant is propagated?

### III. THE EXCELLENCE OF SYSTEMATIC BENEFICENCE.

1. It renders us Christ-like, associating us with Jesus in doing good. We are to be followers of God as dear children. What order and symmetry in all our Father's works! Look at the order and harmony of the heavenly bodies; the regularity of the seasons and the successions of day and night, seed-time and harvest, cold and heat, summer and winter. The Lord's beneficence is not spasmodic, but systematic and constant; and so should ours be, if we would be followers of God as dear children.

What is more ennobling than our association with Jesus in doing good? Being reconciled to God through Jesus Christ, we have some heart to work for the salvation of others. Filled with love, joy, and peace in believing, we have something to communicate to others. How encouraging to have a true work-fellow! Such a one is Jesus, our Immanuel! The Son of God was made in the form of man. What a blessed Saviour! We only gradually learn to know Him, and the blessedness of working with Him in saving our fellow-men. It was so with the disciples of old; but when they had fully comprehended His divine character, they offered themselves as living sacrifices on the altar of His ser-

vice. It was the love of God that constrained them; "for they thus judged, that if one died for all, then were all dead and that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."

2. It kills pride and selfishness, which are great enemies to the Divine favor. Systematic beneficence requires pure motives in the giver. This means of grace, of course, may be perverted. But when we give to the Lord, we must not do it to be seen of men. "Let not thy left hand know what thy right hand doeth." The secrecy is included in Christian benevolence. Thus pride is destroyed, and humility cultivated. "God resisteth the proud, but giveth grace unto the humble."

When the Scribes and Pharisees gave alms, they sounded a trumpet before them, in the synagogues, and in the streets, that they might be seen of men. They had their reward; the praise of men. In them the true motive of giving was wanting. Hence St. Paul: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." It therefore requires the grace of God to rise above the praise of men in this thing of giving to the Lord. Much of our beneficence is tainted with pride. A large portion of our benevolence money has to pass through oyster-suppers, church-fairs, church-rafflings, flaming subscription lists with names and sums appended, through the hands of boring agents, and so by the time the money comes into the Lord's treasury, it has lost its fragrance and acceptableness. Behold the Lord Jesus sitting over against the treasury in the temple, and observing the people casting their gifts into the temple-treasury; but none please Him so much as the two mites of the poor widow! He even called the attention of His disciples to the fact, and said to them, that the widow had cast in more than all the rest. This shows us how the Lord estimates the gifts which come into His treasury.

The Lord still sits over against the treasury of the Church, and He knows whence every cent has come, and the motives

by which every cent has been given. By giving from pure motives, we open the way for the reception of greater gifts from the Lord, by which we can enlarge our giving in return. "Thy Father, who seeth in secret, shall reward thee openly." "For whosoever hath, to him shall be given, and he shall have more abundance."

3. It is connected with Divine blessings and promises. Bare quotations must here suffice. For giving to *the poor*, we have: "He that hath a bountiful eye shall be blessed ; for he giveth bread to the poor," Prov. 22 : 9. "I have shewed you all things, how that so laboring ye ought to support the weak ; and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive,' " Acts 20 : 35.

For *Christian Missions*: "Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution ; and in the world to come eternal life," Matt. 10 : 29, 30. "Cast thy bread upon the waters, for thou shalt find it after many days," Eccl. 11 : 1.

For the *ministry of local churches*: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9 : 14. "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased," Heb. 13 : 16.

We have now considered the objects of systematic beneficence, its measure and excellency. The importance of this subject can not be overestimated. When the Church neglects Christian benevolence, she is passed through sufferings and reverses. This point is abundantly proved by the experience of Christians and by the history of the Jews. The Jews were never more prospered and blessed in the products of their fields, in the increase of their flocks and herds, in the spread of their religion, and in freedom from invasion by their enemies, than when they practiced systematic beneficence

according the Divine command. But as soon as they robbed God by withholding the tithes and offerings, it went ill with them, and they were passed through the furnace of affliction. We cannot change the economy of grace.

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## ARTICLE VII.

### THE FOUNDATION OF MORAL OBLIGATION.

By Rev. H. L. Dox, Gasport, N. Y.

Man is a moral being. Everywhere and always he is a subject of moral law. About his actions there is a moral quality; that is, they are either right or wrong. Between right and wrong there is a necessary distinction. Right is the conformity of a moral being to a moral law. Wrong is the non-conformity of a moral being to a moral law. In all beings in a responsible state, this distinction is a matter of consciousness. So also is the obligation to do right and to refrain from doing wrong.

The essential characteristics of moral being, are intelligence, moral sense, will. Without these there can be no moral consciousness. Their scope, as expressed through consciousness, differs in different persons. But obligation can be predicated of no one who has not sufficient capacity to recognize a First Cause, a dependent relation and an authoritative rule of action. Of the will it is only necessary to insist that it must have the power and right of choice. Where there is no choice there can be no obligation. And a controlling choice, or an ultimate preference, relates only to an end, and holds all intermediate volitions in subordination as means to that end.

Law presupposes a law given. And, admitting the existence of moral law, the essential prerequisite of a moral law-giver and a moral subject, we must recognize the idea of moral government. The end of moral government must be the greatest good of the Governor and the governed. So far as the Governor and the governed are essentially similar, the

good of the one is the good of the other. But as the one exceeds the other, a difference supervenes. The good of the finite cannot be commensurate with the good of the Infinite. And, as the finite is dependent upon the Infinite, and the good of the Infinite exceeds the good of the finite, in the end of moral government the good of the finite must be proportionately restricted and subordinated to the good of the Infinite. In other words, man's good is involved in the end of moral government just so far as it is identical with the glory of God.

The fact of moral obligation neither requires nor admits of proof. It is an intuition. It rests simply upon consciousness. And the distinction between right and wrong, and also the obligation to do right and refrain from doing wrong, are always to be accepted as axiomatical truths. But *why* one thing is right and another thing is wrong is a different question. This legitimately is liable to logical investigation. It is not an intuitionism. An appeal to consciousness receives no reply. And yet it is a comprehensible and practical question. So far as the mind is governed by logical connections of thought, the importance of its proper solution cannot be overestimated. The conviction that a thing is right or wrong, must be greatly quickened and intensified by a clear perception of the reason *why* it is right or wrong.

That serious difficulties must be met in the investigation of this subject is sufficiently indicated by the fact that distinctive claims have been set up for at least *ten* different theories. And the idea of confronting the phalanx of great names and great talents, by which the mastery of this point has been presumed to have been gained, and is still defended, may savor of temerity if not of presumption. This embarrassment, however, is greatly abated by the fact that they are antagonists and not allies; as by the added fact that each has done something toward the demolition of the theory of every other. Where there are so many conflicting notions there must be some errors. And whether the truth is scattered in piecemeal throughout all these theories, or, as a

whole, is contained in none of them, the field is open for exploration.

All these theories may be named; none can be separately examined to any great extent. Our limits require a direct statement of the position believed to be the true one, and close confinement of attention to it. The list of the theories alluded to is given for the reason that there will be occasion to have more or less to do with them, especially by implication. They are named as they come to hand, without any regard to order in any sense.

Briefly stated they stand thus: The foundation of moral obligation is, 1, the will of God; 2, the well-being of God and of the universe; 3, the moral excellence of God; 4, the established moral order of things; 5, the essential nature and relations of things; 6, the inherent idea of Deity; 7, the inherent and essential idea of right; 8, self-interest; 9, utilitarianism; 10, complexity.

The first and the last are entitled to attention in the outset. I accept the "Will of God" as the foundation of moral obligation, with the general objection that it has been too narrowly defined. And I accept the idea of "Complexity" as involved in the foundation of moral obligation, stoutly protesting, however, against the antagonisms and incongruities which have been incorporated in its elaboration. These separate theories are only "parts of one stupendous whole." And, like the rod of Aaron, the Will theory swallows up all the rest. The position taken is that right is right simply and solely because it accords with the will of God; and that wrong is wrong simply and solely because it does not accord with the will of God. We are bound to do right because it is God's command, and we are bound to refrain from doing wrong for the same reason. Properly understood the will of God legitimately and necessarily involves the well being of God and of the universe; the essential order of things; the nature and relations of things; the ideas of right, duty, interest, utility; and there are no inevitable antagonisms or incongruities inherent in this view, nor does it embrace any element essentially at war with unity.

There are two chief sources of confusion respecting this somewhat difficult subject.

1. A foolish and fruitless attempt to sit in judgment upon God Himself; to determine from what, it is thought He must be, what He really is. Men have undertaken to analyze His nature and arrange and classify His attributes in the order of dependence upon each other. They have sought to establish the polar point around which the divine essence revolves, and to determine what its distinctive manifestations in different lines must be.

2. An equally foolish and fruitless attempt, rendered necessary by its antecedent, to so systematize the plan of the universe as to make God the subject of government and the object of the same order of sequence, or connexions of ideas, which pertain to man. The aim seems to be to break over the limitations of the human understanding, and by actual discovery to demonstrate that it is possible by "searching to find out God." As one theory has been swept away by the "logic of events," another has been sure to succeed it, and the conclusion seems to be inevitable that this persistence in the same line of investigation is prompted, not with a view to any practical advantages to be derived from it, but either from unyielding hostility to revealed truth, or a determination to cover up the consequences of attempting "to be wise above what is written."

We shall need to note some objections to some of the theories named, considered separately from others, as the foundation of moral obligation. But it will subserve our purpose best, to first place before our minds the more obvious and practical reasons for the view to which we stand committed: *God's Will as the ultimate standard.*

1. It is easily understood. The Sabbath School scholar and the most profound scientist know what you mean by it. It is enforced upon the understanding and the conscience by all the weight of the highest authority, combined with infinite wisdom and goodness. The great majority unscrupulously accept and are satisfied with it. Not a few are bewildered and shocked by the metaphysical speculations which

carry the mind back of it. And in the nature of things, all processes of reasoning which call in question God's will as the ultimate foundation of right, produce in the masses only vague doubts or distrustful misgivings. Accordingly, the fact that this view is intelligible, while to the common mind no other is, is a strong presumptive argument in its favor. Obligation cannot be permanently enforced upon those who cannot be made to understand its foundation. Only metaphysicians can comprehend these speculative theories, and hence they cannot be enforced upon the masses. And such speculations are the more justly liable to suspicion, because it is evidently the design of religious skeptics to overthrow facts and authorities by pretended discoveries back of such facts and authorities.

2. It is more analogous to the system by which the common affairs of life are regulated. Every dependent relationship involves authority, whose mandates are binding and whose decisions are final. In the family, in the school, in business, in corporations, in the Church, in the government, we meet with and recognize law in some of its forms, as the embodiment and expression of will, which by the consent of all interested, is the source and limit of obligation. To go back of the law to find the basis of obligation, is to question the authority of the law. The law itself is not only the exponent but the embodiment of all that lies back of it. Hence doubt tends to subversion, and dissent is rebellion. And this view, constituting, as it does, the substratum of all the compacts of practical life, is a deeply rooted resting place for our confidence and a means of discipline, fitting us for the higher and holier responsibilities growing out of our relations to God. The analogies of every day experience thus become a strong presumptive argument in favor of the will of God as the foundation of moral obligation.

3. The theory that God's will is the foundation of moral obligation is in close harmony with and is fully sustained by the teachings of the Scriptures. Settle the question whether the Bible is a revelation of God's will, determine what its meaning is upon a given point, and upon that point specula-

tion is excluded and all controversy is at an end. A believer in the sufficiency of the Scriptures as a rule of faith and practice may not go back of that rule to find the resting place of responsibility, or establish the line of distinction between right and wrong. With questions which cannot be settled by an appeal to the "law and the testimony," as a believer in revelation, he has nothing to do. Nor beyond their teachings is he at liberty to urge what he may suppose are the conclusions to be derived from the nature of God or the nature of things, as a foundation for faith or a rule of action. Scriptural authority is final upon all questions to which it relates, and it is final simply and solely because it is an expression of God's will.

It is true that Revelation recognizes reason, and opens a large field for its exercise. We are not only permitted but required to "prove all things." But we may not array reason against Revelation, nor respecting things revealed may we carry our speculations behind Revelation, and lay in them the foundations for our religious theories. There is in fact but a single alternative. Accept God's will as the foundation, or establish the foundation outside of the Bible and against it.

4. Practically, at least within certain limits, all evangelical theorists, whatever may be their philosophies, accept the will of God as the ultimate standard. They must and they do admit that no truthful view of obligation in its application can be in conflict with the divine will. And, for all but speculative purposes, they explain and enforce right and duty by an appeal to this will. Only when some distinctive and disputed point respecting the abstract question, is involved, do we meet with speculations. In all the delineated experiences and unfoldings of Christian life, we search in vain for allusions to God's nature and the nature of things, as sources of motive and obligation, apart from and independent of the divine will. Whether it ever can be either wise or safe to attempt to build up theories which cannot be brought to any practical test, is a problem which only those are required to solve who commit themselves to such theories. And, until

they can clearly prove that, in the misty regions of metaphysics, it is allowable for man to put asunder things which God has joined together, we may well ask to be excused from accepting their conclusions.

The objections urged against this view are substantially the arguments by which other theories are sought to be maintained. Generically stated the number is not large. Indeed, it is questionable whether the main errors to be avoided may not be traced to a common origin:—*moral conclusions from metaphysical distinctions.*

Close attention to the consecutive links in the chain of propositions whence the deductions of some are derived, will at least show that this presumption is not altogether without foundation. The process of reasoning may be represented thus:

Law is a rule of action. The end of law is not within itself; it is only a means to an end. Back of the end and back of the law there is a will of which both are expressions. At this point the confusion between the moral and the metaphysical commences. A distinction is made between will as an attribute of being, and will as an expression of purpose. Back of will is intelligence, respecting which the same distinction is made. And back of or within the being of whom will and intelligence are both characteristics and manifestations, there is a *something* which authoritatively and necessarily regulates them in their operations.

As applied to the subject in hand: There is a something, whatever it may be or by whatever name it may be known, back of all that constitutes the nature of God, or if not back of His nature, something belonging to or flowing from His nature,—and it is difficult to tell which view is meant,—to which God Himself is accountable, and by which all His manifestations and operations, to be right, must be regulated. God's intelligence is under the control of this *something*; His will is governed by His intelligence; His law is an expression of His will in contradistinction from His will as an essential element of His being, and the end contemplated by law is that upon which all the divine manifestations and operations

terminate. The conclusion is that this something back of God's nature, or in some way flowing out of it, is the ultimate idea, and hence must be the basis of moral obligation. This ultimate something has sometimes been called the "well being of God and the universe," or the "final satisfaction of moral beings." And it should be added that this "final satisfaction of moral beings," is held to be the end of government, and hence the two things are made identical.

The line of thought thus given and the conclusion drawn from it, are liable to the following objections:

1. To have any weight, the classification and the order of sequence indicated, upon which the argument wholly depends, must be established beyond the range of reasonable doubt. Just this has not been, and, from the nature of things, cannot be done. Where can be found the least show of authority for such a classification and such inferences from it? The Bible does not state the divine perfections in systematic order, nor does it inform us whether any one of those perfections, and, if so, which, holds functional priority and pre-eminence over others. And the most profound researches of reason leave the subject where the Bible does. The fact is not overlooked that theological writers, for the sake of convenience, classify the attributes of God. But respecting this it is sufficient to say that, but for the purpose of establishing their notions respecting the basis of moral obligation, they attach no logical importance to this classification; while, especially in regard to the modifications of these attributes their differences are numerous and material. And what authority has any one, what authority can any one have for assuming that God's intelligence controls His will any more than that His will controls His intelligence!

Any system of analysis sought to be sustained by reasoning from the human to the divine, is wholly without foundation. Beyond scriptural authority, all such fancied analogies are to be deprecated. It is a most fearful venture for finite and depraved beings to trace resemblances between themselves and the infinite Jehovah. It was charged upon the Jews

as a more aggravating offence, that they "thought God was altogether such an one as themselves."

But besides, who does not know that what we call *Psychology*, is, for the most part, a mere medley of dreamy speculations. What, in reality, do we know about our own mysterious nature! Who has fixed the boundary lines between the physical and the mental, between the mental and moral? Arguments from this source and of this character, what are they but the wanderings of incoherent thought in the vain attempt to leap the unbridged chasm between the unknown of man and the unknown of God! Perhaps upon no subject within the wide scope of theological research are authorities more at variance. And it does seem as if the utterances of human wisdom here were purposely confounded, that those most sanguine in their endeavors to build this tower, which they design shall reach from earth to heaven, might be driven and scattered to the utmost extremities of bewildering speculation. Surely all such attempts do more to subvert the very idea of moral obligation than to establish a firm and unalterable foundation for it.

The truth clearly is, that, while the exact dividing line between them cannot be drawn, the mental and the moral are two distinct hemispheres of our being. Each has laws peculiar and limited to itself. And we can with no more propriety or safety reason from one to the other than we can draw moral conclusions from the facts of physical science. We cannot reason thus with regard to man, much less respecting God. The great contest now going forward between "Positivism and Christianity," involves, on the part of scientists, an utter, if not an obstinate, blindness to this distinction. And it is very questionable whether the error into which they have fallen, of bringing moral truth to physical tests, is greater, or more damaging to scriptural ethics, than are those uncertain speculations about the human, transferred to divine intelligence, and then made the source of authority respecting moral obligation. Our hopeless failures in endeavoring to understand ourselves, should, it would seem, be a sufficient

caution against presumptuously “searching to find out God.” Not a single divine manifestation can we fully comprehend. The inevitable poverty and ambiguity of our language, as applied to material things and common experiences, are the sources of ceaseless confusion and conflict; what then may be expected when adventurous mortals, with their feeble and erratic researches attempt to explore the awful distance between the finite and the Infinite, and rashly to sit in judgment upon the Self-Existent and the Eternal! What do we know, what can we know about the essence and the attributes of God? We are cognizant of power, wisdom, goodness, and other manifestations, such as we know cannot have their origin with dependent beings; and we accept these as manifestations of the great First Cause, calling them characteristics, attributes, or elements, which, taken together, constitute what we mean by the *Nature of God*. But what do we know about the relations which these attributes have to each other, or the influence which one has over either or all of the others? Upon what authority may we rest the conclusion that there are any regulatory processes going on in the Divine Nature? So far as we do or can know any thing about the Infinite mind and its operations, we must believe that it is an indivisible unity, and that all its progress—if this word may be thus applied—are eternally and essentially in harmony. There can be no such thing as functional priority and succession. Each perfection involves all others, and all are manifestations of each. Power is goodness, and goodness is power. Wisdom is will, and will is wisdom. It is only an evidence of our imperfection and weakness that, in arriving at conclusions, our powers and faculties are consecutively called into exercise. And we are sure to involve ourselves in inextricable perplexities and errors, by any transfer of our weakness to Him who is the embodiment of all perfection.

The idea that there is something back of and apart from the Divine Being, in which originates the distinction between right and wrong, and that right is right, not because it accords with God’s will, but that it proceeds from behind that

will, from that unnamed something to which God Himself is accountable, and by which all His movements are controlled, is not only absurd, but atheistical. To place anything, whatever it may be, beyond and above God, is to subordinate His supremacy and deny His existence. He is not only back of and above all things and beings, but "in Him all things consist." He is self-existent, self-sufficient and all-sufficient. If there is any thing back of the Being we call God, then either that something is God, or there is no God.

Nor is the notion that this element, power, or principle, with which right and obligation are supposed to have their origin, pertains to or is a part of the divine nature, though separable from the divine will, less absurd or atheistical. Either that something is distinctive and separate from the nature of God, or it is not. If it is distinctive and separate, and thus the source of right and obligation, controlling all the movements of God Himself, then it is back of and above God, and, hence, it is either God, or there is no God. If it is not distinctive and separate from God's nature, then it is His nature and involves His will.

To say, as some do say, that if the will of God is the origin of right and obligation, that any and every change in the divine will must involve a corresponding change in the nature of right and obligation, is simply ridiculous. Who does not at the first flash of thought perceive that it is just as easy and just as legitimate to suppose a change in the nature of God, or in that fancied something else which lies back or springs out of His nature, as to suppose any change in His will? Either supposition is essentially at variance with the idea that in His nature and attributes He is alike eternal and immutable. Either supposition, accordingly, inevitably drives us to the conclusion that He is not God; that there is no God. It is, in fact, a full realization of the Pantheistic idea for which materialists are struggling at the present time with so much determination. Terrible, beyond conception, as is the thought of any essential change in the nature of things and beings, it is not a thousandth part so terrible as is the conception of any change in God Himself.

As a legitimate and necessary consequence from these conclusions, we not only may but must admit that, so far as we can comprehend, the will of God, if not an embodiment, is at least a perfect exponent of His entire nature. Our apprehensions of things as they are, prove, and are the only proof we can have, that God has willed they should be so. And they are so because He willed them so. Power, intelligence, goodness, are manifestations of His will in these respects. And so is the distinction between right and wrong. Either all things were created by God, or they were not. To say they were not, is to give Him a subordinate position and to deny the Godhead. If He is the Creator of all things, things as He created them are, either an expression of His will, or they are not. If they are not, not only His works but His creative energies are at war with His will, He is divided against Himself. If the nature of things, as He created them is in accord with and expressive of His will, which is to say that we are not to go back of the divine will to find a reason why things are as they are, then here, and here only, we find the foundation of moral obligation.

It matters little whether we can or cannot conceive that things might have had a different nature. Divine possibilities are not to be measured by human conceptions. We are to take what we call the nature of things as it is, and accept it as an embodiment and an exponent of the will of the great First Cause, not as separate from and controlled by something back of it, but as a manifestation of the divine Oneness, indivisible in its essence and simultaneous in all operations.

This paper has already transcended its prescribed limits. Accordingly, that the Will theory comprehends all other theories, so far as they involve any truth or any importance, cannot now be elaborated. The main objection to this conclusion—that it is complex, and hence at war with unity, may receive a brief notice.

It is an unfounded assumption that multiplicity is at variance with unity. “We have many members, but one body.” Characteristics may not only be distinctive, but diversified,

without any disturbance of the idea of unity. The "law is holy, just and good." God is omnipotent, omniscient, omnipresent. And in exactly the same sense, we say the standard or foundation of moral obligation is right, reasonable, befitting, useful and in accordance with man's true interest. And so we say the well-being, excellence, satisfaction of God are but so many modifications of His essential nature, of which we have expressions only through His will.

Here I rest. The ultimate of my devotion is, "Thy will be done on earth as it is in heaven." My only hope of eternal blessedness rests upon a life of gracious conformity to God's will. My acquiescence in the awful doom of the incorrigible is founded upon the words of Christ, "How oft would I have gathered you—but ye would not."

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## ARTICLE VIII.

### LITERARY INTELLIGENCE.

As usual during the several months before Christmas, the publication of holiday books has largely occupied the attention of publishers during the last quarter. But a reasonable number of new and substantial works have appeared, in the various departments of literature.

#### AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Doctrinal Theology of the Evangelical Lutheran Church*, set forth, and illustrated from the Original Sources, By Heinrich Schmid, D. D., Prof. in the University of Erlangen, Bavaria, Translated from the Fifth Edition by Charles A. Hay, D. D., Prof. in the Evangelical Luth. Theol. Seminary at Gettysburg, Pa., and Rev. Henry E. Jacobs, A. M., Prof. in Pennsylvania College, Gettysburg, Pa.; *Toward the Strait Gate*, or Parish Christianity, by Dr. E. F. Burr, author of "Ecce Cœlum," "Ad Fidem," &c.; *A Critical and Exegetical Commentary on the Book of Psalms*, with a new Translation, by James G. Murphy, LL. D.; *The Excellent Woman* as described in the book of Proverbs, with an Introduction by Rev. Wm. B. Sprague, D. D., illustrated; *Lectures to My Students*, by Rev. C. H. Spurgeon; *Commentary on the New Testament*, intended for popular use, by Dr. D. D. Whedon, Vol. IV., 1 Corinthians, 2 Timothy; *Ecclesiology*, a Fresh Inquiry as to the Fundamental Idea and Constitution of the New Testament Church, with a Supplement on Ordination,

by Rev. E. J. Fish, D. D., a work in which the Presbyterian form of Church government is defended; *The Great Men of God*, biographies of Patriarchs, Prophets, Kings, and Apostles, selected from the works of Dr. Guthrie, Dean Stanley, Bishop Oxendon, and other eminent divines, with original sketches by Rev. W. F. P. Noble, forming a concise Bible History and Gallery of Sacred Portraits, with illustrations on steel; *A Dictionary of Christian Antiquities*, being a continuation of the "Dictionary of the Bible," edited by Wm. Smith, D. C. L., LL. D., and Samuel Chatham, M. A., Professor of Pastoral Theology in Kings College, London, in two vols., vol. I., illustrated by engravings on wood; *New Map of Palestine*, by Nelson & Phillips, 80×120 inches.

PHILOSOPHY AND SCIENCE.—*Climate and Times*, by James Croll, with Maps and Plates, a contribution to Geological science; *Money and the Mechanism of Exchange*, by W. Stanley Jevons, Professor of Political Economy in Owens College, Manchester, England; *Optics*, by Prof. Lommel, of the University of Erlangen; *Climbing Plants and their Habits*, by Charles Darwin; *Our Place Among the Infinities*, A series of Essays contrasting our little abode in Space and Time with the Infinities around us, to which are added Essays on Astrology and the "Jewish Sabbath," by R. A. Proctor; *Chemistry*, Theoretical, Practical, and Analytical, as applied to the Arts and Manufactures, by writers of eminence, profusely illustrated; *The True Order of Studies*, by Thomas Hill, D. D.; *Dissertations and Discussions*, miscellaneous papers, fifth vol., by J. Stuart Mill; *Gentilism*, Religion previous to Christianity, by Rev. Aug. J. Thébaud, S. J.

HISTORICAL AND BIOGRAPHICAL.—*The German Element in the War of American Independence*, by George Washington Green, showing the part taken by the Germans employed by the British in that struggle; *Familiar Letters of John Adams and His Wife. Abigail, During the Revolution*, with a Memoir of her, by Charles Francis Adams; *Life of Lord Byron*, by Emilio Castelar; *History of the Romans*, by Charles Merivale; *Monumental Christianity*, or the Art and Symbolism of the Primitive Church, as Witnesses and Teachers of one catholic Faith and Practice, by John P. Lundy, Presbyter; *Life-Portraits of Famous French Writers*, by A. M. Douglas, T. Gautier, and others, adapted and arranged by Francis A. Shaw; *The Soldiers and Patriots of the Revolution*, by Joseph Banvard, D. D.; *Life and Campaigns of Napoleon Bonaparte*, by M. A. Arnault and C. S. F. Pancouke, illustrated; *Life of George Washington*, by Aaron Bancroft, steel illustrations; *George Washington*, by J. S. C. Abbott, a new vol. in "Pioneer Series;" *History of the Civil War in America*, vol. I., comprising the first two vols. of the French edition, translated from the French of the Count De Paris by J. F. Tasistro, edited and annotated by Henry Coppee, LL. D., with Maps and battle plans; *The Romance of Missions*,

or the Inside View of Life and Labor in the Land of Ararat, by Maria A. West, Missionary of the American Board in Turkey, author of key to open the Bible, &c.; *Personal Reminiscences of Constable and Gillies*, (Bric-a-Brac Series).

TRAVEL, &c.—*Notes of Travel in South Africa*, by C. J. Anderson, author of "Lake Ngami;" *India and its Native Princes*, by Louis Rousselet, highly illustrated; *An American in Iceland*, an account of its Scenery, People, and History, with a description of the Millennial Celebration in August, 1874, and Notes on the Orkney, Shetland, and Faroe Islands, by Samuel Kneeland, A. M., M. D., of Massachusetts Institute of Technology.

POETRY.—*Poetical Works of Ray Palmer*; *The Poems of George D. Prentice*, with Biographical Sketch by John J. Piatt; *Original Poems*, by Jane and Ann Taylor; *Christmas in Song and Story*, a collection of the Poetry and Stories relating to Christmas, compiled from many languages by P. L. Gage; *Farm Legends*, by William M. Carlton.

ART.—*A Glimpse of the Art of Japan*, by James Jackson Jarves, with illustrations in *fac simile* from Japanese designs; *Famous Painters and Paintings*, by Mrs. J. H. Shedd, illustrated with Heliotypes of many celebrated paintings; *Lectures on Art*, second series, by H. Taine.

MISCELLANEOUS.—*The Might and the Mirth of Literature*, by John Walker Vilant Macbeth, noticed in this number of the REVIEW; *Concordance to Pope*, by Edwin A. Abbott, D. D.; *English Radical Leaders*, by R. J. Hunter; *Weights, Measures, and Money of All Nations*, compiled by Prof. F. W. Clarke, of the University of Cincinnati, and intended as a book of reference; *Among my Books*, second series, by James Russell Lowell; *Religion and Progress*, by Henry C. Pedder; *Our Wasted Resources*, by Wm. Hargreaves, a work on the Temperance question; *Lectures Delivered in America in 1874*, by the late Canon Kingsley; *Christians and the Theatre*, by J. M. Buckley, an able exhibition of the evil tendencies of the stage.

#### BRITISH.

*The Dawn of Life*, being the History of the oldest known Fossil Remains, and their Relation to Geological Time, and to the Development of the Animal Kingdom, with eight full-page illustrations and forty-nine wood cuts, by J. W. Dawson, of the University of Montreal, Canada; *Lessons from Nature*, as manifested in Mind and Matter, by St. George Mivart, a fine volume, in which the author discusses the questions raised by Prof. Tyndall; *Movements and Habits of Climbing Plants*, by Charles Darwin; the fourth and concluding volume of Prof. Max Müller's *Chips from a German Workshop*, with an index to the whole; the first volume of John Forster's *Life of Jonathan Swift*; *The Memoirs and Correspondence of Caroline Herschel*, sister of Sir Wm. Herschel, prepared by John Herschel; *A Short History of Natural*

*Science and the Progress of Discovery from the Time of the Greeks to the Present Day*, by Arabella Buckley, who was for fourteen years amanuensis and secretary to the late Sir Charles Lyell; *The Homilist*, vol. XI., by David Thomas, D. D.

Prof. Tyndall is preparing an enlarged edition of his *Fragments of Science*, intended to embrace all his late papers on the questions of materialism, and a vindication of his views against the criticisms of his opponents.

#### GERMAN.

**BIBLICAL.**—The third edition of the second part of Bleek's *Introduction to the Sacred Scriptures* has been published. Prof. Dr. Mangold of Bonn University is the editor. 924 pp.

Prof. Dr. Luthardt has published the second edition, enlarged and improved, of his work on the *Gospel of John*. 530 pp.

Part VII. of Dr. Hoffman's work on the N. T. has appeared. It contains an explanation of the *First Epistle of Peter*. 231 pp.

*Philo of Alexandria as an Interpreter of the O. T.*, by Prof. Dr. C. Siegfried. 418 pp. This work is very highly recommended on account of its thoroughness. The author gives in the Introduction an account of the inner development of Judaism, from the destruction of the first temple till the age of Philo. He then gives an account of Philo's Greek and Jewish culture, together with an excursus on the character of the Greek he uses. In the second part of the work the author discusses Philo's allegorical method of interpretation, and shows its influence on the interpretation of the O. T. and also on the new.

**SYSTEMATIC.**—*The Doctrinal System of the Romish Church*. Part I. The fundamental dogma of Romanism, or the Doctrine of the Church, By Delitzsch, Dr. of Philosophy and Licentiate of theology. 413 pp. Among other things, the author in this first part discusses the doctrine of the essence of the Church; the doctrine of its Unity, Holiness, Apostolicity and Catholicity; the Hierarchy and its relation to the state.

In Germany, as well as in America, much is written on the Confessions of the Church, their interpretation and authority. The following are among the recent works on this subject. *The Confession of the Ev. Lutheran Church*, its authority and its meaning. By Pastor G. Bauer. 99 pp. *Our Symbols*, their history and their authority. G. Braun, Sr. 66 pp. *On Obligating Ministers to Teach according to the Confessions of the Church*. 45 pp. *The Unity of the Ev. Church of Germany in Confession and in Church Government*. Rev. R. Pieper. With a Preface by Dr. Dorner. 271 pp. The author aims to show that the Scriptures demand this unity, that there is an essential unity in the Confessions of the Lutheran and Reformed Churches, and that these Churches themselves and the times demand Christian union. *Compend of Symbolics*, by Prof. Dr. G. Plitt. 169 pp. The book is

intended chiefly for the students who attend the Professor's lectures on symbolics.

HISTORICAL.—The first part of the third volume of *The History of the Berlin Missionary Society*, and its work in Southern Africa, by Dr. Wangemann, has appeared. It gives an account of the Berlin Mission in Cape Colony. 224 pp.

*The inner course of German Protestantism*, by Prof. Dr. Kahnis. Two parts. Third edition. 329 and 313 pp. In this edition the whole work is revised and enlarged. In the first edition, which appeared in 1854, the author gave a history of German Protestantism from the middle of last century. But in the last edition he traces that history from the Reformation down to the present. The first edition contained 262 pages, the third contains 642. Of the recent works on the history of German Protestantism, this work of Kahnis and Dorner's *History of Protestant Theology* (especially in Germany) are the most valuable.

The following biographical works have appeared. *John Eberlin von Guenzburg*. A contribution to the history of the sixteenth century. By B. Riegenbach. 290 pp. Eberlin was one of the most influential reformers in southern Germany.

*Fragments from the Life of a Theologian of Southern Germany*. New Series. 168 pp. The theologian is the well known Dr. A. von Harless. *A. C. Vilmar*, by J. H. Leimbach. 172 pp.

J. H. W. S.

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## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

#### LUTHERAN PUBLICATION SOCIETY.

42 North 9th St., Philadelphia.

*The Doctrinal Theology of the Evangelical Lutheran Church*, Exhibited, and verified from the Original Sources, By Heinrich Schmid, Doctor and Professor of Theology at Erlangen. Translated from the Fifth Edition, By Charles A. Hay, D. D., Professor in the Ev. Luth. Seminary, Gettysburg, Pa., and Rev. Henry E. Jacobs, A. M., Professor in Pennsylvania College, Gettysburg, Pa. pp. 696. 1876.

We congratulate the *Society* and the Church upon the publication of this volume. It is undoubtedly the most important addition yet made to our Lutheran Theology in English. *Schmid's Dogmatik* has been pretty well known to scholars for a number of years as a most excellent epitome of Lutheran Theology. Its translation into Eng-

lish, and publication in this attractive and substantial volume, will put it within the reach of a larger and different class of readers.

The style in which the volume has been brought out reflects great credit on our Publication House. We might say that, in this respect, it meets every reasonable demand, and leaves nothing to be desired. Of the numerous works in theology, published within a few years by leading houses, we know of none superior to this volume in the style of its publication. It is most attractive to the eye, and the mind is never disturbed by anything unseemly in the dress in which this old Theology is presented.

The translators have done their part of the work carefully, and, in the main, well. No one, except those who have done something at the work, can fully appreciate the difficulty of rendering into good English the theological Latin of such a volume. This translation whilst aiming to be literal, reads well in English. The reader will have little difficulty in getting at the meaning and will not often be shocked by harsh forms of expression that are neither English nor Latin.

It may, perhaps, seem ungracious to find any fault with what has been, on the whole, so well done; but we would not act the part of candid reviewers if we did not point out some defects. In doing so, we do not mean to go over the whole volume, but to present a few, by way of illustration, and that may serve as hints, if another edition is called for, which it is to be hoped may be the case. At the very outset, the definition of Theology given by Hollaz, p. 34, is inaccurately rendered, and the sense materially changed. What Hollaz states to be the very aim and end of Theology, 'that sinful man may obtain eternal salvation'—*aeternam salutem adepturo*—is made a mere susceptibility of his nature—"capable of being saved"—and what Hollaz makes a condition, the translation makes the end, "in order to acquire true faith in Christ and attain to holiness of life." The meaning in English is quite different from that of the original. Closely following that, on the next page, we find, *licet falsa aut erroribus mixta sit*, rendered "whether true or mixed with error." This is neither literal nor true to the meaning of the original. The translators have no doubt been troubled in dealing with some terms which are used in a kind of technical sense, as *via*, *hierarchia*, and others. The "*Theology of the way*" sounds very awkward in English ears, and if the defence be, fidelity to the original, this will not be deemed sufficient when the original does not require it, as is the case on page 35, in the citation from Hollaz. We cannot claim that "*hierarchias*" is not literally rendered, or transferred, when we find "*hierarchies*" used, but it will require the English reader to think and compare to know the meaning of the following: "In so far as in the election and calling of ministers, the votes and suffrages of the entire people and

all the *three hierarchical orders* are required, etc.” \* \* We should not be surprised if some people would really scent Romanism here, where nothing is intended but harmless genuine Lutheranism, and one of these dangerous “*hierarchies*” is the divine institution of the family. Perhaps the translators could do no better, but we think that in both cases the words might have been rendered into intelligible English. “*Innate ideas*” is altogether too technical and definite an English phrase for *notitiis insitis*. *Poenitentia* is sometimes rendered *repentance* and at others *penitence*, where the connection and meaning do not require the distinction. Thus, on p. 476, “Conversion is accordingly distinguished as *transitive* and *intransitive*. In the latter sense it is identical with *repentance*.” \* \* On the opposite page: “*Penitence*, taken in a wider sense, is the effect of both acts of grace, viz., conversion and regeneration conspiring to accomplish one end.” To make the case stronger, it must be added, that in another connection, p. 536, where the same author, Hollaz, is expressing the same idea, in almost the same words, *poenitentia*, is again rendered *repentance*. Such variety is not only unnecessary, but obscures the meaning of the author, and does not permit the reader to comprehend clearly the truths intended to be conveyed. A similar confusion is observable in the rendering of the German, *handlung*, in reference to the Sacraments. On a single page, where the author employs the same word, we find “*rite*,” “*ordinance*,” and “*service*,” producing confusion in the mind of the reader. The translators of our English Bible have fallen, at times, into the same error, by rendering the same word, when meaning the same thing, by different terms in English—(an error that all scholars regret as needing correction.) In a scientific presentation of Dogmatics, accuracy of meaning is not to be sacrificed to a straining after variety of expression. “*The dignity and quantity of our contrition*” is nearer the Latin [*dignitate ac quantitate*] in sound, than in sense or accuracy of meaning. We can hardly associate dignity with contrition. The ease and smoothness with which this translation reads have been referred to, and this is true in general, but we now and then meet with rather clumsy expressions. The wonder is that there are not many more. Such a sentence as the following cannot be commended for good English: “Where, therefore, there is a true Church, there there must be the right to elect and ordain ministers.”

But we have perhaps dwelt longer on these defects than is necessary or desirable. It has been with no intention of disparaging the translation, but of hinting at improvements that may be made in some future edition. Such a work demands and deserves all the careful accuracy which it can receive.

An error in point of fact, of a minor character, unless we are greatly mistaken, has been committed in the *Translators' Preface*. We are

there informed that 'thirty years ago a large part of the *third edition* of the work was translated.' As the *second* edition was not published thirty years ago, and the *third* not until, we believe, six years after the second, it could hardly have been translated eight or ten years before its publication. This is probably a mistake of the *third* for the *first*. About that first edition we happen to know something, as we were invited to translate a small part of it, and it remains somewhere stored away "unto this day."

It ought to be unnecessary to speak of the great value of this Lutheran Theology. Nothing but ignorant prejudice can blind any one to its real merits. Some who talk much about evangelical religion, and suspect everything that is Lutheran, must be profoundly ignorant of the very practical and evangelical character of this Theology. It deals more with the application of redemption—including such points as conviction of sin, regeneration, conversion, repentance, justification by faith, union with Christ, etc., than any other Theology we know. It may surprise some readers to learn that in the pretty full Index to three large volumes of Systematic Theology by Dr. Hodge, the term *repentance* has no place. In spiritual depth and practical application the Lutheran Theology is unequalled. The careful study of this evangelical system would be a most salutary antidote to much of the superficial and empty theology that passes for evangelical at the present day. It is sound and rich on all the great doctrines of the cross. Christ and His infinite merits are set forth in their true light, and there is no attempt to explain away, or reduce to almost nothing, the great facts of sin and redemption, the helplessness of the sinner and the power of divine grace.

But whilst fully recognizing the great merit of these dogmaticians, nothing but ignorant prejudice again would claim that we must follow their teachings as infallible. On some points they are surely in error, and upon all they must be tested by the Word of God. Such a volume will be of great value to those who know how to use it, but may help to perpetuate errors with those who cannot distinguish between the wheat and the chaff. It will provoke a smile with biblical critics to find the great Gerhard undertaking to prove syllogistically that the vowel points in our Hebrew Bibles are inspired. And sober interpreters of the divine word will hesitate to accept as truth that: "After the final judgment, the absolute end of this world will come; angels and men excepted, everything that belongs to this world will be burnt up by fire and reduced to nothing. Not a transformation of the world, therefore, but an absolute annihilation of its substances is to be expected." That God will "*annihilate* the entire fabric of heaven and earth" needs better authority to believe than even Quenstedt and Hollaz. The volume will be found most reliable just where our

Theology is the strongest—on the great fundamentals of our common Christianity.

Whilst the presentation of Schmid is generally fair, and sufficiently full to give a clear view, there is sometimes a danger of misapprehension from only partial statements being given. This is the case on the subject of the ministry. He has furnished extracts enough to show the views of these dogmaticians on the general subject of the right of the whole Church to participate in the calling of ministers; but on the specific point of whose duty it is to examine and ordain to the ministry, where they are equally clear, he is singularly deficient, giving but a single reference, and that not by any means the best or most pertinent. Our readers are referred to a short article in the body of this number of the REVIEW, which it is believed will support what is here stated, and perhaps help to correct the partial view given on this subject by our author. Other points might be named which are open to the same or similar objections. Those who wish to understand fully the views of these dogmaticians must, after all, study their works, and not rely on any epitome, however carefully prepared.

It should be added that the translators have enriched the work by supplying “a fuller table of contents, a brief biographical account of the authors from whose writings the body of the work has been taken, a glossary of scholastico-theological terms (taken from Luthardt’s Compendium), and a more extended and specific index.” These additions are of real value for the purpose of consultation in such a work, and will be best appreciated by those who use it most.

This volume should have a large circulation outside as well as inside of our own Church. It will serve to correct misapprehensions, and to acquaint others with the true character of our Lutheran Theology. The English reading Churches have depended too much on the Reformed Theology, and have been quite ignorant of the rich mines which are here partially opened to their inspection. As the translators and publishers have done their work so well, and furnished so valuable an addition, in English, to our Theology, it is but just to expect that the appreciation of their labors will be shown in an extensive circulation of this volume.

LUTHERAN BOOK STORE. PHILADELPHIA.

*Luther as a Hymnist.* By Rev. Bernhard Pick. pp. 178. 1875.

This little volume is published in very neat style. It purports to contain all the hymns actually written by Luther, translated into English, with a Biographical Sketch, and in some cases a few words prefixed to the Hymns by way of explanation or to give the occasion. Of the most famous one, “*Ein feste Burg*,” sixteen different translations are given. The volume is one of special interest to the admirers of Luther, and Luther’s immortal hymns; and Luther belongs to all

lands, and to the whole Protestant Church. Many will doubtless rejoice to possess this volume and give it a place among their choice treasures.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

*Prose Quotations from Socrates to Macaulay.* With Indexes. Authors, 544; Subjects, 571; Quotations, 8,810. By S. Austin Allibone, author of "a critical Dictionary of English Literature and British and American Authors," "Poetical Quotations from Chaucer to Tennyson," etc. pp. 761. 1876.

It seems almost superfluous to commend any work of this character prepared by the distinguished author. He has established a reputation as a laborious, pains-taking, and judicious worker in this department of literature. His works are monuments of continued and careful research. The present volume is a companion to his "Poetical Quotations," and the two present a vast amount and variety of the choicest utterances of the choicest minds. This volume takes a much wider range than its companion in poetry—extending from Socrates to Macaulay. It is hardly a volume to be criticised, except in the selections made. Almost any general reader will think of passages that he would prefer to some of the quotations given, and would be quite willing to dispense with others in the volume; but, on the whole, those best able to judge will appreciate the judgment and wisdom of the selections. It is a book for daily reading, like a book of devotion, to improve the taste, cultivate the heart, and inspire the soul with beautiful and lofty sentiments.

HARPER & BROTHERS, NEW YORK.

*Bible Lands: Their Modern Customs and Manners Illustrative of Scripture.* By the Rev. Henry J. Van Lennep, D. D. With Maps and Wood-cuts. pp. 832. 1875.

This is in every way a most admirable volume. The author and the publishers have both done their work well. It is a real and most valuable contribution to our knowledge of the manners and customs of the oriental world. We have had so many books of travelers, who have hastily passed over these countries, and then made a book, very often of what they did not even see and of which they had no better knowledge than their readers, that one has learned to be a little suspicious of such productions. But the reader need not fear any deception or mere second-hand information here. The learned author has spent "almost a life-time in the East, and enjoyed unrivalled opportunities of intercourse with all classes of the people," and has here given us the rich fruits of a lifetime's observation and study. As a missionary in different parts of the East, and a careful student of the Bible on the ground, he has gathered a variety and mass of material which serves indeed to illustrate the inspired records. His tastes, as

well as his learning and position, seem to have peculiarly fitted him for this work.

The volume embraces a very wide range of topics, and includes a vast multitude of matters and things relating to the life and manners and customs of the East. It is divided into two parts. Part I. treats of "customs which have their origin in the physical features of Bible lands:" Part II. of "customs which have a historical origin." It has added what every scholar will prize, two Appendices, and two Indices. Besides, there are maps of the countries, and almost innumerable wood cuts, which are not thrown in to embellish the volume, but to illustrate the subjects treated of. We might speak of this volume at length and give very interesting extracts, but no mere notice will do it justice. We advise all who wish a volume on the manners and customs of lands and peoples now engaging so much attention, to buy this book. They will not be disappointed.

*John Todd.* The Story of his Life, told mainly by himself. Compiled and edited by John E. Todd, Pastor of the Church of the Redeemer, New Haven, Conn. pp. 629. 1876.

Very few readers are entirely ignorant of the name at least of John Todd, yet few of those who have read some one or more of his productions are acquainted with the strange story of his life. Few men of this age have reached more hearts by their pen, and few are more worthy of having their deeds placed upon record for the study of others. The many young men who have studied his Student's Manual or other volumes adapted to their wants, will find his life as worthy of study as anything he has ever written. From his very birth, to the close of his life of great usefulness, he struggled with trials and difficulties that would have crushed an ordinary man, but he nobly endured and 'fought the good fight of faith.' His character presents a strange commingling of rugged sternness and gentle tenderness; of manly independence, sometimes approaching to pride, and lowliness of mind; of sublime faith and trembling weakness. Personally, both physically and mentally, he suffered much, and in his domestic relations endured many sore trials. He was a man born to sorrows, and who knew what it was to be afflicted, yet he had many sunny days, and shed sunshine in many souls. He knew no higher joy than to make others happy and blessed. Gifted with powers of a high order, a diligent student, and indefatigable worker, he accomplished much in various ways. As preacher, and pastor, and author, he was eminently successful. In the thirty years at Pittsfield, his last settlement, he wrote over 4,000 sermons. Some of his volumes have had a circulation of hundreds of thousands, and have left an impress for good that time will never efface. He lived and died, notwithstanding his success as preacher and author, poor. His reward is not in silver and gold. This story of his

life is one of great interest, and cannot be read without impressions for good. His son has wisely allowed Dr. Todd to exhibit himself, and it is a rare life and character which are here presented.

*The Might and Mirth of Literature.* A Treatise on Figurative Language. In which upwards of six hundred Writers are referred to, and two hundred and twenty Figures illustrated. Embracing a complete Survey, on an entirely new Plan, of English and American Literature, interspersed with historical notices of the Progress of the Language, with Anecdotes of many of the Authors, and with Discussions of the Fundamental Principles of Criticism and of the Weapons of Oratory. By John Walker Vilant Macbeth. 1875. pp. 542.

The critical reader will probably be in danger of failing to do justice to the substantial merits of this volume. The self-consciousness and egotism of the author, meeting us in the introduction, and keeping up their unpleasant exhibitions throughout the book, make it difficult to read with an impartial, not to say, appreciative mind. The laudation of his own originality, and the introduction of his own poetry along with illustrative quotations from Shakespeare, Milton, Scott, Tennyson, &c., are almost inexcusable offences against good taste. In many places, too, his style is strained and pretentious. There is originality, however, in the idea and plan of the work. There is decided merit in it. The book is meant, not as a mere collection of quotations from the wide range of literature, but as a contribution to the science of language. The aim is to define and illustrate all the various forms of figurative expression of which rhetoricians speak, and which give so rich a charm to literature. Despite the fault mentioned, the volume will be found to combine both entertainment and instruction. Its treasures have been gathered from wide fields, and as examples of figurative language, will be especially serviceable to students of rhetoric.

CASSELL PETTER & GALPIN, NEW YORK.

For sale by Smith, English & Co., Philadelphia.

*The Human Race.* By Louis Figuier. Newly Edited and Revised by Robert Wilson, Fellow of the Royal Physical Society, Edinburgh; and Lecturer on Animal Physiology to the School of Arts, Edinburgh. With 242 illustrations. London, Paris and New York. pp. 621.

The works of Figuier have attained a very high degree of popularity. Though they are not marked by the highest degree of scientific accuracy, there is an ease and grace about his style and mode of treatment, and an appositeness and richness of illustration, that give a peculiar charm to his writings. The volume before us, of which we would like to speak at length, if space permitted, has passed under the revising hand of Mr. Wilson, who has corrected its statements in or-

der to harmonize them with accepted results of scientific research. M. Figuier's opinions have been left stand as far as possible.

The view of man which it teaches recognizes his high rational and moral nature, and his origin in a special act of creation by God. It discards Darwin's theory of descent from other animal organizations, and acknowledges the unity of the race. The author, however, concedes entirely too much to the unsupported notion of man's great antiquity on earth. Science is rapidly taking away all the pretences on which some men have tried to find an antagonism between geology and revelation. But the volume is full of interesting and valuable information. The two introductory chapters treat of man in general; and the rest of the book gives account of the different races, and of the various branches and subdivisions of the human family—their migrations, languages, modes of life, peculiar customs, &c., &c. The illustrations greatly help the descriptions, and the volume is one of great interest.

ROBERT CARTER & BROTHERS, NEW YORK.

*Forty Years in the Turkish Empire*; or the Memoirs of Rev. William Goodell, D. D., Late Missionary of the A. B. C. F. M. at Constantinople. By his son-in-law, E. D. G. Prime, D. D. pp. xii.; 489. 1876.

It would be saying very little of this volume to call it a most readable one: it is much more, really fascinating and most instructive at the same time. The author, Dr. E. G. Prime, is most happy in having such a subject, and Dr. Goodell is most fortunate in finding such a biographer. The task has been executed with great delicacy and judgment. The author has managed, to a very large extent, to allow Dr. Goodell to tell the story of his own life, and few men are so happy in telling their own experience and personal doings as Dr. Goodell. Without the least savor of egotism, we are permitted to hear him speak of himself, and we seem to be actually listening with our own ears to the wonderful story, until it is interrupted by a voice to "come up higher."

Dr. Goodell occupies a most honorable position among that band of noble men, who have reflected such lustre on the cause of modern Missions. The pioneer in this great work in the Turkish Empire, his name must be forever associated with the regeneration of that land. He was permitted to live to see a mighty change, and to receive not only the homage of the Board of Missions, in whose service he was engaged, but of such distinguished laymen and statesmen as the Earl of Shaftesbury, who, in a public address in the city of London, declared: "I believe it will be found, that these American missionaries have done more toward upholding the truth and spreading the Gospel of Christ in the East, than any other body of men in this or in any other age."

The earlier chapters of this volume give us a lively picture of student and home life in New England three quarters of a century ago. Many scenes are described by Dr. Goodell in his own quaint and humorous style. He evidently relished these reviews of the good old times of the fathers. His struggles in student life furnish a picture of what many noble young men have endured and done for the sake of preaching the Gospel, only perhaps few have battled so bravely, and endured so patiently and cheerfully.

His labors in the East, first at Beyrout, and subsequently at Constantinople, occupy the chief part of the volume. Of these labors, very abundant and fruitful, not even a summary can here be given. Called to preach the Gospel of Christ, and fond of this labor, he yet spent much of his time in the work of translating the Scriptures. As early as 1830 he had finished the translation of the New Testament into Armeno-Turkish, which was published the year following. He then entered on the work of translating the Old Testament into the same language which he was permitted to complete in 1841. He continued the work of translating and revising the Scriptures until, in 1863, he finished his last revision of the entire Bible in the Armeno-Turkish language, and left it a monument of his fruitful labors in this department of missionary work.

Dr. Goodell was a remarkable man and Christian. Few men have equalled him in his familiar knowledge of the divine word and his aptness in quoting Scripture to suit almost any occasion. His piety, though deep and earnest, was of the cheerful kind. If this world were peopled with such, sorrow and sighing would flee away, and Paradise would be begun on earth. His life is one of the best practical commentaries on Christianity and the cause of Missions. A wide circulation and large reading of this most admirable volume would help the cause of genuine Christianity. We cordially commend it to all our readers as worthy a place among the choice memoirs of great and good men.

*History of the Reformation in Europe in the time of Calvin.* By J. H. Merle D'Aubigne, D. D. Translated by William L. B. Cates, Joint author of Woodward and Cates's 'Encyclopedia of Chronology,' Editor of 'The Dictionary of General Biography, etc.' Vol. VI. Scotland, Switzerland, Geneva. pp. xx. 526. 1876.

The popular author of this History of the Reformation died at Geneva, 21st of October, 1872, and before he had quite finished his great life work. The present volume is devoted to the time of Calvin. Two other volumes are expected to follow this one. D'Aubigne is too well known as a popular writer of history to need any extended criticism. Opinions have very widely differed in regard to his merits as a histo-

rian. Party prejudice has much to do with our judgment in such matters. Beyond all controversy, our author is an attractive writer, and succeeds in presenting his subject in a very interesting manner. He enjoyed peculiar advantages in studying the life and character of Calvin, and is well known to have had the warmest sympathy with his subject. The present volume covers a period of about twenty years, and embraces some of the most important events in the life of this great Reformer. We are carried by the narrative through Scotland as well as Switzerland and the more immediate home of Calvin. Most of our readers will be interested in the glimpses at the relations of Calvin with Luther and Melanchthon. Some among us, who are more Lutheran than Luther himself, will hardly be pleased with his friendly greetings to Calvin, or his declaration that if the Swiss had done as Calvin, there might have been peace instead of controversy; still less will they be pleased with Melanchthon, when he declares to Calvin, in regard to the Lord's Supper, "there is no room for controversy between you and me." And there are others, less Lutheran than Calvin was, who would find fault with that in Lutheranism which Calvin endorsed. Three hundred and fifty years have not sufficed to remove differences which these men admitted to be insufficient to divide and distract the church.

*The Suffering Saviour; or Meditations on the last Days of Christ.* By Fred. W. Krummacher, D. D., Chaplain to his Majesty the King of Prussia; Author of "Elijah the Tishbite," "Last Days of Elisha," "The Martyr Lamb," etc. Translated, under the express sanction of the author, by Samuel Jackson. pp. 474. 1875.

This is a new issue of a volume which has been before the public for some years. It is hardly necessary to commend anything from the pen of the author of "Elijah the Tishbite." This volume is characterized by the glowing imagery and fervor which mark all his writings.

*Bread and Oranges.* pp. 434. 1875.

*The Rapids of Niagara.* pp. 436. 1876.

These are two more volumes by the popular author of "*The Wide Wide World.*" They belong to "*The Say and Do Series,*" and are designed to explain and illustrate the petitions in our Lord's prayer—"Give us this day our daily bread," and "Lead us not into temptation." They will interest and profit the class of readers for whom they are specially intended.

*Coulyng Castle; Or a Knight of the Olden Days.* By Agnes Giberne, Author of "The Curate's Home," "Floss Silverthorn," "Aimee," etc. pp. 448. 1876.

A very interesting story of religious persecution and firmness, based on historic facts, in the time of Henry V. of England. The writer

has established a reputation for this class of composition, and this volume will be read with absorbing interest.

*Elsie's Santa Claus.* By Joanna H. Mathews, Author of the "Bessie Books," etc. pp. 346. 1876.

This volume is sure to interest the young folks about Santa Claus. The story is told in the writer's pleasing style, and the many applications of moral and religious truth, as well as the main lesson, give it value for the young.

*The Odd One.* By A. M. Mitchell Payne, Author of "The Cash Boy's Trust," "Rhoda's Corner," etc. pp. 350. 1876.

This volume is intended to teach the duty of being "*doers of the Word, and not hearers only*," which is happily done in a series of interesting and appropriate stories.

*Fred and Jeanie:* How they learned about God. By Jennie M. Drinkwater, Author of "Only Ned," "Not Bread Alone," etc. pp. 430. 1876.

The title of this volume indicates its character—showing how Fred and Jeanie learned about God. The various stories are exciting enough to interest the young and fix the truth.

*Brentford Parsonage.* By the Author of the "Win and Wear Series." pp. 455. 1876.

Brentford Parsonage is located in the wilds of New England. The story details its influence in forming the moral and religious character of the community. Many a parsonage would illustrate the same truth without any coloring of fiction. The volume is an attractive one.

#### NELSON & PHILLIPS, NEW YORK.

*Commentary on the New Testament.* Intended for Popular Use. By D. D. Whedon, LL. D. Vol. IV. I Corinthians—II Timothy. pp. 461. 1875.

This the fourth volume of Dr. Whedon's Commentary on the New Testament, to be completed by one more volume. This REVIEW has already expressed its high estimate of the merit of this Commentary, which has been received with marked favor, both in England and in this country. It will be enough to announce the appearance of this volume.

*The Revised Compendium of Methodism:* Embracing the History and Present Condition of its various branches in all countries; with a defence of its doctrinal, governmental, and prudential peculiarities. By Rev. James Porter, D. D., Author of "The True Evangelist," "Revivals of Religion," "Chart of Life," "Winning Worker," etc. pp. 506. 1875.

This volume will be found useful to those who desire to make them-

selves acquainted with "the doctrines, government and prudential economy" of Methodists. Differing very widely, as we do, from many of the views presented in this volume, and believing our own system to be more scriptural, we nevertheless commend the volume as one of value for the purpose designed.

*The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.* To which are added two brief Dissertations on Personal Identity, and the Nature of Virtue. By Joseph Butler, LL. D., Bishop of Durham. With a Life of the Author, copious Notes, and an ample Index. The whole Edited by Rev. Joseph Cummings, D. D., LL. D., President of Wesleyan University.

Bishop Butler's immortal work is too well known to require any criticism or need any commendation. The full title of this volume sufficiently indicates its contents. It may be recommended as a neat and convenient edition of a work that will never cease to be studied and admired.

*Christians and the Theatre.* By J. M. Buckly. pp. 156. 1876.

This small volume is on one of the living questions of the day, and the author handles his subject in a very plain and intelligent manner. The volume is commended to all who are disposed to examine into the subject here discussed.

*The Wesleyan Demosthenes:* Comprising Select Sermons of Rev. Joseph Beaumont. With a Sketch of his Character. By Rev. J. B. Wakeley, D. D. pp. 444. 1875.

About four-fifths of this volume is composed of discussions selected from the sermons of the distinguished pulpit orator of the English Wesleyan Methodist Church. They will give a good idea of his style and power. They are by no means models of elegant English, but glow with fervor, and abound in imagery calculated to arrest attention and move the feelings. The sketch of his life does not exhibit great taste or discrimination.

*Preaching to the Masses.* An Address by Rev. T. De Witt Talmage, D. D. Delivered at the Drew Theological Seminary, Madison, N. J., Wednesday, March 3, 1875.

*Fellowship with the Sufferings of Christ.* A Sermon by E. Wentworth, D. D.

WARREN F. DRAPER, ANDOVER, MASS.

*A Critical and Exegetical Commentary on the Book of Psalms,* with a new Translation. By James G. Murphy, LL. D., T. C. D., Professor of Hebrew, Belfast, and author of Commentaries on Genesis, Exodus and Leviticus. pp. viii; 694. 1875.

Like Dr. Murphy's other commentaries, this is characterized by

sound learning, reverence for the divine word, careful investigation of the real meaning, clearness and simplicity of style in expressing his thoughts, and a prevailing religious tone. It requires a peculiar quality of mind to enter fully into the spirit of this Book of Psalms, and we are not altogether sure that Dr. Murphy possesses in the highest degree this prerequisite for such a task. But he has furnished a commentary that will be found of essential value in getting at the meaning of these inspired songs. It mediates somewhat between the very full and critical commentaries of Hengstenberg, Delitzsch and others on the one side, and the briefer commentaries by numerous authors on the other. It is professedly critical and exegetical. The Introduction occupies fifty pages, and contains much valuable matter. There is some mistake in the table of "Contents"—it does not correspond in paging or material with the volume. We are so accustomed to the Authorized Version in English that one is impatient of almost any "*new translation*," however more accurate it may be. We commend this commentary to all who desire to study more carefully this great manual of devotion, or who may have occasion to explain its character and contents.

A. S. BARNES & CO., NEW YORK.

For sale by E. S. German, Harrisburg.

*The New Testament, with Notes and Comments.* Accompanied with Maps and Illustrations. By Rev. Lyman Abbott. Matthew and Mark. pp. 399. 1875.

We regard this as, in many respects, a most admirable commentary. The author has gathered and arranged a large amount of most valuable material bearing on the origin, history, interpretation, etc., of the Gospels. It would be difficult to name another single volume that combines so much in itself on the subjects about which intelligent readers of the Gospel desire information. In noticing a part of this volume, as it appeared in numbers, attention was called to the very dogmatic but erroneous statement about the Greek preposition *ἐν*, in verse 11 chap. iii. of Matthew in connection with baptism. Such an error on such a point is a serious blemish in the volume, and it is inexcusable if not corrected. "Intended for Christian workers," there was no occasion to foist in a false meaning of a Greek word, and give currency to false views. So highly pleased are we with this volume that we regret any such a blemish.

AMERICAN TRACT SOCIETY.

H. N. Thissell, Philadelphia.

*The Story of the Hymns: or Hymns that have a history.* An account of the origin of Hymns of personal religious experience. By Hezekiah Butterworth. pp. 256. 1875.

This is an attractive volume, in every way. It contains the very

choicest hymns in the language, sketches of the authors, embellished with likenesses of a number of them, and an account of the origin of the Hymns. It cannot fail to be a favorite with the lovers of sacred song.

*Morning Hours in Patmos*: The opening vision of the Apocalypse and Christ's Epistles to the Seven Churches of Asia. By Rev. A. C. Thompson, D. D., author of "The Better Land," "Gathered Lilies," "The Mercy Seat," "Seeds and Sheaves," etc. pp. 268.

This volume is written in a graphic and pleasing style. The author's personal acquaintance with the scenes gives additional interest to his expositions. Scarcely any portion of Scripture is in itself more impressive than the first few chapters of the Apocalypse, and Dr. Thompson has made good use of his pen in drawing out and impressing the solemn truths therein revealed.

*The Seal of Heaven*: or the Impression of Divine Truth on a candid Mind. By Rev. J. B. Jeter, D. D. pp. 204.

This volume is intended to answer the question, "*is Christianity true?*" not by learned arguments, but by an appeal to its complete adaptation to man's religious wants, and its influence in personal experience, and its power in the world.

*Round by Round*, or Daily Steps upward. pp. 370.

The volume contains a Bible text and selected reading for each day in the year, and is an excellent little work for daily devotional reading and meditation. It is just what many need and desire.

*Sunset Hours of Life*. Edited by Mrs. Cora S. Nourse. pp. 279.

This little volume, chiefly culled from religious writers, is designed especially for the aged, and contains precious truths suited to sun-set or evening hours of life.

"*More Light.*" "Sir, we would see Jesus."—By Rev. David R. Breed. pp. 32.

Plain and earnest words directing the Sinner to Christ, and urging the duty of accepting, confessing and serving Him

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

*History of the Presbyterian Church in the United States of America*. By Rev. E. H. Gillett, D. D., Author of "the Life and times of John Huss," "The Moral System," "God in Human Thought," etc., etc. Revised Edition. vol. I. pp. xxiv—576. vol. II. pp. xii—605.

A tolerably lengthy notice of this valuable work is unavoidably crowded out, but will appear in the next No. of the REVIEW. In the meantime we commend it to all who desire to examine the history of the Presbyterian Church.

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## AMERICAN.

Biblical and Theological—Philosophy and Science—Historical and Biographical—Travel—Poetry—Art—Miscellaneous.

## BRITISH.

Scientific—Biographical—Historical.

## GERMAN.

Biblical—Systematic—Historical.

## NEW BOOKS.

The Doctrinal Theology of the Evangelical Lutheran Church—Luther as a Hymnist—Prose Quotations from Socrates to Macaulay—Bible Lands—John Todd—The Might and Mirth of Literature—The Human Race—Forty Years in the Turkish Empire—History of the Reformation in Europe in the time of Calvin—The Suffering Saviour—Bread and Oranges—the Rapids of Niagara—Coulyng Castle—Elsie's Santa Claus—The Odd One—Fred and Jeanie—Brentford Parsonage—Commentary on the New Testament—The Revised Compendium of Methodism—The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature—Christians and the Theatre—The Wesleyan Demosthenes—Preaching to the Masses—Fellowship with the Sufferings of Christ—A Critical and Exegetical Commentary on the Book of Psalms—The New Testament, with Notes and Comments—The Story of the Hymns—Morning Hours in Patmos—The Seal of Heaven—Round by Round—Sunset Hours of Life—More Light—History of the Presbyterian Church in the United States of America.

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NOTE.—We regret that in this number of the REVIEW the Book Notices are not what we desired and intended. After being written, some were cut down at least one-half, and it was still found necessary to omit altogether the notice of one work until the next number. Our readers and the publishers must be indulgent. We have done the best we could.

The October Foreign Quarterlies contain valuable articles, but which for want of space we cannot particularize.

THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.

APRIL, 1876.

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ARTICLE I.

RECENT STUDIES IN CHRISTOLOGY.

By Prof. W. H. WYNN, A. M., Ames, Iowa.

*Christ and Humanity*, with a Review, Historical and Critical, of the Doctrine of Christ's Person. By HENRY M. GOODWIN. Harper & Brothers, New York. 1875.

*The Trinity*. By Rev. F. H. BURRIS. With an Introduction by Prof. JOSEPH HAVEN, D. D., LL. D. S. C. Griggs and Company, Chicago. 1874.

The works under review are contributions to the same general line of Christological inquiry, but, as original and exhaustive discussions, are by no means entitled to an equal place in our esteem. They are soundings in the same seas, but of widely contrasting depths. The authors approach their tasks, respectively, with a like zeal for the truth, and, for aught that appears, the same guileless method in the handling of their themes, but their powers of patient research and spiritual insight are so diverse, and the difference in their attainments so marked, that, except as tokens of a new impulse in the direction of the Christological problem, the systems they propound can have no rival claims in our regard.

Mr. Goodwin is a thorough theologian, and is familiar

with the history of Christian sentiment in the line of his discussion. He knows what theories have been proposed in the past, and is able definitely to grasp their varying shades of difference, and set them in juxtaposition with his own. Indeed a marked feature of his book is a masterly summary of Dr. Dorner's great work, *Entwicklungsgeschichte der Lehre von der Person Christi*, to which he is indebted, not for the original suggestion of the view of the Person of Christ he advocates, but for the historic back-ground on which his own discoveries are set in relief. Practically Mr. Goodwin introduces to the American public this masterpiece of all theological writing, by putting into a condensed and popular form what otherwise, even in the Edinburgh translation, is comparatively inaccessible for massiveness of erudition. He determines in this way his own intellectual affinity with the past, and sets up landmarks whereby his place in the progress of Christological sentiment can be clearly defined. In short, Mr. Goodwin knows the difficulties of the problem; apparently Mr. Burris does not. Mr. Burris throws himself with much ardor on what he conceives to be the teaching of the Scriptures themselves on the subject of the Trinity, ignoring the creeds, and oblivious of all the speculative difficulties which have harrassed men's minds in the past. The Bible teaches him that the whole Trinity is concentrated in the single embodiment of our Lord Jesus Christ. The "holy thing" that was born of the Virgin Mary was alone entitled to be called the "Son of God." The inscrutable Jehovah, the everlasting Father, came down upon our planet in the form of a suffering sinless man, and the humanity he assumed was the only begotten Son, and the Holy Spirit was but the forthgoing of his divine power to save, through the medium of the humanity he assumed.

Mr. Burris thinks that the Scriptures clearly teach "that there is a divine Trinity, the Father, and the Son, and the Holy Ghost; that these are not a Trinity of persons, but are the three essentials of the one God in Christ; that by the Father we are to understand the Deity; by the Son, the human nature which the Deity assumed when he became incar-

nate; and by the Holy Ghost, God working in us through his Son; and that hence in Christ is not only the humanity, but also the Deity, and in him alone is the divine Trinity. Finally, that this Trinity did not, therefore, exist until God became incarnate, and that this is the reason why it is never mentioned in the Old Testament." In sustaining these propositions, he calls in successively the testimony of Christ himself, of John, of Paul, and of the Old Testament Scriptures, and apparently there are no exegetical difficulties in his way. The past has no weight with him. For fifteen centuries or longer, men have misapprehended the Scriptural teaching on this subject, under the incubus of some Platonic fiction, or Gnostic hallucination, which impelled Origen to invent the preposterous doctrine of the eternal generation of the Son of God. There is no need of the obsolete terms Logos, Hypostasis, Kenosis, in Mr. Burris' theology; all that mazy fabric of scholasticism dissolves in an instant before his simple and unembarrassed exposition of the undoubted teaching of the Holy Scriptures on the subject.

While making this strenuous appeal to the Scriptures, Mr. Burris does not hesitate, when the exigency of his argument requires it, to appeal just as emphatically to the teachings of reason. When he is urging that three persons cannot be one, nor one three, he is so powerfully impressed with the rights of the human reason in the premises, that he cannot believe that the sacred volume teaches any such monstrous doctrine. "The Author of that venerable book is the author of our immortal spirits; and he gave it, not to contradict the laws of our being, and to overthrow those innate principles of truth which he has implanted within us, but that it might guide us in the way of peace and safety." Having consented to respect the claims of reason, he should have asked in what spirit she was likely to receive the terms in which he has formulated the Scriptural doctrine on the subject of the Trinity. "There is a Trinity of Father, Son, and Holy Ghost; and these are not a Trinity of persons, but are the three *essentials* of the one God in Christ." "By the Father we are to understand the Deity; by the Son, the human na-

ture which the Deity assumed when he became incarnate; and by the Holy Ghost, God working in us through his Son." Well, then, the three *essentials* of the one God are, (a) the infinite and sole personality of Jehovah; (b) the humanity he assumed in time; (c) the forthgoing divine energy which through the humanity he exercised over the hearts of men. But on what principle of reason can a humanity, assumed in time, be accounted one of the *essentials* of the eternal and unchangeable Godhead? As Mr. Burris conceives that humanity, it has no ground in the eternal potentialities of the divine nature, but is simply an accident or incident in the process of revelation, assumed because God in his sovereign wisdom chose that method of expressing himself to men. The incarnation is a caprice. The humanity assumed, having no root in the eternities, is of necessity impersonal, and as much a creation of the overshadowing Spirit of the Highest as is any fleshly body coming into being in the ordinary process of human generation. And now how shall we conceive of a finite creation of God, an impersonal product of his power, as constituting one of the three essentials of the one God in Christ?

The human reason revolts from such a conclusion, and yet persists in inquiring what ground there is in the eternal habitudes, so to speak, for this supreme event of God manifest in the flesh. The search is not interdicted. From the days of the Nicene Fathers unto the present time, those most profoundly gifted with spiritual insight, and with the richest stores of Biblical learning on such topics, have uniformly believed that the Holy Scriptures both encourage and proximately answer the inquiry. With Mr. Burris, the great doctrine of the Logos, the eternally generated hypostasis in the Godhead—the pre-existent Jesus—is absurd to the reason, and utterly in opposition to the uniform teaching of the Word of God. A divine Trinity he admits, Father, Son, and Holy Ghost, but these are distinctions which originated in time, although it does not occur to him that the first term of that sacred formula is the only one in that event, that can receive the epithet divine. The incarnation is, ac-

cordingly, a supernatural, self-sufficient event—the infinite God making for himself a finite tabernacle in the flesh, for no other reason than that, in his unapproachable wisdom, and wonderful condescension, he saw fit so to do. At first blush this may seem a simple and uninvolved statement of the Scriptural teaching on that subject, but a little examination will show how completely it suppresses the profounder elements of the problem.

Assuming to rest the weight of his argument quite exclusively on the explicit teaching of the word of God, the author has, for some unaccountable reason, omitted from the testimony of Jesus, especially as it is recorded in the Gospel of John, those remarkable passages, which, if taken in connection with the Prologue to the same Gospel, cannot well be construed to mean anything else than the personal existence of Jesus, prior to his advent in the flesh. “Ye are from beneath; I am from above.” “I came down from heaven.” “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath brought him forth to view.” “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” “Father glorify thou me with thine own self, with the glory which I had with thee before the world was”—words to which only the sublime Prologue is a key: “In the beginning was the Logos, and the Logos was with God, and God was the Logos; and the Logos was made flesh.” The Prologue itself teaches the eternal hypostasis of the Logos so unmistakably, that those opposing the doctrine, with any pretensions to the Biblical learning involved in the controversy, have preferred discovering in it the traces of some Gnostic logomachy, which the author may have had with Cerinthus, rather than risk the very futile effort of explaining its eternal distinctions away. Yet Mr. Burris has undertaken the hopeless task of explaining away those distinctions. He says: “As Moses represents each act of creation as having been performed by the *command* or *word* of God, so John states that by this *word* ‘all things were made,’ and that without it ‘was not any thing made that was made.’”

He thinks that John uses the term in exactly the same sense in which the Psalmist uses it, when he says that "by the *word* of the Lord were the heavens made, and all the host of them by the breath of his mouth." "He *spake*, and it was done: he *commanded*, and it stood fast." He urges that John, and all the inspired writers, "talk about the words of the Lord, as they do about the words of the King, and mean by both precisely the same thing." The Logos, then, according to him, is but the *utterance* of the mind of God. But what if it should appear that no such utterance is at all a possible reality in the exercise of the infinite functions,—that used in this sense it is a figure of speech and nothing more? Accepting this, what meaning would there be in these opening passages of the Gospel of John? "In the beginning was a figure of speech, &c."

Or, admitting the profoundest meaning that can be attached to the term Logos, outside of the eternal hypostasis; conceiving it a word, not like that of a king, but the expression in any form, of that which must otherwise lie unrevealed and unrevealable in the abysses of the Infinite, yet that definition is so nearly synonymous with the simple predication of self-revelment on the part of the Deity, that one is at a loss to know why the Evangelist should so carefully distinguish it from God, and then come back with equal precision to make its identity with him sure. Why not directly say: In the beginning God began to reveal himself, and in the process of self-revelation manifested himself in his Son? Clearly it is impossible to see that the term revelation, substituted for the hypostasis, would make any better sense in the connection than "*figure of speech*." In the beginning was the revelation, and the revelation was with God, and God was the revelation.

Just here the hypostasis dawns upon our view, and the remarkable scope and grandeur of Mr. Goodwin's theory of the Person of Christ are in marked contrast with the earnest gropings of Mr. Burris. The capacity for self-revelment must be eternally inherent in, and generated by, the otherwise unrevealed and unrevealable Deity. The abyss between

the Infinite and the finite is absolutely and forever impassable, except as this revealing element in the constitution of the Deity shall bridge the immeasurable spaces, and open out the channels through which his creative energy may ceaselessly flow. This is the office of the Logos. Therefore, by him were all things made, and without him was not any thing made that was made. Now Mr. Goodwin, following the line of thought indefinitely projected by Apollinaris in the fourth century, and perpetuated in the Monophysite sects down even to the seventh century, and here and there broached all along through the centuries up even to the present time, systematically defines the Logos to be the Divine Humanity, the eternally generated prototype in accordance with which the human being was originally fashioned. All material creation looks to man as its consummating limit, and the new creation looks to the *ideal man* which the incarnate Logos brought into the world. The Logos, therefore, was immanent in the material world, as a preliminary *excursus*, so to speak, for the creation of man, and this, also, with the view of letting down into human history its own epitome, as the ideal type toward which the aspiring effort of the race should be directed. Through it God created, that, in its further evolvment, he might *new-create* in his own image, and after his own likeness, the crowning product of his hand. Therefore John is careful to weave together the creation and the incarnation on the same thread,—to put them into the same system, with the underlying *nexus* of the eternally generated Logos. Distinct from God, yet forever one with him in essence, the Logos was that by which the worlds were made, and that which in due time was manifested (*σὰρξ ἐγένετο*) in the flesh.

Going back to Moses, Mr. Goodwin finds the mystery of the Logos at least proximately resolved in those remarkable words: "And God said, Let us make man in our image, after our likeness,"—words always profoundly significant, but becoming a thousand fold more suggestive, when made the key to the incarnate love of God in Christ. God first created man in his own image, and then subsequently brought that

image down in the flesh. The first was the copy; the second was the original. The first man was of the earth, earthy; the second was the Lord from heaven. The finite copy has all the lineaments of the Infinite original, therefore the human of the human must be an effigy of the divine-human. The prototype after which man was fashioned being in God, we must note concerning it, (*a*) that it was a humanity, since in its essential features it was the counterpart of the humanity it impressed on the creature; (*b*) it was with God before it was copied into the creature, and must, therefore, have been eternally inherent in his nature; (*c*) that, nevertheless, being a human prototype in God, it must have meant some specific determination of his infinite nature not predicable of the Absolute in itself—an eternal self-determination of the divine nature, which is all that can reasonably be meant by the term hypostasis as applied to the Godhead. That Divine Humanity is the eternal Son of God,—not the first and highest creature, as the Arians were wont to figure him,—not a creature at all; nor, on the other hand, so wholly one with the Absolute, as the Patripassians maintained, that both in creation and the incarnation, it is but the inscrutable, infinite One going forth *in propria persona* to the exhibition of his glory. No! it was in the beginning with God, and was God; and by it the worlds were made; and it became flesh.

Doubtless to call it a person, in the sense in which we popularly use that term, and distinguish it by such rigid metaphysical boundaries, as we are wont to use in defining our finite personalities, is as damaging a misapprehension of the doctrine as Mr. Burris conceives it to be. The term is unfortunate as having no sanction in Scriptural usage, and as being the catch-word of Trinitarian extremists, who, in their blindness, sacrifice the divine unity to a set of technical distinctions, which practically enthrone three Gods in the world. But the truth is, it is only at the point of the Logos that the personality of the Absolute comes clearly to view. Beyond him all is a dark, interminable abyss. We stand upon the hither side of it, and gaze out upon it as men in a

dream. Infinite! Infinite! the very effort to contemplate it is attended with a paralysis of our powers. In the eternal Son of God, however, our affinity with the Infinite is assured. "Let not your heart be troubled, ye believe in God, believe also in me." "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath brought him forth to view." But for the Logos, philosophy would consign the Deity to the region of nescience, or, under some dark generalization of the unknowable, extinguish him forever from the minds of men. Now we know that the prototype of our humanity is in God, and that God is a person in some sense analogous to that in which we are conscious of personality in ourselves. Now we know that he is an intelligent, sympathetic Being, that he thinks, and feels, and loves, and is susceptible of such moral emotions as we have discovered to be the imperishable ingredients of our own nature. The only begotten, which is in the bosom of the Father,—the eternally generated Son of God—the Divine Human has taught us this. The human *πνεῦμα* is the created image of him. Our kinship with the Logos will justify our judgments of God, and if unhappily our judgments should be darkened and perverted by sin, another forthgoing of the Logos in the finite molds of flesh and blood will bring that ideal humanity before the eyes of men, in such a way of tutelary illustration and power, as no other manifestation of the divine glory could rival. "He dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The Divine Humanity first copied itself in man, and then *became* man.

Now it is easy to see how this new view of the Logos, as propounded by Mr. Goodwin, will suggest an adequate ground for the incarnation, while the ardent Patripassianism of Mr. Burris is wholly out at sea. According to Mr. Goodwin the eternal Son of God did not assume the human, when he came in the flesh. He *was* the human before he came. The old view of a divine and a human soul in the complex personality of Jesus; or of the two heterogeneous natures, acting

sporadically in the unfolding consciousness of the Messiah ; or of the two natures, without commingling, sharing each the attributes of the other, after the manner of the *communicatio idiomatum* of the Lutheran reformers—every dualistic view, within the general drift of the Nicene and Chalcedon Symbols, is fated to bring one mystery to the solution of another ; while, indeed, the simple key to that mystery is found in the very familiar fact that God created man originally in his own image. The eternal Son did not need to assume the human, for he had it with him. Therefore instead of holding that there are two natures in Christ, one of which is his own, by virtue of his being the eternal Word of God, and the other assumed and alien, consisting of a fleshly body and a reasonable soul, as is currently believed, we submit if it would not seem more in accordance with the very nature of the Logos, to hold, simply that the Divine-human came in the flesh ; and that in Jesus there was but one nature, and that not essentially different from ours, because the prototype in accordance with which ours was framed.

We should not weary with repeating that the nature of man is a *simulacrum* of the divine, since it is a fact conceded on any hypothesis, and lies so fundamentally at the heart of Mr. Goodwin's Christology. When sin came it did not obliterate this image, although doubtless it smirched and soiled it sadly, but there were left always those human traits that must forever distinguish the man from the brute. There are certain powers and attributes inseparable from a moral nature, of which man cannot be utterly deprived, as, in his most degraded condition, he cannot descend wholly to the level of the beast. Man has the power to recognize right, the power to yield himself to the sway of its eternal prerogatives, the power to know, and love, and do. He has reason, and the distinctively human faculty of putting forth his mental processes in articulate speech. He is a man in proportion as his capacity for free determination remains unimpaired, and the light of conscience within him unobscured by the exhalations of passion and lust. But these are divine traits no less than human, and human no less than divine.

Should they become blurred in the creature, and threaten to go out in the gathering death-damps of depravity, it will then be competent for the Divine Humanity to light them up again by his own radiant presence in the flesh. That will not be assuming the human, but making a new revelation of the human from its ineffable fountain. The parent globe will come where its offspring are wildly aberrant from their orbits, and bring them back again by its supernal attractions. That will be God in the society of his children, and there will be no call for the blending of personalities, or the more subtle hypothesis of the *communicatio idiomatum*, between natures held to be inherently incompatible and exclusive. No! the incarnation is the Divine-Human taking upon itself the body that was prepared for it, the Word *becoming flesh*, as the inspired Prologue has it, and not *assuming human nature*, as our groping creeds are wont so confidently to express it.

The advantages here are apparent. All the speculative difficulties that have sprung up in the track of the Nicene formula, resulting in disastrous reactions against the divinity of Jesus, are in this way avoided; for we no more ask how a divine and a human soul can co-exist in the single personality of the suffering Messiah, or how the two natures can retain their distinctive attributes, while so thoroughly inosculating in the life and labors of the incarnate Son of Man. There are not two natures. There is but one, and that is the ideal humanity in accordance with which we were originally configured, and back to which this amazing condescension of the Logos was designed to lead us. We escape in this way the fatal extremes, upon which the hopes of earnest, but adventurous spirits have too often struck and foundered. Exalting unduly the human nature of Jesus, and looking upon its physical union with the divine nature as an absolute contradiction in terms, Humanitarians have denied any distinctively theanthropic life in this greatest of prophets, or have been content to accept him literally as the first-born of every creature. He is divine, as all other men are divine, only with this dif-

ference that, as to the measure of his religious endowments, he has had no rival among the sons of men.

On the other hand, there is a class of theologians, whose minds are so deeply impressed with the displays of superhuman power in the life of Jesus, and the matchless beauty of his character, that they give themselves up to the divine element in his composition, conceived of as exclusive of the human, and insensibly withdraw him from the category of men, and make of him rather a theophany than God manifest in the flesh. In either case there is a false rendering of the person of Jesus and a falling short immeasurably of his glory. We want God to be near us, but not in a blinding apocalypse. He must not daze us with his untempered effulgence. He must come to us as the King of Kings, and Lord of Lords, it is true, but lowly "and sitting upon an ass, and a colt the foal of an ass." He must have human sympathies. a love like our love, a pity like that which swells in our bosom, a loyalty to the eternal principles of righteousness and truth like that which we instinctively regard as the coronal of all human virtues. But then, also, the poles of his being must be in equipoise. He must not be too much God, or he will discourage the free intercourse of his forward children, nor too much man, lest there be not enough in him, to which they may anchor their faltering trust. Now upon the theory of a single theanthropic nature in Jesus, how easy to meet every essential condition of the problem. He is divine; he is human. He is not too divine to fellowship with us in our struggling estate, nor so human as not at the same time to be plenarily divine. As Apollinaris has aptly said: "He is not so wholly what we are, as to be unable to make us what he is." The human in him is divine, and the divine in him is human, so that in making for himself a tabernacle among men, he did not take upon himself an alien and opposite nature, but simply narrowed his Divine Humanity to the circumscribed limits of a body of flesh and blood.

If it be objected that this is only shifting the difficulty without solving the problem; that it is just as impossible to con-

ceive of an infinite human nature *in transitu* to a finite form and conditions, as it is to conceive of the co-existence of opposite natures in the person of Jesus, we assent to the mystery, but it is an immeasurable gain in abstruse subjects like this, to have but one difficulty instead of two. On any hypothesis the infinite must become the finite in order that there be any real incarnation of God on the earth. This great insoluble mystery is that before which we all consent to bow and adore, but to add to it the speculative complication of the union of two opposite natures in the person of Christ, is to resolve one mystery by another darker even than the one it was intended to relieve. The view propounded has the signal advantage over all others, that it encounters no deeper mystery in the incarnation than that which philosophers consent to find in the material universe around them. Somehow the infinite has passed into the finite in the worlds that are teeming in space, without losing its fullness, or being in any way exhausted in the process. With the doctrine of the Logos, as applied to creation, we escape the "boundless inane" of pantheism, into which the philosophers have fallen; and, as applied to the incarnation, the pantheistic features of the Patripassian view, into which Mr Burris has fallen.

This is an aspect of the subject deserving our special attention. We have already seen how the theory of Mr. Burris reduces the humanity of Christ to the merest cipher, in the Trinity of what he is pleased to call the divine essentials in the person of Jesus. Having no root in the eternities, it is practically no essential at all. And, moreover, when he asserts that the infinite and inscrutable Deity assumed our human nature, when coming in the flesh, he evidently has no apprehension of the speculative clamors he has aroused. He does not even dream that it is necessary for him to define the human nature which the Deity is said to have assumed, that he may preclude the alternative of two souls in the personality of Jesus, or, what inevitably besets his theory, the preponderance of the divine element over the human, in Christ's composition, making his appearance after all but another theophany among men. But, as before intimated, by far the

most serious difficulty which Mr. Burris encounters, is the pantheistic features of his Patripassian view. Dr. Dorner strongly puts this objection: "If the Father himself is the immediate revealer—if there is no distinction in him, no Son through whom, as through his image, he reveals himself, first in himself and for himself, and then, also, in the world—then the object of revelation is lost, and its idea destroyed. For, if the Father, as the final ground, himself comes forth in revelation: and if, in order that the revelation may be complete, nothing can be left behind the ground; then did the Father, that is, God, pass over into and really become the world; and there is consequently nothing left but the world. This is the ethnical, pantheistic feature of Patripassianism and Sabellianism. The final result is to do away altogether with revelation; for, on the supposition referred to, that which was to be made manifest by revelation no longer exists." Unwittingly, Mr. Burris betrays a shadowy sense of the presence of this trouble, in the strangely confused, not to say, contradictory way in which he represents the divine Being as getting a habitation in the flesh. "In the Son," he says, "dwelt an *undivided* Deity." Again: "In the Son dwells a Deity *undivided* and *indivisible*, and through him, by God's own appointment, we have access unto the Father." Further on, however: "But, if the Son received his soul from God, did not God impart to him *a portion of his own divine nature*? We most unhesitatingly answer, he did. That which was begotten by him, and which is declared to be the express image of his person, could *only be a part of himself*. There was as much of God in Christ as could be confined of an infinite and omnipresent Being within any finite form. \* \* \* There was as much of that vast nature in the man Christ Jesus as could possibly be confined within such narrow limits. God is in every man, but in his Son was the fullness of God. \* \* \* Then is the Son God? If he derived his soul from Deity,—if God imparted to him *a part of his own divine nature*,—is he not *equally* divine?" A clear case of *non sequitur*, and an obvious struggle to throw off the pantheistic night-mare that sits so heavily on this school of

Christological thinking. "In the Son dwells an undivided Deity," and yet God has only "imparted to him a portion of his divine nature." "There was as much of that vast nature in the man Christ Jesus, as could possibly be confined within such narrow limits. God was in every man, but in his Son was the fulness of God,"—expressions absolutely incompatible and exclusive of one another. Indeed, with Mr. Burris, the man Jesus Christ dwindles to a condition of anomalous creatureship, as must be inferred from his protracted argument to show that, in himself, Jesus has none of the attributes of the Deity, venturing finally, upon the basis of Paul's very obscure passage concerning him, to affirm, "that while he is now subordinate to the Father, there is a time coming when his power and authority will be less than it is at present, and when he will become one of the subjects of the great and glorious kingdom of our God."

Mr. Goodwin's view is not so unstudied and immature. Here we are treated to a survey of the history of the doctrine, and we discover specifically the particulars in which the Monarchian Christology did not gain the suffrage of the church. Ignoring the Logos, it had no *rationale* of the central mystery of the Christian scheme. The indispensable *machina dei* was wanting, and men's minds were thrown upon the impossible task of conceiving the all of God embodied in the flesh. He must leave his eternities behind him to their abysmal emptiness, and sun and stars must roll on in orphanage for the absence of their Lord. He, the indivisible, has been born a man, and meantime his throne stands tenantless amid the deserted worlds. Mr. Burris attempts to storm this difficulty, by no stern grappling of logic, but by certain swelling phrases which blow boisterously round it, but leaves it as formidable as before. With Mr. Goodwin's conception of the Logos no such speculative trouble is encountered. The Logos is the Divine-human in the Deity. We thus get inseparably fixed to our conception of God a kind of anthropomorphism, without which we could have no intelligent apprehension of him at all.

The scientists of our day have raised a great hue and

cry over the Anthropomorphism of the Christian religion. With them this *sesquipedalian* is a synonym of superstition, the prolific mother of the grosser forms of *animism* that prevail among savages, and surviving in the higher stages of the religious life of the race, only because Science has not yet achieved the conquest of the subtler truths. The God of the *Savans* is a Deity of which we can predicate nothing, since every such predication has some human limitation attaching to it to render it false. But what if there be a humanity in God, in accordance with which our minds have been configured, and in the light of which our thinking of him must of necessity be conducted? Of course, in response to this, we must be prepared to hear the cry of "Mysticism!"—a stigma in the eyes of the New Philosophy quite as repellant as the grosser forms of religious superstition and cant. The great apostles of the new religion of science have the darling theory to maintain, that man is but the brute maturer grown; that, having made his way up, through natural selection, to his present exalted place in the scale of creation, from the burrowing troglodyte of the tropical jungles, he only shows his lack of science, when, accepting the legendary cosmology of Moses, he is drawn into the belief that, in some definite epoch in the past, God made him a man, and distinguished him by the direct impression of his divine image and likeness. They call the story of Genesis a dream, and yet this is precisely the primal fact to which the Bible men are determined to cling. The issue is clearly defined, and Mr. Goodwin is in no temper for compromise on this contested field. It is no effete doctrine; man was made in the image of God, and in this very particular was originally distinguished from the brute. The brute never can become this, because he has not the potency of this in him. The distinctively human in man is *not* the result of development, but is of a divine origin and quality, not simply because originally constituted of a higher grade than the animal, but because actually copied from the divine.

Mr. Goodwin makes this conception of man fundamental in his Christology. For if man be not a copy of the divine,

then the Divine-human is a myth, and his whole theory of the person of Christ an oriental dream. If God be the pantheistic All-Force, that the scientist thinks he is, differentiating itself in the worlds that cluster in space, and, furthermore, in the evolving forms of vegetable and animal life that spring up on the surface of the earth, then man came in only as the advanced term of a series, and with no marks of similitude to that All-Force, for of that All-Force no form can be affirmed. Here, then, is a species of anthropology which the devotees of the unknowable logically espouse, of such a character as to shut them away from any hearty acquiescence in the Christian scheme. Mr. Goodwin's book is remarkable as being fundamentally and boldly at issue with this whole school of materializing philosophers, planting its postulates not simply on God's Word,—since that might be disputed—but upon an obvious psychology, to which the concurrent wisdom of the past and the unbiased judgments of mankind easily yield their support. It deliberately constructs a system of rational anthropomorphism, which Christianity essentially is. How, without such a system, can men be reconciled to the stupendous fact of God manifest in the flesh. The incarnation was not an after-thought, an expedient thrust up in the economy of providence, to meet simply the emergency of sin. It has its roots in the divine nature, and in the constitution of man. We must so conceive it, or we leave the whole subject of Christology without any enduring basis in the eternal fitness of things. Liebner has echoed the earnest conviction of thousands, when he urges that, in two particulars, this whole subject awaits a revision. "*First*, we ought to cease advancing the idea that the ground of the incarnation was merely salvation from sin; and should look for a universal theanthropological basis; in other words, we should advance on to the knowledge that the incarnation of God stands in an original, essential, and necessary relation to humanity, and therefore to creation as its perfection. *Second*, we should try to arrive at such a unity of the Divine-

human Person as would render the sundering of the two factors an impossibility."

But the *Kenosis*—what of that? Thanks to Dr. Dorner for domesticating that word in our modern tongues. It was to be expected that Mr. Goodwin's argument would be put to the utmost strain of its capacity, when he should come to say in what way the Divine-human humbled himself to the creaturely experiences of flesh and blood. It is plain that Jesus was born a babe, was nourished by his mother through the helplessness of childhood, and flowered out into youth and manhood, through successive stages of expanding faculty, for aught that appears, precisely as in the case of any other man. He sorrowed and joyed like any other man. He was subject to hunger and weariness and pain. There were some things he confessed he did not know. He prayed for help, like the feeblest of those he came to redeem. He was not beyond the reach of his enemies, for notwithstanding the steady stream of supernatural power that incessantly issued from his person, he used none of it to lift himself out of the maelstrom of human passion into which his mission had thrust him, and which at last so ruthlessly swept him away. He was a man of sorrows and acquainted with grief; and the Apostle says he was tempted in all points as we are, yet without sin. Now the problem is, to determine how this single theanthropic nature could so part with its essential attributes, as to become the feeble, dependent, growing child of Nazareth, and the hunted, persecuted, crucified victim of the frenzied malice of the Jews. Granted that there are not two natures in him, but only one, and *that* the Divine-human nature, still, as to that nature he must be essentially the all-wise, all-powerful Deity that governs the universe; and then the question will be, how can this Deific One, Logos though he be, contract his infinite proportions, so as to make himself subject to the real experiences and limitations of our human estate in the flesh. It will be said, that the *pons asinorum* of all Christological thinking is just as impassible with this system, as with any other. But it should be borne in mind

that, specifically here, we are touching the dark point in the problem that every theory of the Person of Christ is intended to illumine;—how can Christ be real God and real man at the same time?

We have seen it somewhere stated that Mr. Goodwin fails in this part of his discussion. But now let us candidly inquire whether, in a region of spiritual thinking and insight so elevated, and into which our keenest dialectics can penetrate but a little distance, it is fair to conclude that a theory fails of its end, because it does not answer every objection that may be thrown in its way. Patience! I pray you; the lore of the skies is not learned in a day. Athanasius, whose influence was so great in settling the terms of the Nicene formula into what was conceived to be the inviolable fixedness of an orthodox standard, was wont to say: "The true Christ is incapable of being construed by the human reason." And Melancthon, who wrote so confidently in the Third Article of the Augsburg Confession, *ut sint duae naturae, divina et humana, in unitate personae inseparabiliter conjunctae, unus Christus, vere Deus et vere homo*," when he came to die, comforted himself with the hope that, in the land whither he was going, he would "learn of what kind is the union of the two natures in Christ. We know in part. All views are but proximate, and we estimate their relative value in our experience, by the number of our speculative difficulties they are capable of setting aside. The supreme fact itself of the Logos manifest in the flesh rests upon the impregnable basis of the inspired Word of God, but the philosophy of that fact, its speculative development, should undoubtedly be left to the free and ever expanding religious consciousness of those to whom it is the palladium of their hopes.

And, now, is it any more difficult to conceive of the Divine-human becoming flesh, than it is that the eternal Logos should assume the finite, alien, human nature of man? Let us see. The current views, which, within certain limits, are varied enough to justify a wide margin of liberality in construction, are uniform, however, in holding to two natures in the Person of Christ, a divine and a human, an infinite and

a finite. Now the union of these two natures, in the complex personality of Jesus, is certainly more difficult to conceive, than is the baffling *Kenosis* of Mr. Goodwin's theory, with the obvious advantage in favor of Mr. Goodwin's theory, that it is in exact conformity to the scriptural phraseology on the subject. John says: "*καὶ ὁ λόγος σὰρξ ἐγένετο*"—*the Logos became flesh*; and by no means, the Logos assumed our human nature. So, also, Paul in his Epistle to the Philippians, ch. 2: 6—9, dealing more profoundly with the mystery, speaks of Christ in his pre-incarnate condition, as *ὅς ἐν μορφῇ θεοῦ ὑπαρχών*—being in the *form* of God, *Ἀλλ' ἐαυτὸν ἐκένωσε*,—but as having *emptied* himself, and *μορφὴν δούλου λαβών*—as having taken upon himself the *form* of a servant, and being made in the likeness of men. That is to say, having been in the *form* of God in his pre-incarnate glory, he *emptied* himself, and passed into the *form* of a servant. The *Kenosis*, therefore, is not the assumption of another nature on the part of Jesus, but a change of form or condition in his own nature, whereby he limits or contracts himself to the real experiences of an unfolding human being in the flesh. How, we do not now ask; it is sufficient that the theory is posited in the exact terms of the apostle.

Turning again to the dual theory, we find ourselves confounded by the very unphilosophical distinction which is drawn between a *nature* and a *person*. Doubtless there is a valid distinction of that kind; but to make the severance so absolute as to shut away the divine nature from participation in the obedience and suffering of Jesus, and make such obedience and suffering an experience of the divine person only, is not to distinguish but to divide, if it is not the merest trick of theological legerdemain. Yet this is precisely what Dr. Hodge does in his *System of Theology*, when he says: "Although the divine nature is immutable and impassible, and, therefore, neither the obedience nor suffering of Christ was the obedience or suffering of the divine nature, yet they were none the less the obedience and suffering of a divine person." So then, the divine nature did not suffer, but only the divine person. Meantime what was the person of Jesus, human or

divine? If divine, then exactly the same obstacles would lie in the way of having the person share in the human sufferings of Jesus, as would embarrass the divine nature in direct participation with the human. Such severance of the divine nature and person of Jesus is a metaphysical fiction.

Or, if we hold with Mr. Liddon, in his Bampton Lectures, that Christ's "single personality had *two different spheres* in which it operated, a divine and a human sphere; in the one of which it was all-blessed, undying, and omniscient; in the other, subject to pain of mind and body, with actual death, and a corresponding liability to a limitation of knowledge"—alas! then how much sane logic have we left. Here is a person, divine we must assume, thinking and acting in two eternally opposite spheres of consciousness at one and the same time. Now, if there is any proposition of which we can be certain, it is, that unity of consciousness is absolutely indispensable to unity of personality. But, on this hypothesis, Christ has two self-consciousnesses in his single personality, making Him who should be our elder brother a most confounding anomaly, beside tormenting us with the unthinkable proposition of two egos having an equal share in a third, and altogether constituting the one person who was said to be made in the likeness of men.

Recently the speculation has been advanced by prominent German theologians, that the divine Second Person of the Trinity surrendered his distinctive attributes to the other two Persons, while he entered himself into the limitations of our estate. In the words of one of our own divines, advocating this view: "One of these Persons only, the Divine Word, became subject to the law of incarnation, and the consequent human experiences, whilst the other Persons of the Godhead held and acted his divine attributes during the period of this subjection." There is a glimpse of the *Kenosis* in this direction. But the difficulties are insuperable. How could the Logos resign his attributes to the other two Persons of the Godhead, when they, by supposition, already possessed those attributes in common with him? Impossible! unless the hypostasis is so grossly conceived as to make, not a Trinity,

but a Tritheism out of the three Persons. And, then, how impossible the conception that any spiritual being should relegate his attributes to another; and if this were possible in a divine being, still in the case under consideration, he that enters the flesh, not being divine-human in his nature, when he yields his attributes, what of the Logos would be left to constitute a veritable incarnation of God on the earth? His divine attributes are gone, and the discovery of a divine-human in his composition has not yet been made. There cannot, therefore, be any divine humbling or *self-emptying* in the case, because, in the impossible transaction of yielding up his divine prerogatives to another, the Second Person of the Godhead does not *forego*, but actually *loses*, himself in the flesh. Just at this point we have the opportunity of, at least, seeing definitely what Mr. Goodwin means by the *Kenosis*.

The term, derived from Paul's language in Philippians—*ἐαυτὸν ἐκένωσε*, means simply a self-emptying, or *self-limitation of the Son in the incarnation*. Observe, first, concerning it, that it can logically have no place in the incarnation except upon the theory of a divine-human in the Logos, such as Mr. Goodwin has broached. Being in the *form of God*, the Logos assumed the *form of a man*. Certainly in the view of Dr. Hodge, no self-emptying is possible. A divine Person assumes the human nature, but keeps the divine nature aloof, so that "neither the obedience nor suffering of Christ was the obedience or suffering of the divine nature, &c." Now it is impossible that the reason of man, or his most elevated experiences, can be satisfied with any such construction of the Person of Christ. In Christ the divine nature must share the limitations and sufferings of one estate. Paul figures this to his mind in the *Kenosis*. The incarnation must be a real entrance of the divine Being into the corporate history of the race, and this cannot be done if the divine nature is kept aloof. So, therefore,—let us reverently hold it—the infinite God must humble himself to such an extent as to be in self-sacrifice with his erring creatures.

Looking carefully and dispassionately at the current views, we can see no room for this, either in the theory of the union

of two souls, or of two incongruous natures in the Person of Christ. The divine Being does not *empty* himself on either assumption, for he is represented as becoming incarnate in the plenitude of his personality, only keeping his divine nature aloof from the sufferings and subjection in which his human nature is involved. We struggle here with the unwelcome conclusion that a sacrifice in which the divine feeling does not participate cannot, in the nature of the case, have any higher value attaching to it than what can be measured by purely human standards.

To relieve this difficulty, the Lutheran theologians have advanced a long way on the Chalcedon Symbol in their distinguishing doctrine of the *communicatio idiomatum*. They teach that the divine Son of God "when the time was fulfilled assumed human nature also in unity of his person, not in such a manner as to become two persons or two Christs, but Jesus Christ now in one person;" that "these two natures in the person of Christ are never separated or commingled with each other, nor changed into one another;" and that they "are so united as to have a real communion with each other," that, "on account of this real communion of natures, not the bare human nature suffered for the sins of the world, but the Son of God himself suffered truly, *only according to his human nature* ; as the Apostolic Symbol testifies, he died truly, although the divine nature can neither suffer nor die." The ingenuity of this reason is strongly abetted by the fact, that it is a commendable effort in the right direction ; but it is entirely too subtle to be heartily accepted without some psychology that will give it a basis in reason. Being a purely speculative development of the great fact of the manifestation of the divine Logos in the flesh, it can claim no peculiar exemption from the decisions of speculative standards. We must note, therefore, first, the difficulty of conceiving of two natures in one person, never separated yet never commingling. And then, mainly, we are pressed with the inquiry, how Christ could suffer *according to his human nature*, and not at the same time according to his divine nature, in a case where the two natures, by assumption, have

such a real communion with each other; and if he did, what meaning there would be in the superfluous presence of the divine nature in circumstances where its offices were not needed. What is the purpose of the *communicatio idiomatum*, but to secure the one set of attributes in full sympathy and predicament with the other set? And yet if Christ must suffer according to his human nature, and be untouched as to his divine nature, the purpose of the *real communion* is practically lost; it is asserting in words what subsequently is denied in fact. The end of the theory, to wit, to have the dual nature of Christ so blended in the unity of his person that, somehow, his divine nature shall be implicated in his sufferings and death on the cross, is virtually defeated, by the scholastic notion of the *impassibility* of God. The incarnation is God entering himself into visible suffering with the race, to signify, in this way, the eternal self-sacrifice which makes up the very heart of his love. If, however, he be *impassible* the whole thing is a gloss. He came to reveal his suffering love; but how thoroughly the whole scheme is defeated, if there be no suffering love to reveal. It is this maxim that tortures the *communicatio idiomatum* into such opposite statements—two natures inseparable, yet unmixed—not the bare human nature suffering for the sins of the world, but the Son of God suffering truly, only according to his human nature, since the divine nature can neither suffer nor die.

Turning again to Mr. Goodwin, we find him seeking a solid basis for his theory in an anthropological scheme, which is venerable for its antiquity, and to which the richest results of psychological inquiry in all ages of the world have paid willing tribute. It is Paul's analysis of the human organization and powers into *πνεῦμα*, *ψυχή*, and *σῶμα* (1 Thess. 5 : 23), the *pneuma* representing that element in the human trichotomy which is not derived from the race, but is so far above the entanglements of the flesh that it is not propagated with the body according to physical laws, but is an immediate creation of God. The *psyche*, however, shares the fortunes of the body, and is the limiting environment in accord-

ance with which the *pneuma* comes into exercise in a world of sense. This is the constitution of all men; and on the assumption that Jesus was the archetype, how utterly improbable that, in his incarnate manifestation, he should essentially diverge from the pattern which he himself was. When he *becomes man*, there is no such psychological enigma in his composition as the current opinions would have us believe. He has a divine Father, and a human mother, for what end, save that the *pneuma* portion of the man Jesus might be the plenary indwelling of the divine Logos himself, while from the mother he would receive what every other man receives from the race, in the ordinary process of human generation, to wit, a fleshly body and an animal mind. Thus that *pneuma* is new-conditioned in its development. It has assumed, not our human nature, unless that expression be held strictly to its technical import, but a fleshly body and its animal mind; and is, therefore, in that act committed to such processes of finite experience and unfolding, such laws of growth and curtailments of faculty as the *psyche* and *soma* must impose.

Dimly, it may be, yet with a satisfaction which no other view of the person of Christ has conferred, we begin to see what the process of *self-emptying* was of which the Apostle speaks. The Divine entering the flesh, must, for a time, compromise his physical attributes, though his divine-human attributes he can never forego. They are perennially there, making his flesh lustrous, and his person radiant, as on the Mount of Transfiguration. Fully conscious must we all be that there is a point in this mystery beyond which it is not permitted to go, a borderland, where in the gloaming of impenetrable shadows, the insatiable quest of the eye is arrested by a bramble-bush aflame in the presence of which we unsandal our feet, and hush our spirits into silent awe. How the Logos could lay aside his physical attributes and retain his divine-human ones Mr. Goodwin does not assume to say. The facts of the incarnate ministry absolutely pre-suppose the process, but how it could be the intellect of man will

probably never be able to fathom. Here every devout inquirer uncovers head. Happy is he, who, amid the subtleties of the most untrammelled search, may evermore find his horizon aglow with John's Angel standing in the Sun.

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NOTE.—It is deemed due, alike to the author of the preceding article, and to the REVIEW, to say that he generously volunteered the adding of a *note* of explanation by the Editor. As the views advocated diverge from the doctrine of the Person of Christ as set forth in ecclesiastical symbols and generally held by the Church, the author of the article desires to “assume the responsibility of whatever divergence there may be in it from the accepted standards, and hopes that it may be read in the spirit in which it was written.” Whilst dissenting from the peculiar view of Mr. Goodwin, and here maintained by our reviewer, the general tone of the article is so elevated and Christian; and the errors of Mr. Burris and others are so ably exposed, we have not hesitated to give it a place in the REVIEW. It is believed that the discussion will do good service by drawing attention to this great central doctrine of the Christian system, and by exposing some of the very shallow views that some would substitute for the great mystery of godliness. If Prof. Wynn has not succeeded in showing “a more excellent way” of conceiving of this great mystery, he has at least furnished matter for sober thought to many who make little account of it. We do not propose to discuss the article or even to state what we conceive insuperable difficulties to Mr. Goodwin's theory. We only ask for it a careful reading in the spirit asked for by the writer of it.—ED.

## ARTICLE II.

## THE COSMOLOGY OF PARADISE LOST.

By JOHN A. HIMES, A. M., Professor of English Literature in Pennsylvania College.

Little observation is needed to convince one of the fact that Milton is much less read than his acknowledged pre-eminence among poets would lead us to anticipate. In a library of no more than three or four books, we should, on account of the universal interest of the subject treated as well as the reputation of its author, look for a copy of *Paradise Lost*. In other words, we would think an acquaintance with Milton a necessary part of the most rudimentary education. One of our best known American scholars, now venerable for the experience of three quarters of a century, once told his pupils that he had, before entering college at sixteen, read through *Paradise Lost* seven times; but instances of a similar appreciation of it among the young are now extremely rare. Of those who read the first two books of the poem, probably not one-fourth persevere through the twelve. Still fewer return to it for a second perusal, or readily understand references to its minor incidents. Even where it is studied in the schools, as far as I can learn, so little is done for the most part to impress the pupil with the true greatness of the work that he remembers it, in after years, rather as a book of involved sentences for "parsing" than as a poem of unequalled grandeur.

Much of the want of interest in *Paradise Lost* doubtless comes from what some have been pleased to style Milton's indefiniteness, but which is really a failure on the part of his readers to recognize the system of the universe adopted by the poet as the basis of his epic. No critic of Milton has ever done more to aid intelligent study of this poem than Professor David Masson, of Edinburgh University, by means of his simple diagram of the universe as it lay in the imagin-

ation of the poet. The charges of vagueness so often brought against Milton are seen to be without foundation, as it is discovered how he has constructed his universe upon a definite plan and with strictly mathematical proportions. The errors and oversights of eminent scholars with reference to what is contained in the poem, prove either a reprehensible neglect or a strangely superficial study of this epic which is the pride of our language. It is my purpose in this article, while adopting the scheme of Professor Masson, to add such results of my own study as may prove helpful to students of this important work. If some of the conclusions should seem to be based upon inadequate foundations, let it be remembered that a great poet is likely to have, and, indeed, for purposes of invention must have, in his work, a more pervading system than may at once appear; that in his mind, perfectly acquainted with his materials, are connected things which ordinary readers would never think of associating together; and that often the only indications of such a system are in obscure and scattered hints.

Milton, having assumed infinite space as the theatre of the events which he describes, divides it previous to the angelic rebellion between the Empyrean, or Heaven, and Chaos. If we represent as included within a circle that infinity which is, in reality, boundless, and then draw a horizontal diameter to this circle, the upper half will represent the Empyrean, the lower half Chaos, and the diameter itself the wall between the two.\* After the rebellion of Satan and his followers, there was a modification of a remote portion of Chaos, and the rebels were enclosed within it by a wall;† a gate on the side towards Heaven was locked against their egress.

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\* It is scarcely necessary to caution the reader that we are here dealing, in reality, not with a plane surface, but with a sphere; and that the diagram is drawn in the manner described for the sake of greater simplicity.

† This may be represented in the diagram by dividing the lowest portion of Chaos from the remainder by a curved line bending upwards, giving Hell something of the shape of a section of a double convex lens.

Presently there was another modification of Chaos, when the act of Creation described in Genesis took place. A spherical portion of Chaos, with a radius equal to one-third of the distance between the Empyrean and Hell, was cut off from that part of the hoary Deep nearest the Empyrean, by a wall within which were created the Earth, Sun, Moon and Stars. We thus have the universe divided into four distinct parts—the Empyrean, Chaos, Hell and the World. It will be easy, from these few directions, for any one who may not have Professor Masson's diagram at hand, to construct one for himself; and it will be a great assistance to the reader of *Paradise Lost* to keep it continually before him.

As we proceed more fully to consider separately each of the four divisions of the universe, it will be convenient for us to follow the poet's order of progress, and to contemplate first those "regions of sorrow" described in the beginning of the poem. Hell is a place of punishment; but Milton does not exercise his ingenuity in originating modes of torture for the wicked, as Dante has done in the construction of his *Inferno*, beginning with the stinging of gad-flies and ending in the lowest circle with the crunching of sinners between the teeth of the Emperor himself of the "kingdom dolorous." Though Milton never shocks us with such atrocities, yet to heighten our horror of those doleful shades, he indicates a considerable variety of punishment for the rebellious. For instance, it was thought in Homeric times that the Olympic deities could suffer physical hurt; and it was likewise the belief in later, Christian times, as a passage in Rabelais asserts, that "though devils cannot be killed, they may suffer a solution of continuity." In accordance with this precedent, Milton has exhibited the fallen spirits as enduring the most exquisite physical torture, being subjected, by turns, to fierce extremes of heat and cold. For nine days after their fall from Heaven, they lay upon the burning lake, but, we are expressly informed, that they are driven at certain intervals to a far-off, "frozen continent,"

"From beds of raging fire to starve in ice  
Their soft ethereal warmth."

They are likewise subjected to a peculiarly fitting sort of retribution, by which whatever mischief they invent against others is likely to recoil upon themselves, and make their own condition less tolerable. A notable instance of this is found in the tenth book; where, after his return from the temptation of man, Satan is about to relate his triumph, and he and all his followers are in a moment changed into serpents, and driven by hunger and thirst to eat apples that are ashes to their taste. They are punished chiefly, however, in their intellectual nature, to show the hollowness of that proud boast of Satan:—

“The mind is its own place, and, in itself,  
Can make a heaven of Hell, a hell of Heaven.”

They had scorned the truth as they knew it in Heaven; and now doubts and painful speculations, such as either never engaged the thoughts of celestial beings, or were easily settled, began to fill their minds. Their intellectual pride was humbled by the result of their eloquent reasoning on “providence, foreknowledge, will and fate;” they reached no fundamental truth, and “found no end, in wandering mazes lost.” Their most acute and subtle arguments on subjects of most intimate interest mocked them with the uselessness of “vain wisdom and false philosophy.” They are further punished in their spiritual natures by an enforced remembrance of their previous condition, their fall and terrible humiliation. The river of Oblivion winds through their territory, but they dare not drink and forget their misery. The uncertainty of their condition makes them subject to fears, which are kept alive and augmented by the sights and sounds of that dismal realm,

“Where nature breeds,  
Perverse, all monstrous, all prodigious things,  
Abominable, inutterable, and worse  
Than fables yet have feigned or fear conceived,  
Gorgons, and Hydras, and Chimaeras dire.”

Homer, Virgil and Dante have all imagined the place of punishment for the wicked to be within the Earth itself.

Milton in one line alludes to a tradition of this kind (xii, 41); but we are not at liberty from this to suppose either that he accepted the notion of his predecessors, or that he meant to suggest a second Hell within the Earth, after the fiends had escaped from their original dungeon. Milton's conception of the place of all evil is immeasurably grander and larger than that of a region bounded by the crust of the Earth. Every portion of the description impresses us with vastness. The fiery gulf on which Satan and his legions lay entranced extended on every side as far as eye could reach; and no human eye could have measured such distance, for the burning lake appeared shoreless even to "angel's ken." The burning lake, vast as it is, is by no means the whole of Hell. After a long flight Satan can stand on the border of that lake upon land that burns with "solid fire." A wide volcanic belt surrounds the "inflamed sea," as similar belts, though less in extent and power, fringe our earthly oceans. Over this the fallen spirits follow their leader, with painful steps, first over the "burning marle," and then over the "burnt soil." It is important to observe the use, first of the present, and afterwards of the past participle, to indicate the progress of the host away from the burning centre. On the margin of the burnt district is built Pandemonium, probably as near the centre of the whole region as circumstances will permit. The dimensions of Satan's capitol are in keeping with those of the realm; there is room for a thousand of the great Seraphic Lords in undiminished size to sit in secret conclave; then a spacious hall, "like a covered field," to receive the unnumbered inferior leaders reduced in size to less than smallest dwarfs; but no space at all within for the untitled or common. At first, there is only the single structure in which the infernal council is held, but at Satan's return from the World, it has grown into a metropolis, a city with walls. About it, there is space for all the occupations of the infernal host—there are plains for the games, races and feats of arms, secluded valleys for the melancholy bards among those fallen spirits, hills for the resort of the eloquent and philosophical.

The exploring expeditions of adventurous bands in four directions give the poet additional opportunity for showing his readers the almost infinite extent, as well as the multitudinous forms of desolation, of this prison of the lost. The routes lie along the banks of four infernal rivers, that from different directions discharge into the central lake. Everything is on the largest scale. Even as angels march, it is *far* to the slow and silent waters of Lethe. This stream ought itself, in order to preserve proper proportions, to be like the "ocean stream" in extent; and the terms, "flood," "ford," "sound," used to designate it, allow this supposition. The name "labyrinth" need not refer to any intricate windings of the stream, but may be descriptive of a simple circular form, as later, in line 183 of the ninth book. The words, "frozen continent," describing what lies beyond, may be regarded as indicating either the vastness of the region, or "continent" (*contineo*, to contain,) may be used to define its place and shape as enclosing the rest, or, as is very probable, both ideas may be combined in the expression. Having described the most striking single features of the realm of darkness, the poet makes a summary of the terrible desolations in a single masterly sentence:—

"Through many a dark and dreary vale  
They passed, and many a region dolorous,  
O'er many a frozen, many a fiery Alp,  
Rocks, caves, lakes, fens, bogs, dens, and shades of death—  
A universe of death."

On account of the monotony of gloom and woeful sights, we are liable to forget the magnitude of the whole region, unless we look carefully at each particular part of the description, remembering especially that all these things are so impressive not to men, exhausted by a journey of a few miles, but to angels, of strength and swiftness transcending our imagination. Reviewing what has been said, unless, then, we are drawing our conclusions too hastily, this realm of evil is divided by concentric circles into four parts consigned, respectively, to the four elements of ancient physics, that in Chaos appear as four warring champions,—Hot, Dry, Moist and

Cold. The first, or central region is distinguished for destructive heat; the second, for desolating dryness; the third, for a barren waste of water that will not relieve thirst; the fourth, for stiffening cold. The four champions, here no longer struggling with each other, can bring in turn all their malignant force to bear upon the denizens of Hell. Should this apparent scheme of the poet be accepted as a real one, the region must be regarded as not so absolutely "fenceless," "vague" and "indefinite" as has been supposed by Ruskin (*Mod. Paint.* Vol. III. 215).

The long, solitary flight of Satan, chiefly in a vertical course, proves vastness of extent in a fifth direction. Following his adventures will henceforward best acquaint us with the portions of the universe through which he passes. Two allegorical Shapes, Sin and Death, permit Satan's transit from his prison into Chaos by gates which, when opened, are wide enough for the passage of an army with extended wings and displayed banners. This division of the universe has negative characteristics; Hell has positive. In this, there has simply been an absence of creative power; in Hell, there had been a direct exercise of that power to create a place of evil. In Chaos, matter is in its primitive condition without the impress of Divine law and order; in Hell, it is made to subserve the purpose of punishment for the rebellious. In Chaos, the elements exist unorganized and out of harmony with each other; and they are so devoid of the properties which we are accustomed always to associate with them that nothing with reference to them can be foreseen or provided against. Besides, the poet imagines the diffusion through Chaos of certain "black, tartareous, cold, infernal dregs, adverse to life," which had been purged out of the World and probably more collected together in Hell (vii. 238). Hence the mishaps of Satan's passage, his fall through vacuity, the rebuff from a nitrous cloud, the perilous struggle through a "boggy Syrtis," and countless unnamed difficulties. The throne and court of the allegorical Anarch of the Abyss are the most confused, noisy and tumultuous por-

tion of Chaos; and are not, as we would anticipate, established in the interior, but on the frontier, in order more easily to defend his possessions against further encroachments.\* The reason here given for such a location of the throne would seem sufficient, if the *fact* were established upon a different basis, but scarcely of importance enough in itself to warrant a departure from so pronounced a rule as that requiring the seat of government of a country to be in the interior. Why, then, does the poet so expressly put the dark pavilion of Chaos and old Night so near the light of Heaven? Is it not in obscure allusion to the very popular notion that the darkest hour is just before the dawn?

With regard to the extent and the relations of this region to the others, it is rightly said to be "without bound, without dimension," but only in two directions. The breadth of it between Hell and the Empyrean is accurately determined; it is three semi-diameters of the World or Starry Universe. In other words, this Starry Universe, which had been created between the time of Satan's fall and that of his return, extends two-thirds of the distance between the Empyrean and Hell; and when Satan issued from Hell-gates, had not his vision been obstructed by the materials of Chaos, it would have subtended an arc of more than sixty degrees directly over head in his field of view. Satan's flight through Chaos was not in a straight line, since he was obliged to enter the World from its upper side, but bent far to the left of the new creation. The Empyrean, if not rendered invisible by the same confused medium, from whatever point of Chaos viewed, would have seemed like a sky meeting the "hoary Deep" on the horizon. Intimately connected with this, there is, at the close of the second book, a passage requiring explanation. As Satan emerges from the night of Chaos, and the difficulty of his journey is much diminished, he has

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\* Prof Masson makes a very natural oversight in connection with this, saying of Satan on his way through Chaos: "He reaches at length, about *midway* in his journey, the *central* throne and pavilion where Chaos personified and Night have their government." (See his Introduction to *Paradise Lost*).

“Leisure to behold  
 Far off the Empyrean Heaven, extended wide  
 In circuit, undetermined square or round,  
 With opal towers and battlements adorned  
 Of living sapphire, once his native seat,  
 And, fast by, hanging in a golden chain,  
 This pendent World, in bigness as a star  
 Of smallest magnitude close by the moon.”

Is it possible that Milton has forgotten the proportions of his Universe, and that near the end of the journey Satan is still supposed to be at that inconceivably distant point, where, as Tennyson says,

“All the starry heavens of space  
 Are sharpened to a needle’s end” ?

To this question Professor Masson replies: “It may well be asked how the World could have appeared to him (Satan) only as a ‘star of smallest magnitude.’ My answer would be that it is not necessary either for poetical consistency, or for the syntax of the passage to suppose that Milton meant to reproduce the exact optical effect as witnessed by Satan himself. There may be a change of thought by which Milton referring freely to his own imagined diagram, reminds his readers of the facts of that diagram in connection with the sight which Satan beheld. Above him, far off, he beheld the under-surface of the Empyrean, extended so wide that its figure could not be determined; and from that under-surface he saw our World depending—which World of ours in proportion to the Empyrean from which it hangs is but ‘as a star of smallest magnitude close by the moon.’ This idea seems to be confirmed by III. 422–423, where Milton resuming the story says:—‘A *globe* far off it seemed; now seems a boundless continent.’” \*

It is necessary here to guard against a very common error. Addison fell into it, supposing that Satan at this stage of his progress saw our “Earth that hung close by the moon”

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\* From a private letter to the writer of this article.

(Spectator, 309). A century and a half later this delusion is not yet universally abandoned; and one as eminent as Addison quotes the passage referred to in a connection that shows him to have made the same mistake (Longfellow: Notes to Dante's *Divine Comedy*, *Paradiso* xxii. 135). The author of *Parish Astronomy* manifests the same misapprehension when he speaks of Milton's use of poetic license in hanging "one orb at least by a golden chain" (*Ecce Coelum*, p. 40). After what has been said, it scarcely needs to be more distinctly affirmed that this golden chain—which is possibly meant to signify nothing more than the distant appearance of the lighted passage way between the Empyrean and the World beneath—supports our whole Starry Universe. What Satan saw depending from the Empyrean is the wall of this Universe assaulted by the tempests of Chaos and protecting within itself in peace and order the circling Orbs of the new creation. In this peaceful harbor are sheltered not only all the bodies of our solar system, but every other star and cluster and system within the grasp of the most powerful telescope, and all the vast interstellar spaces which light traverses only in millions of years. A contemplation of this fact is sufficient to astonish us at the length of the measuring line used by Milton—"From the centre to the utmost pole." The journey just accomplished by Satan must have been at least four times this distance.

Where Satan alights on the wall of the Starry Universe, Milton has supposed to be what he calls the Limbo of Vanity, or Paradise of Fools. Dante's Limbo was the outermost circle of the Inferno, and in it were placed only those who had lived well according to the light of nature, but were unbaptized. It may be questioned whether the critics are right in calling this Paradise of Fools a purely allegorical region intended for a particular class of men and their works, distinguished for nonsense and vain enthusiasm, and whether it is not designed as the place where all the finally impenitent of the human family pass what theologians call the "intermediate state," from the time of their earthly dissolution

to that of their eternal condemnation.\* Their final destination is not Limbo, but the infernal Pit. Soon after the Fall of man, the fiends desert Hell and take up their residence in the newly conquered Universe; and it is not to be imagined that, for the time, the lost of the human race are the only occupants of the place of punishment. It is true that the examples given of such as find their way to this Limbo are taken chiefly from those whose works are characterized as foolish rather than sinful; but the language is, when carefully examined, very general, including

“All who in vain things  
Built their fond hopes of glory, or lasting fame,  
Or happiness in this or the other life;  
All who have their reward on earth,” &c.

The spirits of the righteous dead, on the other hand, obtain possession of the Moon's argent fields, or are wafted across the Crystalline Sea into Heaven itself.

When Satan reached the upper side of the dark wall surrounding the Universe, he saw the gate of Heaven, the stairs leading up from the Universe, and the passage to the Earth. Looking into the Universe, he saw, as the most magnificent object, the Sun of our system. Whether Satan is supposed to have seen the Earth at all from this opening is doubtful: Raphael saw it afterward from the same spot, and the Garden of God upon it, but the vision of Satan since his fall had been rendered less acute, and he manifestly could distinguish less clearly than could Raphael. Satan, therefore, directs his course first to the Sun, passing on his route innumerable stars, that seemed stars at a distance, but near at hand were discovered to be other worlds. Raphael, too, on his visit to the Earth, “sails between worlds and worlds;” proving that though Milton's knowledge of the Universe was less than is ours, he still had some idea of its grandeur and vastness as disclosed by modern science. From the Sun Satan is directed to the Earth.

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\* Compare III. 457, 458—

“Dissolved on Earth, fleet hither, and in vain  
Till final dissolution, wander here.”

It is expressly stated that the bodies of this protected Universe were formed from materials originally in the same condition as those now in Chaos, and that the remainder of the matter that had occupied the inner space went to make the wall about these orbs, or was cast downward as refuse. Within the World the warring elements of Chaos have been reduced to order and use by the act of Creation. While concord and beauty have been evolved out of the chaotic materials everywhere, in all the multitudinous orbs of this Universe, there is one that seems to have a superiority over the others. Matter appears to find its ultimate perfection in gold, precious stones, pure, life-giving liquids, and clear, delicious air in the Sun. Here, the poet fancies, are the philosopher's stone, the elixir vitae, the aurum potabile—those ideal substances so long sought after by the toiling alchemists.

It is a task of no little difficulty to determine precisely what system of the Universe was adopted by Milton, because there is evident a continual struggle between his reason and scientific knowledge on one side, and his poetic necessities on the other. Notwithstanding the teachings of Copernicus, notwithstanding the bold testimony and brave sufferings of Galileo, the amended Ptolemaic, or Alphonsine system, still, two centuries ago, controlled the opinions of men. The language of Scripture seemed to favor it. All the old poetic associations clustered about it, and some of them, such as the "Music of the Spheres," were great favorites with Milton. Accordingly he constructed his Universe with the Earth at the centre, (vii. 242; ix. 108) and the ten Spheres of the Alphonsine system circling about it. The Eighth, Ninth and Tenth Spheres, viz., that of the Fixed Stars, the Crystalline and the Primum Mobile, are separately mentioned at one or more places in the poem; and the whole ten Spheres are once enumerated in their proper order. Spirits attempting to rise from Earth to Heaven are said to go through these successive stages:

"They pass the Planets Seven, and pass the Fixed,  
And that Crystalline Sphere, whose balance weighs  
The trepidation talked, and that First Moved."

The poet, however, does not manifest much confidence in the system which he is, as it were, obliged to adopt. The very lines which we have quoted are found in connection with ideas so grotesque, that we are scarcely certain whether he does not mean to burlesque the system so jealously guarded by a superstitious church. It is hardly imaginable that he was serious in the succeeding line in which Peter appears as the warder of Heaven's gate. The poet seems to be well acquainted with the weak points of the old system, with the inconceivable velocity required of the outer Orbs, and especially with the complexity of the scheme. Raphael speaks to Adam of the amusement it would cause in Heaven to witness the theories of men—

“How they will wield  
The mighty frame ; how build, unbuild, contrive  
To save appearances ; how gird the Sphere  
With Centric and Eccentric scribbled o'er,  
Cycle and Epicycle, Orb in Orb.”’

Where the Ptolemaic system is directly compared with the Copernican, the balance of evidence is always favorable to the latter. All this is what we should expect from Milton's independence of thought, from his friendship with Galileo, and his natural revulsion from the doctrines of a bigoted and persecuting church.

The last evidence necessary to be mentioned of Milton's divorcement from the old system is found in the position assigned by him to the Empyrean. The Primum Mobile loses half its meaning when the fixed Heaven of pure flame, imagined as enclosing it, is removed. According to the old scheme, the Ninth Sphere (the Tenth in the Alphonsine System) was entirely surrounded by the Empyrean, and thus, though not the first heaven from the outside, was the “first moved.” Milton, on the other hand, has enveloped the wall of his Starry Universe with Chaos, and has imagined the Empyrean to be entirely above the World. The necessity of fixing boundaries to what is, in reality, boundless, in order to bring it better within comprehension of our limited faculties, has caused the poet to speak of the Empyrean as having shape—

“square or round.” Later in the poem (x. 381) it is spoken of as a “quadrature.”

The Empyrean is less particularly described than the other divisions of universal space; but it has, we are told, the same variety of scenery as our Earth—mountains with rivers, rocks and woods; wide planes—wider than the whole Earth—for angelic camping-grounds; gentle vales with shade and fountains and harbours, where the Sons of Light may sit “in fellowships of joy.” The whole is divided into regencies of vast extent and presided over by Seraphim and Potentates and Thrones. Upon a lofty mountain in the centre of the Empyrean is the seat of Divinity, whence the Almighty Father overlooks and rules not only the Empyrean and the World, but also Chaos and Hell. On a smaller elevation in the North Satan had his seat; his power and ambition (not at first a sinful desire of pre-eminence) being indicated by the loftiness and magnificence of his royal palace. Besides these two prominent land-marks, and the River of Life there is little direct specification of objects in Heaven. Perhaps less was needed, because we are told that before the marring of it by Satan the Starry Universe was like Heaven, scarcely, if at all, inferior, because a similar example of Divine creative art. What matter, then, if Heaven’s glories are rivaled by a sunset viewed from Paradise? Did not the poet’s reason tell him that it would be folly for human fancy to attempt the creation of an ideal world better and more beautiful than this before sin entered? Accordingly we find the same general features in Milton’s Heaven as in his Paradise, the poet in this way adding his own testimony to that of the Divine Word, that the new creation was “very good.”

Milton was far from turning his Heaven into a Turkish paradise. He never forgot the fact that it is the home of immortal happy spirits, that what is material there is subordinate in importance, and a mere servant to high and beautiful thoughts. There the immaterial asserts its dignity; the immortal mind is supreme; ideas and principles rule. We hear, indeed, of one who admired more

“The riches of Heaven’s pavement, trodden gold,  
Than aught divine or holy else, enjoyed  
In vision beatific,”

but he was cast with the ungodly crew into Hell. Though the material prospects are all in harmony with the intellectual bliss, yet reason, affection and lofty contemplation are chief in Heaven. There is a greater independence of physical conditions among the inhabitants of Heaven than among those of Earth or Hell. Doubtless, of the unfallen it was true that they could “make a heaven of Hell.” Raphael and his legion of angelic followers certainly did not experience such discomfort in their expedition through Chaos on the sixth day of Creation (VIII. 230) as did Satan shortly after. The rebellious, from the time of their struggle in Heaven, became grosser and more subject to material influences, liable to pain, weaker in intellect and sense. Notwithstanding this, even after their fall they remained intellectually mighty, rose superior to their evil circumstances, and found satisfaction in speculation, though racked with physical pain. Man in Paradise, composed of body as well as soul, was from the first more subject to material limitations, and they were increased after his disobedience, so that he no longer as clearly discerned his angelic visitors. A good illustration of this may be found by comparing the advent to Adam of Raphael with that of Michael (XI. 211, 212).

Proceeding upon this postulate of lofty intellectuality in the inhabitants of Heaven, Milton might easily in his description dispense with those luxurious and gorgeous displays, capable chiefly of gratifying the grosser human sense. The poet seems consciously and purposely to have aimed at illustrating the eternal exaltation of spirit above mere matter and force. In accordance with this, Heaven is more filled with rapture at the announcement of Messiah’s purpose to restore fallen man than at his return in a triumphal chariot from victory over his foes. An application of this principle will sometimes supply a satisfactory explanation to passages otherwise dark and mysterious. Take an instance from the close

of the fourth book. James Montgomery complains that the interview between Gabriel and Satan ends unsatisfactorily; and Dr. Johnson likewise considers it a serious defect in the poem that when "Satan is with great expectation brought before Gabriel in Paradise, he is suffered to go away unmolested." With all deference to these distinguished critics, we prefer to regard the incident an example of Milton's sublime daring, and an excellence of the highest order. Physical force is properly regarded as an ignoble means of attaining an end even among cultured men; and it is easily conceivable that beings of the angelic kind, possessed of more foresight, are much more controlled by ideas, principles or judgments than are human beings. The symbol in the sky had, therefore, to Satan all the significance of defeat and to the faithful guards of Paradise all the consolation of victory. To their higher intellects, able in some degree to foresee events, it was precisely the same as though the battle had taken place, and the Fiend had been defeated. The poet's audacity in putting himself upon the plane of those superior intelligences is equalled only by the grandeur with which, without the appliances of battle, the great purpose is accomplished. Satan is driven out of the Garden; and, fearful lest he should again be discovered by sharp-sighted Uriel, regent of the Sun, flies in anguish for seven continuous nights—that is, a whole week—following the darkness about Earth (ix. 62–66). Time is thus gained for Raphael to warn Adam of his grand Foe. Remembering how consistently Milton exalted the spiritual, we shall be much less puzzled to account for his preference of *Paradise Regained*, with its description of the moral triumph of Christ over the Tempter, to the triumph through mere physical strength of Messiah over his adversaries on the plains of Heaven.

Heaven, then, is distinguished chiefly by its intellectual and spiritual conditions; and it cannot be imputed as a fault to Milton that he has not given us such images as those which M. Taine eloquently prefers:—"The visions of Dante, the souls floating like stars amid the harmonies, the mingled splendors, the mystic roses radiating and vanishing in the

azure, the impalpable world in which all the laws of earthly life are dissolved, the unfathomable abyss traversed by fleeting visions like golden bees gliding in the rays of the deep central sun." Inexpressible material beauty is not wanting in Milton's Heaven, but there is with it nothing of luxuriousness or languor, nothing that charms and soothes and lulls to sleep the high faculties of the blessed, but that which invigorates, renews and satisfies them.

We are now prepared to understand what interpretation Milton put upon various Scriptural expressions. Let us notice but two or three which are closely connected with our subject. The inspired Record declares that at the Creation "God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." Milton paraphrases it thus:—

"And God made  
The firmament, expanse of liquid, pure  
Transparent, elemental air, diffused  
In circuit to the uttermost convex  
Of this great round."

The waters above the firmament, Raphael tells Adam, are formed into a wide crystalline ocean, otherwise known as the Ninth or Crystalline Sphere, in order to remove the misrule of Chaos far from the outermost star of the Universe. None of the heavenly bodies are found in the Ninth and the Tenth Spheres. Not delaying with this, we may mention another point the poet's comment upon which is interesting. Some imagine that Heaven is at the centre of the Starry Universe,—"the one spot that has no motion but basks in majestic and perfect repose while beholding the whole ponderous materialism which it ballasts in course of circulation about it" (*Ecce Coelum*, p. 151). Would not such be amazed to find that for two hundred years there has existed the conception, though expressed in less turgid language, of a Heaven vastly greater than all that is included within the orbit of the very outermost body of the "universe system" of which the "central Heaven" is but an infinitesimal part? Such is Milton's comment upon the words of the Saviour promising to his followers "many

mansions" in his Father's house ; so measureless is the inheritance of the sons of God. What a profound meaning, too, is given to those words addressed from Heaven to Dives in the place of torment:—"Between us and you there is a great gulf fixed!" The gulf is the vast Abyss which the poet calls Chaos ; and, if the Scriptural phrase is to be taken literally, no explanation of it, either in the Ptolemaic system, which fixed the empyreal Heaven in circuit about the Primum Mobile, or in the modern system which supposes Heaven to be at the centre of the astronomical Universe, is comparable to this of what we may call the Miltonic system in either plausibility or grandeur.

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### ARTICLE III.

#### IMPORTANCE OF TEACHING THE BIBLE TO THE CHILDREN.

By Rev. JAMES W. RICHARD, A. M., Prof. in Carthage College, Ill.

In the English Channel lies a group of gneiss rocks, daily submerged by the tide—the scene of many a shipwreck. In the year 1700 a wooden lighthouse was erected on these rocks. Three years later it was washed away, with its architect. Soon another of wood and stone took its place. This was burned. Then a third was built of Portland oolite incased in granite firmly dovetailed into the solid rock. This is the famous Eddystone Light-house, on which are inscribed the words, "To give light and to save life." For nearly one hundred and twenty years, that Light-house, constructed on the model of the forest oak, has withstood all the storms of wind and wave. In its top burns constantly a powerful fixed light, sending forth its rays far and wide over the dark waters, giving light to the mariner and helping him safe into port.

For almost six thousand years, the human family has been sailing over the dark and dangerous ship-wrecking sea of time. In this long period, not only many individuals, but even whole nations, have been dashed to pieces on its breakers, and have

gone down to perish forever. The wisest and best men of the successive ages have sought, and labored hard, to find means by which their fellows might be securely guided into some haven of peace and rest. But all their inventions have like the former light-houses of the Eddystone, either perished, or have been found utterly inadequate to the wants of man: so that nothing ever devised could give light and save life, until God spoke by the mouth of prophets and apostles, and gave his own Son as "the true Light which lighteth every man that cometh into the world." The light of the Word of God came to the rescue, when all other means had failed and demonstrated their utter inadequacy. It continues un-supplanted after the test and lapse of thousands of years, the only light which man needs for directing his course in the voyage of life, and for landing him safe and happy on the eternal shores. It is a light which shows every danger to be encountered, and which it does with such proofs of heavenly wisdom and authority in its nature and appointments, as cannot be overthrown, and as can be ignored only at the imminent peril of him who dares to resist or defy the will of the great God, the Judge of all. It is a light, too, designed for all conditions of men, and for all ages, for the young as well as for the old, and in this latter particular the Bible and *its* religion differs essentially from all other sacred writings and *their* religions. The heathen mythologies did not embrace the children in their systems. The gods of Greece and Rome were not born into the world as children, and hence took no notice of the little ones. The Koran ignores them. Hindooism finds no place for them. Indeed the sacred writings of all nations, except those of the Jews and the Christians, are too shockingly immoral and disgusting to be placed in the hands of the children. But with the Scriptures of the Old and New Testaments the case is altogether different. The command given to the Jews was, "These words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou

risest up;" while the great elemental fact of Christianity is a child conceived by the Holy Ghost, and born of the Virgin Mary, a child who "increased in wisdom and stature, and in favor with God and man." This book, the Bible, may with safety and the greatest profit, be placed in the hands of the children, for, although they may not understand its mysteries, yet they can believe them, embrace them and illustrate them in their daily walk and conversation. And as the Bible contains not only inspired religious doctrines, but also inspired and infallible social and political maxims, the wisest precepts, the purest and loftiest sentiments, its contents cannot be too diligently and faithfully taught to the children, since their characters, as men and women, will depend almost wholly upon the principles they imbibe in early education. Indeed, as the Bible contains all the necessary directions for the attainment of true and genuine happiness, all the germs and fundamental principles of right social and political development, it is of prime and essential importance to the individual, to society, and to the state, that every child born into the world should early come to a knowledge of the Truth. In this Article we propose to speak of the Importance of Teaching the Bible to the Children, under the three-fold aspect of the Religious, the Social and the Political.

#### I. THE RELIGIOUS ASPECT.

The word of God is the principal, and in connection with the Sacraments, the *only* means of grace. Through it, and through it alone, does the Holy Ghost work the conversion and salvation of the soul. Without it, so far as known to us, God will draw none unto Christ. Hence he has endowed the Word with an "active, supernatural, and truly divine power of producing supernatural effects; in other words, of converting, regenerating, and renewing the minds of men." It is quick and powerful, and sharper than any two-edged sword. It is a lamp to our feet and a light to our pathway. It is divine truth, fitted and adapted to the wants of our intellectual and moral being, and as such it cannot be brought into contact with the head and the heart, attended as it al-

ways is by the presence and mighty energy of the Spirit, without producing a result. The result which its Author has designed that it shall produce, and which it will infallibly produce, where the opposition and self-assertion of the will do not prevent, is the conversion and sanctification of the soul. This is a result, too, which no other instrumentality ever offered to man can produce. Hence, God having given this Word as the full and final expression of his will in regard to our salvation, as the eternal Truth, as the sword of the Spirit, there is nothing further, nothing higher, nothing else at all adapted to the great work to be done; so that we may safely conclude, wherever this Word is used in its simplicity and in the grandeur of its power, it will become a sure savor of life unto life, or of death unto death; of life unto those who receive it, of death unto those who reject it. When it is brought into contact with the mind and the heart of the child, where the prevailing disposition is to believe every thing, and where no inclination to disbelieve and to cavil has yet been excited, then there is the fairest prospect that the Truth will accomplish that whereunto God has sent it. In the heart of the child the seed of the Word falls upon soil warm and congenial, where it will most likely spring into life and bear fruit, and will be least likely to be choked by the thorns of sin and worldliness. The precepts of the Law have in them all that majesty and authority which are calculated in their nature to fill the child-mind with reverence and awe. The simple story of Jesus folding the little ones in his arms, and dying on the Cross to save poor lost sinners, contains a tenderness and pathos which will always excite in the child the liveliest emotions of love and gratitude. The precepts of the Law and the story of the Gospel united into one grand harmonious system of heavenly doctrine, and pressed upon the mind and heart of the child, are almost certain to make it the subject of the Spirit's most gracious and salutary operations. Whereas, if the child be left to grow old, and to become hardened in the practices of sin, the circumstances are powerfully adverse to his giving his heart to Christ. Habits of unbelief have been formed;

the will has become obstinate, and the heart cold and dead. For every hour the mind is left without the knowledge of the Word of God, it receives impressions hostile to the Truth, and becomes more inaccessible by the Holy Ghost, who alone can change the heart through the Word.

"Give me the children," said St. Francis Xavier, "until they are seven years old, and any body may take them afterwards. They will be Catholics in spite of bibles." These words contain the secret of Roman Catholic power and influence during the last three or four centuries. Since the days of the Reformation they have been assiduous and untiring in their attention to the children. Neither time nor pains have been spared to bring them into hearty accord with the doctrines and practices of their Church. The crucifix, the holy water, the paraphernalia of priestly trappings, are held up before the children continually. They are taught to count their beads, to make their genuflections and say their Jesu Marias as soon as they can walk and talk. The result is a most faithful and loyal attachment to the church. But Protestants, with an open Bible in their hands, and professing the conviction that it alone is able to make wise unto salvation, do actually often suffer their children to grow up in almost utter ignorance of even the simplest and most elementary doctrines of the Word of God. The result is that many children, generically by birth, or sacramentally by Baptism, the children of the Church, are neglected by the Church and allowed to grow up in sin and folly.

Now, it is high time that the Protestant Church should learn wisdom from her adversary—should change her tactics, by doing, not less for the adult, but vastly more for the child. It is high time she should discover that preaching to the old and hardened sinners is attended by few and comparatively insignificant results, but that faithful, diligent instruction of the young promises a large and abundant harvest of good fruits. The wise tiller of the soil does not wait until the field is overgrown with thorns and thistles, and has become hard and parched by drought, before he sows the seed. He sows it when the ground is clean, mellow, and moist, in order

that the seed may germinate and spring up and pre-occupy the soil. It is bad philosophy and poor economy for the church to withhold the Truth from the tender and comparatively unoccupied mind of the child, until it is filled with secular cares and objects of worldly ambition, thinking the child is too young to understand the Truth, or to profit by it. The mistake is made in supposing that the Word of God is addressed to the head rather than to the heart, that it is an object of comprehension rather than a *ground of faith and confidence*, that it must be *understood* before it can be *believed*. There never was a greater fallacy than this. So simple and plain are the great fundamental doctrines and saving truths of the Gospel, that the way of salvation is just as easy to the child of a few years as to the adult of matured understanding; and that too in itself considered, without taking into the account the usual differences of character and habits in the subjects. When this is done the balance hangs heavily in favor of the child. "Out of the mouth of babes and sucklings thou hast perfected praise." Also, in this matter of conversion it is too often forgotten that the Holy Ghost, through the instrumentality of the Word, does not require a *co-operation* of the will, but an absence of *opposition*. When the opposition to the Truth is least, as in the child, the Truth will always be most effective in preparing the heart for the cleansing and purifying of the Holy Ghost. In other words, if the mind of the child be early filled with the great fundamental doctrines of the Bible, such as the being, attributes, and providence of God, the sinfulness and helplessness of man, the gift and atonement of Christ, it will have in it that divine seed, which under ordinary circumstances, the Holy Ghost will cause to germinate and grow until it yield the peaceable fruits of righteousness; for "such is the virtue and power of the Word that when it is recalled to mind, or heard and considered with serious attention and interest, it never passes away without fruit, but always engages, retains, and excites the hearer with some new intelligence, delight, and devotion, and purifies his feelings and thoughts. For the

words are not putrid or dead, destitute of sap and vigor, but truly living and efficacious." This being the nature and power of God's word, what can be more important than that it form an essential part of the knowledge and intelligence of every child?

Man is essentially a religious being; but the *form* of his religion will depend almost entirely upon the training of his childhood. He will be a Pagan, a Mohammedan, a Roman Catholic, or a Protestant, according as he has been taught in early life. Missionaries to the heathen understand this, and hence concentrate their efforts almost entirely upon the young. A grown-up idolater, however, is not much harder to convince and to convert than an old and hardened sinner at home. Each has his mind pre-occupied with thoughts that are hostile to the Truth. Each has a conscience that is perverted. Each has a will that is grown strong in the opposite direction. Neither can see and feel and act as once he could have done, and hence the possibilities of his conversion are weakened every hour, and that, mainly, because of the prejudices that have been formed *against* the Truth. But when the child has been faithfully and tenderly instructed in the Word of God, he will imbibe its principles and cherish its doctrines, and will grow, almost unconsciously, into the habit of worship. A reverence for God, a respect for his Holy Day, a regard for the services of the sanctuary, will early become fixed and definite qualities in the child's character. The Law will be so inscribed on his heart, that he will tremble to take the name of God in vain, or to use any of the divine ordinances profanely and sacrilegiously. He will grow into manhood with his predilections formed in favor of Christ and the Church. He will soon come to look upon religion as a duty and a pleasure, and to feel that its yoke is easy and its burden light. He will choose his companions from among the people of God, and will not 'walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, but his delight will be in the Law of the Lord.' When he goes out into the world, exposed to temptations and trials, like Joseph and

Daniel he will *stand*. His answer to the solicitations of evil will be, "How can I do this great wickedness and sin against God?" At the proper time he will also take his place in the Church, as one trained for her service, and he will love and honor her, as the mother through whom he received spiritual birth and nourishment. His earliest and fondest recollections will cluster around her, and he will ever be ready to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

In order, however, that the best results may be secured, the Bible must be taught in its *purity and simplicity*. As a perfect Word of truth the Bible needs no supplementing. All foreign admixtures reduce its efficiency as an instrument of the Holy Ghost. A vigorous and healthy Christianity can be produced only by the sincere milk and the strong meat of the Word. The Christianity of the present day is largely of the maudlin and sensational type. It was produced in the Sunday Schools and in Christian homes during the last two or three decades, merely by the memoirs of boys and girls too good to live, by Oliver Optic stories, and such like vapid and demoralizing nonsense. It is a Christianity founded in vague sentimentalism, and is guided by feeling, and not by an abiding confidence in the Word; seeking to be delighted with the beautiful and the eccentric from the pulpit, rather than to be instructed and edified by the strong and nourishing doctrines of God. Its taste, formed on the vitiating and corrupting models exhibited in the Sunday School and elsewhere during the last quarter of a century, cannot bear the simple plain truths of the Gospel; and a half temporizing pulpit, instead of rebuking and condemning it, too generally, alas! panders to it. Now, the only thing that can produce a normal taste, and form a correct judgment, and make the next generation of Christians truer, stronger, and more evangelical than their fathers are, is their thorough and faithful indoctrination in the precepts and practices of God's Word. This will give stability and character to their

profession, direction to their thoughts, and a firm foundation to their faith. They will not judge of their spiritual state by so false and uncertain a guide as feeling, but they will lay hold of the Word as substance, as something which has tangible reality, and which cannot be shaken, though the heavens fall and the earth be burned up.

But a reformation has been begun. The higher Christian intelligence of to-day has discovered the shallowness and inadequacy of former methods, and is expressing itself in favor of more Bible study and Bible instruction. A sentiment is forming against the trashy and demoralizing literature which has so long crowded the shelves of our Sunday School libraries, and is urging that they be filled with Bibles and Testaments and orthodox evangelical commentaries on the same. This advanced sentiment is taking the trifling and insipid story-book out of the hand of the child, and substituting for it the lesson-leaf. It is making the systematic study of the Bible the main feature in the Sunday School, so that, after a few years, every child that goes out from the Sunday School will have a clear outline of practical divinity in his mind. The result is inevitable. God's word will not return unto him void. It will accomplish that whereunto he has sent it. It will make the next generation of Christians more simple, more evangelical and more God-fearing than the present. It will give them less of the gaudy show and pharisaical cant of religion, but vastly more of its soul and energizing power. Under this regimen, they will grow unto the measure of the stature of fullness in Christ, "no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness," but, because they are 'grounded and settled in the faith, they will be ready always to give an answer to every man that asketh a reason of the hope that is in them, with meekness and reverence.'

The question is often asked, Why are so few children in the Sunday School converted? The answer is easy: Because they are so imperfectly instructed in the elementary principles of the Gospel,—because Christ is so seldom pressed upon

them through the Word,—because when the lesson is taught, the children are not urged to meditate upon it, to pray over it, and to accept it by a living faith. When the true method of teaching the whole truth, and nothing else but the truth, is adopted, and the application is made direct and personal, then will we see our children crowding to the altar and giving their hearts to Christ, while the evil days come not, nor the years draw nigh in which they shall say that they have no pleasure in the ways of religion and holiness.

Between the ages of seven and twelve, while the heart is tender and the conscience is quick, is the time during which children receive their most lasting impressions for weal or for woe. If at this time of life, the precepts and doctrines of the Bible be so wrought into their understanding and convictions, as to become an important and essential part of their knowledge and thoughts, we may reasonably hope that the balance of power will be clearly on the side of Christianity, and the Holy Spirit will find ready the appropriate instrument for his work. It is God's will that all men be saved and come to the knowledge of the Truth; nor does he confine himself to the adult. His will also extends to the children; for we hear the prophet ask, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breast." The Saviour in giving pastoral advice to Peter, as the representative apostle, said, *first*, "*Feed my Lambs.*" He also said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and actually pronounced a woe against him who should offend one of the little ones who should believe on him; thus clearly showing that even little children are capable of faith and are acceptable members of his Church. "It is not the will of your Father which is in heaven, that one of these little ones should perish." God has appointed the means for their salvation. Christ has given the command, "Make disciples of all." The Church which neglects the children is false to her Lord. The Church which feeds and takes care of the lambs, is both obedient to the commands of her Lord, and wise in

the management of her own interest. Indeed it is one of the most imperative and solemn duties of the Church, to make the most liberal and extensive provision for the pious training of the children. Should she do every thing else that it required of her, yet will she be sadly delinquent until she has met this requirement; and her advancement and prosperity will always be in proportion to her fidelity in discharging her Lord's command: "*Feed my lambs.*" All the ages are full of examples showing the value of early religious training. To mention names were superfluous. Any one at all familiar with the Bible and the biography of the Church, can easily make out a long catalogue of illustrious witnesses to the value of early religious training. Indeed, the Church has seldom had a great champion, reformer, or divine, who was not the subject of religious impressions in childhood. Does not this last fact lay a tremendous weight of responsibility upon pastors and Sunday School teachers? In teaching the Scriptures to the young do they not wield an instrument which must become, not only a savor of life unto life, or of death unto death, to the individual, but which must also exert a mighty influence in the production of far-reaching and momentous consequences to the Church? Do they not have it in their power, by faithfully and affectionately applying the Truth, to train souls for the highest usefulness on earth and for glory and honor in heaven? The instrument which God has placed in the hands of pastors and teachers is his own Word. Hence to the law and to the Testimony, and if they speak not according to this word, it is because there is no truth in them.

## II. THE SOCIAL ASPECT.

The world is full of social evils, and almost as full of inventions to remove them; yet passion, lust and pride are as rampant as ever they were. "When some one was enlarging to Coleridge on the tendency of some scheme which was expected to regenerate the world, the poet flung up into the air the down of a thistle which grew by the roadside, and went on to say, 'The tendency of that thistle is towards China; but I know, with assured certainty, that it will never get

there—nay, it is more than probable, that after sundry eddyings, and gyrations up and down, and backward and forward, it will be found somewhere near the place in which it grew.’ Such has ever been the issue of those boasted schemes of human wisdom which have professed to change the heart of man,” or have sought to remove the evils that afflict and burden society.

Intemperance is stalking over the land like a mad demon, desolating homes, creating widows and orphans, filling the nation with criminals and paupers, and dragging its tens of thousands down to hell annually. How to arrest the havoc and desolation, has long been the query of philanthropists and reformers. Many years ago the Sons of Temperance Society was organized, but soon failed. Then came the Washingtonian movement, and it failed. Afterwards rose, with great pretensions, the Good Templars. They likewise failed. They all failed, and deserved to fail, because they did not honor God, his Word, and Church. They almost entirely ignored the Bible and the Sword of the Spirit. They forsook the only weapon that can pierce the armor of so mighty a foe, and took the weapons of human device. They set up the wisdom of men in place of the wisdom of God, and God, I believe, as a lesson to his people and his Church, purposely brought all their schemes to nought.

Now, the only way that Intemperance can be successfully met, is by a faithful use of the Word of God against it, and that not so much by preaching to those, who by long familiarity with its ravages, have grown indifferent to them, nor to those who are being swept along by its strong tide, as by exposing the *sin* of Intemperance to the children, and getting them to form their characters and habits against it. Let it be shown to them that no drunkard shall enter into the kingdom of heaven, that a woe is denounced against him who looketh on the wine when it is red in the cup, and who giveth his neighbor to drink, and putteth his bottle to him and maketh him drunk. Let it be shown the children that Intemperance is not only a great social vice, in that it brings suffering and shame into the community, but that it is also a great *sin*

against God, in that it brutalizes and degrades his noblest handiwork, and damns the soul. Let the beauty and virtue of temperance and sobriety, with all their attendant blessings and honors, be held up before them continually. Let them be impressed with the fact, that intemperance is both inconsistent with virtuous principles and destructive of Christian character. Let them be taught to look upon sample-rooms and grogshops as gateways to hell.—Let all these things be done in the Sunday School, in the catechetical class, at the fireside of Christian homes, and the next generation will be a well organized army against Intemperance. The Sunday School teachers and Christian parents of the land have it quite within their power to create such a sentiment in the hearts of the young, by a faithful and diligent use of the Word of God, that in twenty-five years, Intemperance will slink away and hide itself in the caves and dens of the earth; and all this without the aid of temperance organizations, of which there is no more need than there is of anti-lying, anti-swearing, anti-dishonest, and the like societies. The Church of Jesus Christ, into which every effort should be made to bring the children of the Sunday School and of Christian homes, after faithful religious instruction, is the only true temperance organization, as the vows of a holy life are the only secure and valid temperance pledges. The root of the evil extends so deep that human appliances cannot reach it. When the thirst for strong drink has once been created, divine grace is needed to quench it. But precaution is always easier and safer than cure. Hence the importance, yea, the necessity of using those means which God has given for the suppression of Intemperance.

There is another great social evil which can be removed only in the same way, and by the use of the same means which must be employed against Intemperance. It is an evil which this fastidious age refuses even to call by its right name, but euphemises it as the SOCIAL VICE *par excellence*. The Bible calls it *fornication, adultery, uncleanness*, and I know I do not shock the modesty of any true Christian lady or gentleman, by using the very words which the Saviour and

his apostles used. This dreadful sin is in our midst, and we dare not shut our eyes and hold our tongues in regard to it. It is eating out the vitals of this nation and pouring poison into its blood. Its haunts are all over the land, in every city, town, village and hamlet. Its victims are multiplied legions, claimed from every rank and condition of society. It has crept into senate chamber and congressional hall, has stained the surplice and polluted the ermine; has sundered the conjugal tie and consumed the parental joy. It flaunts its gorgeous banners in our faces as we walk the streets by day, and hangs out its lurid lights as we pass by night. It builds its gilded palaces on the crowded thorough-fare, and opens wide its halls of mirth, where, with music, dancing and intoxication, it lures its victims on to hell. The all-important question is, How shall we arrest it? Shall we go out and preach continence and virtue to the libertine and the prostitute? It would be casting pearls before swine. They would trample them under their feet, and turn again and rend us. Shall we call in the arm of civil authority? This is too short, and, alas! itself too frequently subservient to the same sin. What shall we do? We must take God's Word and teach his sixth commandment, "Thou shalt not commit adultery," to the children. Laying aside all squeamishness and mock-modesty, we must teach our children, both publicly and privately, that fornication and adultery are an abomination in the sight of God and are most surely damning to the soul. We must be careful to show its relation to the divine law, and its degrading and polluting effects upon its victim. We must emphasize the deep moral turpitude of the *sin*. We must also show them how it wrought ruin and overthrow among the chosen people of God, stained the hands of David with the blood of murder, and caused Solomon to build the temple of idols along side the temple of the living God.

"A turpi meretricis amore

Cum deterreret: 'Scetani dissimilis sis.'

Ne sequeretur moeolias, concessa cum venere uti

Possem: 'Deprensi non bella est fama Treboni,

Aiebat. Sapiens, vitatu quidque petitu  
 Sit melius, causas reddet tibi; mi satis est, si  
 Traditum ab antiquis morem servare tuamque,  
 Dum custodis eges, vitam famamque tueri  
 Incolumem possum; simul ac duraverit aetas  
 Membra animumque tuum, nabis sine cortice    Sic me  
 Formabat puerum dictis.”—*Horace, Sat. Lib. Prim. IV.*

By the faithful and diligent use of precept and example drawn from the Word of God (because these are always more authoritative), illustrated by the results of daily observation, we may so fortify the children against the dreadful sin of uncleanness, that when they have grown into manhood and womanhood, they will form a Christian society, chaste in thought and chaste in life. And, although individuals will continue to fall while the world stands, yet the religion of Jesus Christ and the Word of God have the power, when applied at the right place, at the right time, and in the right manner, so to subdue its passions, so to elevate and purify the affections, so to strengthen and fortify the conscience as in a few decades to shut up and overthrown every brothel and every assignation-house in the land.

“Is there no balm in Gilead? Is there no physician there?” The only balm is the Word of God. The physicians are the God-fearing pastor, the faithful Sunday School teacher, the devout and watchful parents. If these apply the balm properly and at the right time, soon this dreadful soul-and-body-destroying “hurt” of the American nation, (I believe its greatest, most alarming sin), with all the attendant evils of easy and frequent divorce, and the cruel murder of the unborn children, will be healed. Mere civilization and intellectual refinement cannot purify and elevate the sentiment on these great subjects—they cannot cure that which they themselves have either caused or occasioned. The more civilization, the more mere human refinement there is, the more voluptuousness, says the concurrent voice of history. Of the ancient heathen Germans, Tacitus says, “*Nemo illic vitia ridet; nec corrumpere et corrumpi saeculum vocatur.*    \*    \*    *Numerum liberorum finire, aut quemquam ex angustis necare, FLAGITIUM*

HABETUR” *plusque ibi boni mores valent quam alibi bonae leges*;\* and gives us a deep insight into the terrible social corruptions at civilized Rome when he tells us in his *Annals*, among other things bearing on the same subject, “*Nec ideo conjugia et educationes liberum frequentabantur, PRAEVALIDA ORBITATE*,”† notwithstanding the *Lex Julia et Papia Poppaea* had been enacted purposely to promote marriage and the rearing of children. If a right sentiment on these vital and all-important social subjects is to prevail, God must speak. The *divine* law must be promulgated and enforced. Philosophers and social reformers can accomplish almost nothing in this line, because, in the language of Tertullian, “Their systems of virtue are but the conjectures of human wisdom, and the power which commands obedience is merely human; so that neither the rule nor the power is indisputable, and hence the one is too imperfect to instruct us fully, and the other too weak to command us effectually, but both these are abundantly provided for in a revelation from God.” Out of this *revelation* must the children and youth be instructed, and according to its precepts and examples, must their characters be moulded, if we would bring society up to that high standard of virtue and charity which is essential, not only to her best interests and her highest welfare, but also to her very existence. The same thing also must be said in regard to stealing, lying, swearing, and the like. The only adequate sword we can unsheath against them is the commandment of God, “Thou shalt not lie, nor steal, nor swear.” Power and authority are not wanting in the Bible to regenerate the world. We, the Christian pastors, Sunday School teachers and parents are sadly wanting in boldness to denounce these sins, and in faithfulness to use the means divinely appointed for their suppression. We rely too much on our boasted civilization and the splendid advantages of our educational systems. In our zeal to cultivate the mind we too much overlook and neglect the heart. We too frequently ignore the religious and the moral element in our children, and thus are in dan-

\* Germ. XIX.

† Ann. III. 25, 26 et XV. 19.

ger of making them only the more intelligent *criminals*. Prison statistics are beginning to make some most startling revelations on the connection between education and crime. Of the one thousand three hundred and fifty-three convicts, in the Illinois State Penitentiary, December 1st, 1874, when the last biennial report was made, one thousand and twenty-six could both read and write; one hundred and twenty-seven could read only; and two hundred were without any education. Of the entire number, eight hundred and eight professed no religious belief; two hundred and eighty-nine were Catholics; the others were divided between eighteen different denominations. Of the one thousand and eighty-four convicts in the two penitentiaries of Pennsylvania, January, 1873 (the latest report accessible to the writer), nine hundred and twenty-eight could read and write. The reports from the other States where intelligence generally prevails, show about the same percentage who can read and write. Now, whatever may be the cause of crime, it is very evident, from these statistics, that popular education does not prevent its commission; nay, it is a very serious question whether mere secular education does not become the most powerful auxiliary to crime, by inventing the means of its commission and the ways of escape from punishment. Indeed, with the memory of Credit Mobilier, Salary Grab, Pacific Mail Subsidy, Whiskey Rings, gigantic swindles, official speculation, etc., fresh in our minds, to say nothing about the spirit of general dishonesty and bad faith that pervade the country, we are compelled to say, that our present method of training the young is by no means adequate to the wants of society. The intellect is cultivated and developed well enough, but the heart and conscience are too generally neglected. Along with books of literature and science, the Bible and the catechism must be placed in the hands of the children. They must be taught authoritatively to honor God, and to respect the rights of their fellow-men, to subdue selfishness, and to act from manly principle, before they can become safe and useful members of society. A very large proportion of the children of this country are growing up wholly destitute of

all moral and religious training. In the city of St. Louis there are, it is said, a hundred and twenty thousand young persons, between the ages of five and twenty, who never enter a church or a Sunday School room from one year to another. Nor is this state of things confined to a single city. It is all over the land. Children are growing up by the tens of thousands, and are being educated by the state, to corrupt and annoy society, to fill penitentiaries, alms-houses, and dishonored graves. The only way that we can resist the flood of crime and of social corruption and degradation, which, with swelling tide, is rolling over the country, is by bringing more of the children, and if possible all, under the influence and the power of the truth as it is in Christ. When all the Christian people go to work with the young, in earnest, and do faithfully teach them God's Word, then they will assuredly organize and set in motion those forces which will ultimately cleanse this whole world of its pollution and violence, and will inaugurate the prophetic reign of peace and good-will, when they shall not hurt nor destroy in all the holy mountain of the Lord.

### III. THE POLITICAL ASPECT.

The true idea of a state is that of a body of people united under one government for mutual protection in life, liberty and the pursuit of happiness. Whatever state or government does not protect its citizens in these three particulars, life, liberty and the pursuit of happiness, has no right to *exist*. In all good government, each individual must surrender certain preferences in order to secure the highest welfare of the entire community. In this surrender of personal preferences, there is no loss or abridgment of liberty to the individual, but a guaranty is given and received that the rights of all shall be respected. Now this is the only way by which liberty can be preserved and happiness promoted,—the only way by which the true ends of government can be attained. In this particular feature of mutual concession do the best modern governments differ from the governments of antiquity. In the great monarchies of Asia, the central idea

was subserviency to the will of the sovereign; in Greece, it was the supreme exaltation of the state as an end in itself; at Rome it was the dignity and honor of the senatorial and equestrian orders, to the almost entire exclusion of the rights and privileges of the masses—ending in imperialism, whose vestiges may still be seen in nearly all the countries of Continental Europe. Now whence this difference of view between the ancients and the moderns in regard to the fundamental idea of government? Why is it that the ancients were guided almost wholly by selfishness and ambition, while the moderns recognize the rights of the individual, and estimate the character of a government by the degree of happiness it promotes among its citizens? There is somewhere an adequate cause for this difference. It cannot be found in superior wisdom and natural benevolence. It must be sought outside of human nature and of merely human endowments. It is found in the knowledge of that great fundamental fact, that of one blood God created all nations of men; which gives them certain natural and inalienable rights which are not dependent upon the accident of noble birth, or the circumstance of great wealth and high position, but which are the direct gifts of God. In other words the Bible has brought out and elevated the self-consciousness of the individual, and claimed for him equality before the law, has shown that “the powers that be are ordained of God,” and that states and governments are only means to an end, which end is the promotion of good order and the advancement of the individual to higher freedom and greater happiness. While it does not interfere with existing political institutions, but enjoins obedience—“render tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor,”—its spirit is most hostile to tyranny and oppression, and its tendency has always and everywhere been, to enlarge the mind and to create independence of thought, feeling, and action. For this reason tyrants have always hated the Truth, the knowledge of which makes man free. Rome has ever withheld it from her people, because the intelligence it brings, and the self-assertion it produces, are most

fatal to her vast assumptions over the souls and bodies of her subjects. Protestants have spread out its pages before their children and sought to make it the corner-stone of all their civil institutions. According to its principles, and guided by its spirit, have they framed the wisest and best laws and produced the noblest, truest and most unselfish patriotism. Howard, Hawkins, Drake and other illustrious patriots that adorned the court and defended the kingdom of Elizabeth, were brought up under the influence of an open Bible; and when the proud *Armada*, the offspring of ignorance and bigotry struck against the mighty bulwark of English liberty, she was dashed to pieces like a potter's vessel. From that hour to this, England has gone on with an open Bible in her hand, extending both her dominions and her influence, until to-day they reach completely round the world. When an Eastern potentate asked Queen Victoria what was the cause of England's greatness, she replied, by handing him a Bible.

From 1618 to 1648 occurred the Thirty Years' War, which cost Germany eighteen millions of population out of thirty millions. "This war," says the historian, "was inspired by the despotic determination of the Roman Church to rule the minds and consciences of all men through its pope and priesthood." "England was lost and France barely restored to the Church of Rome, the power of Spain was declining, and the Catholic priests and princes were resolved to make one more desperate struggle to regain their supremacy in Germany."

The immediate cause of this war, the most bloody and cruel in the annals of time, does not belong to the century in which the war occurred, nor was it confined to the period of thirty years between 1618 and 1648, nor were its greatest battles fought with carnal weapons at Wimpfen, Leipzig and Lutzen; its cause was the unchaining of the Bible and the delivery of its truths to the people; it was only a part of a great moral struggle, extending through an entire century, and whose tremendous conflicts had been fought with the sword of the spirit at Wittenberg, at Worms, at Spires, at Augsburg, when the principles of civil and ecclesiastical lib-

erty were wrested from the tyrant and given to the world. When the Reformers tore the Bible loose from the cloister, they gave it to the people, and especially to the children. In 1529 Luther published his Smaller Catechism. This was the children's *bible*. During the interval of nearly a hundred years, from the publication of the Catechism to the final appeal to arms, Germany had been preparing for the mighty conflict. When the war broke out, it was found that four-fifths of her population had been instructed in the *Catechism*. Their faith was fixed. Their attachments were formed. Hence when the worst came to the worst, they could see their lands desolated, their houses burned, their wives and children murdered by the tens of thousands, they could suffer the loss of all things, but, thank God, they could not renounce or surrender the simple evangelical faith of their fathers. *For this they would willingly die!* The Catechism saved Germany to Protestantism, and civil and religious liberty to the world. Without it the splendid victories of the Reformation would have been lost, and Protestantism, with all the civil blessings it secures, would not to-day have an existence in Continental Europe, if indeed in the world. For in that same Thirty Years' War, Austria was conquered, and, from that day to the present hour she has been groaning under the heel of an ecclesiastico-political despotism. Had Germany been conquered, the reduction of Sweden and England must have been only a question of time, and the history of the last two centuries, as well as the present political condition of the world, would be altogether different from what it now is.

From these historical examples, we may easily draw conclusions in regard to the political importance of teaching the Bible to the children; not because it is a political manual; but because it is *an inspired directory of virtue and religion*, without which it is impossible to be a good citizen; and because it lays down the conditions on which alone good governments can be formed and maintained, as proved abundantly by the history of thousands of years. And if illustrations, taken from the living present be demanded, they are at hand.

Metz and Sedan tell of the power of faith and evangelicism as over against infidelity and atheism. The orderly, prosperous, and happy condition of Protestant Germany contrasts beautifully with the turbulence, disorder and wretchedness of Catholic France. In the United States there are intelligence, refinement, energy among the people; in South America there are ignorance, social degradation, and inactivity. In the United States the prevailing religion is Protestantism; in South America it is Catholicism. In each country, the institutions and the condition of the people have been moulded and formed by the religion of each. This no intelligent, unbiassed mind would presume to deny.

M. Guizot says, "Who but will acknowledge that Christianity has been one of the greatest promoters of civilization? And wherefore? Because it has changed the interior condition of man, his opinions, his sentiments: because it has regenerated his moral, his intellectual character." But if the question be asked, What *form* of Christianity has been the greatest promoter of civilization, the only correct answer would be, That *form* which has been the most efficacious in changing the interior condition of man, his opinions, his sentiments; most active in regenerating his moral, his intellectual character, in other words, Protestantism, as the history of three hundred and fifty years abundantly proves. Protestantism means an open Bible, a free Gospel. This, more than anything else, distinguishes it from Catholicism. Hence an open Bible is the most important element in civilization. Its influence upon society and the science of government has been most powerful and most salutary. In a political point of view it has been, in the highest sense, the friend and benefactor of man. It has taught the ruler how to rule, and the subject how to obey. For this reason it should be placed first among the educational influences of every land. The statesman, or the patriot, who looks forward to the future peace, prosperity, happiness and glory of his country, dare not ignore it. And in our country, at least, the time has come when every man shows enlightened devotion to the

country and her institutions, in proportion as he allows and urges the Bible to be taught to the children, who are so soon to be clothed with the high and important functions of free-men. Lovers of their country must take a stand. Rome, Rum, and Rationalism, are combining to take the Bible from our children, and to give them a purely secular education—an education of the *head* with no regard for the *heart*. Here Despotism, Licentiousness, and Irreligion, join hands to accomplish the same infernal work—the overthrow of order, virtue and liberty. The crisis is coming, is near at hand. A prominent Catholic journal sounds the alarm as follows: “In the future, when we shall have gained the ascendancy in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no more religious liberty, as there ought not to be.” This threat means more than the overthrow of “*religious liberty*.” It means *Vaticanism* in America. It means the extinction of republican institutions and the establishment of the papal throne in this country. The signs of the times are ominous. Rome is marshalling her hosts, and especially is she gathering round her those who hate the Bible and its salutary restraints. The conflict will soon be upon us, a conflict which will settle the question, whether a government of the people, by the people and for the people, shall exist on the globe, or whether despotism, or anarchy, shall succeed this first American experiment at free government. Purely secular education cannot save this country in the evil hour when the mighty storm shall burst upon it. Intelligence, unsanctified and without the control of Christian principles, is only so much power placed in the hands of wicked men and of the devil, with which to subvert the government and destroy the liberties of the people. The age of Pericles at Athens, and of Augustus at Rome, was exactly the period of greatest social and political degeneracy, and marks the beginning of the decline of those illustrious states. Poets, philosophers, and artists, the greatest the world ever saw, could not save them from downfall. Education must be sanctified and directed by the law of God, before it can be either safe or useful to the state.

The doctrine of personal accountability to society and to "the powers that be," must be shown to rest upon the divine ordinance, Rom. 13 : 1—4 ; and cordial submission to lawful authority must be taught the young as a duty having its sanction from God, before they can become good citizens and true patriots. If the state, as such, blindly ignores the moral training of the children, who are to make and execute the laws in the next generation, Christian people must be only the more active in trying to secure that kind of heart-culture which is essential to the perpetuity of good government. The law and authority of God must be opposed to the law and authority of bigoted and infidel school-boards, until a sentiment is created which will demand that the Bible be restored to the Public Schools and made the prime educational factor of the land.

If ever the liberties of this country are lost, it will be when the people have forsaken the Bible. "Ephraim armed and carrying bows turned back in the day of battle," because "they kept not the covenant of God and refused to walk in his law." If they are to be preserved and enlarged, it will be in proportion as the Bible is received into the moral and intellectual life of the nation. The Waldenses and the Albigenses maintained themselves against the powerful aggressions of a dominant Church, by the radical instruction of the young. If we would give our children to the state as virtuous and honorable citizens, filled with the spirit of liberty and of obedience to the laws, we must train them to feel that their first and highest duty is to God. Then when tyrants, whether ecclesiastical or secular, demand submission, they will answer as did John Knox ; "There are two Kings and two Kingdoms in Scotland. There is King Jesus and King James. And when thou (King James) wast a babe in swaddling clothes, King Jesus reigned in this land, and his authority is supreme. Here, to King James I give my *neck*, but to King Jesus I give my *obedience*." Or, if we would qualify any of them to stand at the helm to guide the ship of state safely over the rough and angry sea of time, we

must place in their hands the Bible, as the only reliable chart and compass.

But for the fact that the Bible was assiduously taught the children in this country one to two centuries ago, we would not have a free republic to-day. The Puritans got their notions of liberty from the Bible. Their children imbibed their notions from the same fountain. Hence when the decisive hour came for them to protest against tyranny and oppression, they could appeal to those great fundamental truths, learned from the Bible, that all men are created free and equal, and are endowed by their Creator with certain inalienable rights; and for the support of their Declaration of Independence they could throw themselves on the protection of Divine Providence. It is furthermore significant that almost the only men who have made any lasting and salutary impression on the policy of this country, are those who in early life were imbued with the spirit of the Bible. It is true that our great statesmen have not all been Christians in the highest and best sense of that word; far from it. Many of them have been ungodly men. But it is true, with scarcely a single exception, that our great statesmen were trained in a *Christian* and not in an *infidel* or *atheistic* philosophy. Their habits of thought were moulded and directed in childhood and early life by Christian influences; and though in after years they may have ignored the Bible, they could not help reflecting its principles, as Byron, who, though he spurned the Sacred Volume, yet reproduced much of its thought and imagery in all of his truest and best poetry. The late Thaddeus Stevens (whose principles were a thousand times better than his practices) said, almost with his dying breath, "All that I am, I owe to my old Baptist mother." Daniel Webster, whose name is written indelibly on the fairest pages of America's history, said, "If there be anything in my style or thoughts worthy of admiration, the credit is all due to my kind parents for early instilling into my mind a love for the Sacred Scriptures." John Quincy Adams was taught to read the Bible by his mother, and,

throughout life, began the labors of the day by reading four or five chapters from the word of God. No wonder they called him the "Old man eloquent." And if we look abroad for names of greatest eminence in political science, we readily find those of Grotius, Selden, Montesquieu, Raleigh, Burke, Pitt. If we ask, what sovereigns are to-day ruling with greatest wisdom and moderation? we hear, Victoria of England and William of Germany. Has Infidelity or Atheism a single name that in sound views and wise measures for the welfare of men can equal any one of the above? Let answer who will.

In view of the above facts on the one hand, and of our peculiar national perils on the other, what is the duty of the Christian patriot? The worst errors and vices of Europe are pouring in upon our eastern borders, and idolatry is rearing her temples in the west, while everywhere, all over the land, are the secret emissaries of the Man of Sin who claims the dominion of the whole world by divine right; to all of which may be added a very prevalent spirit of insubordination, and a general disregard of every thing which is venerable and hallowed by the flight of years. Crime has become bold, rampant, defiant, incasing herself in gold and fortifying herself behind high position. Justice is dethroned. White-robed Innocence, incorrupt Faith and pure Truth have fled; and it now becomes a serious question whether, when the light of the twentieth century first dawns upon the United States, Liberty shall have a home here, and Protestantism a place in which to worship God without fear and molestation. In this exigency of the country the Christian patriot has a great and important work to do. The tide may yet be turned in favor of justice, order and freedom; or if the mighty conflict must be settled by dint of sword, as was the case in Germany, two centuries and a half ago, the final triumph of Liberty, religious and civil, may be secured, by instilling into the minds and hearts of the young and rising generation a knowledge and love of the Sacred Scriptures. This is a duty which the Church owes to the state. If the state, as such, ignores the moral and religious training of the

children, and fails to provide against impending dangers, which threaten the overthrow of good government and the destruction of the institutions of religion, it is the duty of the Church to exert herself to the utmost to inspire the children with a love of truth, order, virtue, loyalty, and obedience to the laws of the land, in order that thereby both the state and the Church may have peace and prosperity, and may the more certainly attain their respective ends.

Experience has taught that the Bible is the best, is the only safe text-book in morals and religion. Divine truth is essentially active; mind is essentially active. Truth acts upon the mind, and the mind uses the truth. The result must be a life so far forth in harmony with the purposes of God and the proper destiny of man. If the truth be admitted into the mind of the child, it pre-occupies and holds the ground to the exclusion of error, guides its apprehensions, modifies its conceptions, and re-appears in its productions. "Train a child in the way he should go, and when he grows old he will not depart from it," is as true politically as it is morally and religiously. Breathe into his soul the freedom-giving spirit of the Bible, and he can never be a slave. Let him understand early, that God created all men of one blood and made them equal before the law, and when he comes to legislate, the knowledge of these facts will stay the hand of oppression, and guide to the formation of good and equitable laws. Convince him that rebellion and disobedience to magistrates is a sin against God, and he will be a peaceable and quiet citizen. This will be so almost of very necessity. The principles that govern our conduct are almost invariably the result of impressions received and habits formed in the course of early education. Every thought of our minds, every feeling of our hearts, every action of our wills, is modified by the pre-existing state of our faculties, and is the result of a train of antecedent causes running back, it may be to the very dawn of existence. Hence, if in early life the mind be filled with deceit, falsehood, cruelty, these must continually re-appear in the conduct of the individual. No earthly power can prevent it. If the mind be inspired with noble senti-

ments of virtue, truth and freedom, the life of the individual will be upright and honorable. In one word, if the native tendency to moral obliquity be corrected, and the child's mind and conscience be developed according to the principles of the Bible, the result will be a symmetrical and virtuous character, a useful and beneficent career. In one thus trained, the Church will find a faithful member, society a bright ornament, the state a patriotic citizen.

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#### ARTICLE IV.

##### THE TRUTH'S TESTIMONY TO ITS SERVANTS.\*

By M. VALENTINE, D. D., President of Pennsylvania College.

"Demetrius hath good report of the truth itself," 3 John 12.

Encomium can say nothing greater than this. Of the activities of Demetrius' faithful life we have no particulars. He may not have had a high position or a broad field. But this statement forms a eulogy than which none nobler could have been written, to sound down the centuries. For when the Truth has been so loved, illustrated, defended, and served, that its testimony is approval and praise, it is the token of a man's sure coronation. He is coming to a crown of glory and honor. When disobeyed and trampled on, the Truth will rise up in judgment; if served, its testimony will be no empty word, but an effectual benediction forever. It may be that the apostle meant here to record only an instance of fidelity to the specific truths of the Gospel. But we take it in its widest sense; for all truth is God's truth, and none of it is ever to be held as lying outside of the truth as it is in Jesus. We are to be true to it all, and the servants of it all, in every relation and at every point where its divine obligations touch us.

The life of the student is, confessedly and by claim, a con-

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\* A Baccalaureate Discourse to the Class of 1875, delivered June 21, 1875.

secration to the search after truth. His very employment expresses his attitude toward it, and his interest in it. As you go forth to do your work and achieve your destiny in the midst of the great world, you come to the practical settlement of the question, upon which everything else will depend, whether your lives shall be so consecrated to the obedience and service of the truth, that in the end it may report you as faithful and give you its diadem—whether when the record of your career is finished, it may read that this one, and that, and all of you have “*good report of the truth.*” The life that is formed about truth, and has moved in its rhythmic harmonies, must become a “thing of beauty and a joy forever.”

I. The first point for our attention in this subject is, that *there is such thing as truth*, real and permanent, and open to our knowledge. Scarcely any age has heard, more frequently than ours, the question of flippant skepticism, once put in impatient unbelief by Pilate: “*What is truth?*” From the bewildering conflict of opinions which attends the progress of human thought, many have been ready to doubt whether there is such a thing as truth, cognizable by us. They are inclined to look on all things as unsubstantial and illusory appearances, the movement and drifting of misleading phantasmagoria, forming a world in the midst of which we live as in the midst of an entertaining, but perhaps spurious show. But despite the doubts of self-confused speculation, and the bewildering perplexities in which men lose confidence in all foundations of life and duty, we *are* placed in the midst of a universe of real, and mostly abiding, truth touching us in vital relations and forces at every point and every moment.

1. In the broadest and most comprehensive sense, the truth may be defined to be *all that has been, that is, and that shall be*—the sum of all realities, whether in the domain of physical, mental, or spiritual being. There are realities within us, around us, above us, binding us up in the midst of a definite constitution of things, stretching up to us out of the past, and moving on with us into the future toward the goal

which God has set for it. There is a real physical world, a grand universe of material being, with its forces, laws, and ends, in which the myriad myriad things of nature, though changeable as the figures of kaleidoscopic diversity, arise from orderly processes. There is a higher realm of intellect, in which mind exists and fulfills its designs, under laws peculiar to itself. There is a sublime sphere of moral reality, in which laws of obligation and duty bind up every human being—the sphere in which character is formed, and its fruits ripen in consequences of blessedness or woe forever. Above all these realms of reality, is God, the Reality of all realities, whose power has made all, and whose care, in accordance with the counsels of His love, is moving everything onward toward its consummation. All this universe of being, with its material, its forces, its laws, its ends and adaptations, its relations and meaning, its origin and destiny, in the midst of which we have our place and work—all this is “the truth,” in the most comprehensive sense.

2. Truth, in a narrower sense, is *all that is known* of reality, whether discovered by reason from nature, or revealed in the word of God. This is truth according to the etymology of the Greek term, *ἀληθεία*—that which is “not hidden,” “not concealed,” known. It is the sum of apprehended reality in nature and thought. The realm of truth, in this sense, is forever enlarging, as revealed facts and doctrines are more fully grasped, as science is extending its boundaries and imagination and thought come more fully into the right ideals of moral virtue and spiritual life. Truth, in the absolute sense, goes far beyond our present knowledge—transcends all finite knowledge. We can never know all of reality in the universe, in its realms of matter, spirit, force, laws, relations, origins, ends, adaptations, influences, means, modes, and destinies, and God over all. It is an infinite quantity. There are more things in heaven and earth than are dreamed of in our philosophy. We could not bear a disclosure of all. It would crush our feeble powers. Especially in the sphere of duty, of spiritual realities and relations, a full revelation

to us of all its facts, laws, responsibilities, perils, and the bearing and consequences of actions, sweeping through eternity, would be more than we could endure. Something like this would seem to be involved in the symbol of the veiled image of Isis, with the tradition that any one who should lift the veil should die. To the sinful and guilty, the full vision from the lifting of the veil from all moral truth, would be a destroying condemnation. A measure of this is expressed in St. Paul's statement of his own experience, when he described the opening of his eyes to his sinfulness: "The law came, and I died." The life he was leading, and the hopes he was cherishing could not bear the condemning revelation. And yet the truth is life to men. They must die to live. The truth kills to make alive. This work it accomplishes in passing from unknown into known truth. The great realities of being—facts, relations and duties—come to be understood, and this correct knowledge is "the truth." This enlargement of its amount is going on continually. Every age increases it, and its treasures are grand. As the stars come trooping into view, thousands on thousand more, as stronger telescopic power is brought to bear on the sky and sweep its wondrous fields, so truths are coming out, in grander fullness, upon human vision, as study and investigation go on.

It is thus apparent that the truth may be scientific, philosophic, theological, historical, or literary. It covers all departments of knowledge. Its apprehension belongs to all the faculties of the mind—of consciousness, perception, memory and the imagination, the logical understanding, and intuition. It is not to be overlooked, that the imagination, though sometimes charged with the injury of taking men only into realms of unreality and beautiful illusion, is a faculty for the apprehension of real truth, and giving us truth in its highest and most serviceable forms. In the departments of morals and religion, it furnishes the loftiest ideals of true virtue, excellence, goodness, love and duty—the grand conceptions that come nearer to the glorious realities than anything in the lower plane of actual life. The poet, of near

kin to the prophet, often becomes a revealer to common men, of the highest realities of beauty, grace and goodness. So full of truth, great, rich, and enduring truth, does the imagination show itself to be, so strangely superior in picturing the beautiful, the true, and the good, that it has been well maintained, that the man does not make poetry, but poetry makes the man; that the glorious truths of things, filling the universe, so enter into, take possession of, and form the poet's mind, that, like a reed for the breath of air, it becomes a fit instrument for the utterance of truth. The poet does not fabricate for himself the beautiful, the sublime, the right, and the good. These realities flow, in formative power, into his thought. So he does not draw a false inspiration from himself, but he becomes a poet from "the everlasting poetry of Him who has sown the sky with stars, and the earth with flowers, and who is Himself the substance of the true, the beautiful, and the good."

3. It is to be particularly observed that this whole world of truth finds its *right adjustment and unity in Christianity*. As to simple *amount*, Christianity has added immeasurably to the sum of the world's truth—opening new fields to view, clearing away the mists and darkness, and furnishing the richest treasures, without which we would be poor indeed. God is Himself the infinite personal Truth, whose thought is the prototype, and whose will is the cause of all things. So all nature, in every form, and structure and movement, reveals a thought of God, something of that infinite Truth. But in His word we have a disclosure of truth belonging to the highest, mightiest realm of reality, under which all the truths of nature are subordinated and fall into harmony. The truths of Christianity, centering in Christ as light in the sun, not only add a grand amount to our truth, but shed the true light on all other reality, adjust and unify all truth. It is admitted, in all sound philosophy, that mind is higher than matter, that the material exists for the mental and moral. Inorganic and lower nature forms the footstool for intelligent and moral beings, for whose character and welfare, glory and blessedness, dull material things are tributary and

subservient. Positivism may fling its taunts at this as much as it pleases, it cannot destroy the great fact, or dislodge it from the reason of the race. The end is greater than the means, and determines the reality, character, and movement of the means. The meaning and explanation of this world's history, are found only in the designs of God for man's character and happiness. And redemption is the explanation of these designs. So, the cross of Christ is the centre of this world's history. All things before it looked toward it—all things since have moved from it, drawing their powers from it, and going on to the goal or consummated design of which that cross was the revelation. The government of the earth, from the throne above, is in the interest of Christianity. Redemption, therefore, is the central thing that determines all; and the myriad things of material existence and of history are keeping step in the march of God's grand redeeming purposes. God's purposes are eternal. They have come out of a past eternity, and have thrown their lines of impress into the physical as well as moral structure of the world, forming it for man, with adaptations to his use while accomplishing his mission, and to come with him, at last, into complete redemption, as a new heavens and new earth. The coal and lime formations, for instance, laid up deep beneath the rocks, show how remote geologic ages and processes were looking to the coming of man, and the mission assigned him on earth, which mission is shaped by the cross of Christ. All truths have their point of agreement in this grand design of God for our world. To be fully understood all truths must be seen in their relation to Christ. All the sciences are to be held as moving in the train which He is leading, and in the midst of which He is saying: "Behold, I make all things new." This physical earth is to be held as plastic to the course of redemption, till it shall stream again through the fires.

Christian theology may be regarded as the all-inclusive term for all truth in all departments, holding within is meaning all the highest aspects of both speculative and practical science. Astronomy, geology, botany, physiology, agricul-

ture, and chemistry, may be rightly viewed as sections of theology. The end or design of the world is theological truth—its beginning or authorship is theological truth. And though there are intermediate points of structure, relation, process and movement, they are sections of the one great whole, occupying a subordinate and provisional position. A recognition of this inclusiveness and unity will put an end to the needless hostility between what is technically called science on the one hand and theology on the other. No reality will be seen in its right or full face, twisted or looked at out of its actual relation to Christ, in whom the meaning of this world centres and to which meaning it corresponds. No truth stands in right illumination unless seen in the light that falls from the cross. All things stand together in Jesus, by whom they “consist.” “As the truth is in Jesus” is a word of sublime comprehensiveness. Unless the truth “as it is in Jesus,” can report well of a man, no truth can. He has done all other a wrong, dragged it out of place, disallowed its right light to fall on it.

II. Here we come to a second point of the subject:—*what conditions a commendatory report of the truth, or how duty to it is met.*

Unquestionably, in general, this requires of you and me, and all, that we put ourselves in right relation to it; that is, to all the realities of our being, natural, moral, and spiritual, of which we are made acquainted or can learn. The general duty includes a number of particular things:—

1. *To love and seek the truth.* It is a point of unspeakable import, whether or not we love the truth and strive after it. Our attitude toward it expresses much of the character of our very souls. Archbishop Whately says, with great force: “It makes all the difference in the world, whether we put truth in the first place or in the second.” There are many who subordinate it to other things, hardly allowing it even a secondary rank in their aims. Some persons are of too apathetic nature to be stirred by any strong affection. Others are too sordid for any love so pure and noble. They are content to know but little, and become nothing. In every

age seekers after the truth, filled with burning love for it, have stood out from the stolid and sordid masses, as of nobler nature and diviner affinities. The progress of the race has been due to them. These are days when young men, especially educated young men, cannot, without treachery to duty, lose aspiration after the truth of things, or sink down into indifference as to progress in knowledge. The world is all astir with the search after truth; and the torches of the seekers are flashing in flame and smoke through every obscure angle, cave, and corner of nature. Science is leading earnest hosts, uncovering the realities of matter and mind, and calling men on to more thorough, and up to higher, acquaintance with the works and ways of God. All accessible realms are entered; and from burning suns and radiant constellations down to geologic granites, water-dripping caves and ocean bottoms, each nook and crevice, sunbeam and crystal, each fruit and flower and leaf and bud and cell and atom, is questioned and cross-questioned for its truth, for its revelation of the realities of being and life, its disclosure of the thought and working of the Creator. This search is something grand, wherever led by a love of truth. Every intelligent Christian rejoices to behold it, and if possible, to share in it. There should be no jealousy or fear of true science. Though some few scientists may stand so far away from God and His Christ, perhaps so averse to the central spiritual truth of the world, as to see and put every thing they explain in false light and bearing, yet real science can never prove injurious to spiritual truth. It will go on, as it has done, to interpret the divine thought and plan, so that both nature and revelation will be open in clearer light and be read in sublimer meaning. Devotion to science may blend with the intensest devotion to the Saviour; for all truth is His, and the point of union is too profound ever to be disturbed. This point of union is this, that those works with which science deals, and into which she bends her steady gaze, were all made by Him who laid down His life for us on Calvary. Creator and Saviour are one; nature and the Bible are two revelations of Him; and so He is King not

only over spiritual truth and redeemed souls, but over all the subordinate realms of this world of physical structure, life, brightness and beauty. "All things were made by Him, and for Him"—for His use in the saving work of His kingdom; and we should love to study the truth of his works in the interest and service of that same kingdom. The time has gone by when contempt or neglect of nature could be thought a duty or a mark of piety.

A loving and ceaseless study of the teachings of *Revelation* must, therefore, go along with the search after the truths of nature. Here your love of truth will be tested; for to much of this divine doctrine the human heart is averse. Men are disinclined to this light, because it reproves the evil to which they cling, and brings them face to face with realities, responsibilities and duties which they do not care to meet. Yet as these truths are so central and comprehensive—belonging to the highest realm of reality, sweeping eternal cycles, and at the same time lying closest of all about personal character and welfare—they are those that need to be sought with most eager interest. The word of God has been given to supply a knowledge of realities, relations, duties and consequences, far beyond the possibility of human discovery. Science has no lines to reach them—no organs to apprehend them. They are set forth to our faith. They are real, and bind the moral universe together, clasping all its movements, as gravitation does solar systems and grains of sand, in mighty embrace. There can be no excuse, now, for ignorance of them. Some of them, it is true, may not lie on the surface. They may, like some geological truths, come into view only by deep digging and intensest gaze; or, like some astronomical truth, only when the natural vision is aided by a clearing and near-bringing help. The filling of the soul with the vision of these great spiritual realities, can occur only under the impulsion of *love* for the truth, even as the learning of scientific truth demands an enthusiastic interest. If you remain ignorant of these things through indifference, surely the truth must witness against you. Its report can not be to your praise. And the report will not

sound out through air or sky, but will write itself on your very character, be made legible in your very being, left poor, and dark, and feeble by lack of the light and power of fellowship with spiritual verities. You must be faithful students of the Bible.

Love for the truth must therefore be *comprehensive*, in order to be true or successful. It is not enough, to love moral truth, and be averse to the truths of conscience—not enough to love scientific truth and dislike the truths of Christianity. Here is the test at which many fail; and their asserted love of truth is shown to be such an antipathy to it that only a small section of it is endured. They do not, indeed, resist the whole circle of knowledge, but limit their interest and fellowship to only a little part which does not cross their devotion to self. No man can be successful in seeking truth who is indisposed to see it in its harmonies and wholeness, or who shuts off from the segment at which he looks the explaining light that comes from other quarters. No man can see natural, physical truth aright, who refuses to view it in the light of moral and spiritual adaptations and bearings. No one can see scientific truth, except in distortions or half-phases, who wrenches it from the system of Christianity as the all-shaping system of the earth's existence and structure. No man can be the true scientist, except the true Christian. All others see the frame of nature apart from its spirit, the skeleton without the soul—machinery without its end. They look at nature, only as when its true sun is withdrawn. A man like J. S. Mill, taught to hate Christianity from his childhood, is in no condition to be looked on a lover of the truth, or to become either a true scientist, or philosopher. A Tyndall or a Huxley, who has no sympathy with the grand realities of being outside of the range of material structure, must look on structures without seeing their deepest meanings. Though a worker yourself in a limited department, a narrow specialty, you must be open to all truth and a lover of it, and hold your own specialty, whether of science or religion, in harmony with the unity of the whole.

2. *Obedience* to the truth is required. It will witness against

him who refuses to *conform* to it. Your right attitude toward the realities that surround and touch your being, is not attained in simply knowing them. The laws of your physical, mental and moral being must be obeyed. If you trample on them, after knowing them, they will cry out a condemnation more burning than if the truth had never dawned on your vision. How many keep their conformity to truth, in every department of reality and thought, far below their knowledge of it. How few persons there are who do not know better than they act. There are many examples of brilliant knowing, along with wretched living. The demand of the truth is often resisted, set at nought, and sometimes, as in the person of Him who was Truth's own self, spit upon. You will get no good testimony from it, if disobedient to it.

3. Further—life must be devoted to the *service* of truth. No man can be true to it, who does not give his *efforts* and *work* for its success and victory. It is not enough to obey it for one's self,—to appropriate it selfishly to one's own life. Truth is a treasure that is to be enlarged by the contributions of its millions of seekers, and made efficient and regulative throughout the earth for the welfare and blessing of all. Every man who brings unknown reality into the realm of known truth, or puts truth into living relation with even a single human soul, is a benefactor. He is serving the ends of truth—and the God of truth. He is a helper in its great mission. It writes a letter of commendation for him, and God puts His signature to it.

4. Still further, it demands that you *defend the truth*. Love for it, obedience to it, and the service of it, must make defenders of it. Truth is forever, through this world's ages, assailed by error and resisted by unrighteousness. It must make its progress and gain its victories, in constant battle with opposing powers. The warfare upon it knows no truces; the fight against it knows no stopping, at nightfall, to wait for morning. If its triumphs demand the service of its friends, it must have also their defence in the strife. The

defence is *part* of the service. There is often an outcry against the work of polemics—often a very senseless outcry, and one whose meaning is simply a plea for treachery to the truth. Its positions have often to be defended, and many of the truths of both science and religion are, at this very time, like assailed forts on which a hundred guns are opened, or around which the seige is pressed, and sappers and miners covertly work. You must neither forsake your place, nor surrender the truth on plea of peace. Truth is the instrument of righteousness, and works toward peace only by the overthrow of error and sin. This is what Jesus refers to, when He declares, “I came not to send peace, but a *sword*.” And I know of nothing more holy than is the duty sometimes to smite crushing blows on the falsehoods, error, and disorder that oppose the claims of truth. The swords that have to cleave the way to the establishment of some new truth in science, the polemics that have to maintain some old truths in place, against some new pretence of enemies, the strife that vindicates moral and spiritual realities, against the materialism and unbelief that obscure or deny them—these are some of the grandest things in human life. We are not, indeed, to lose sight of love and charity in our zeal for the truth, but to vindicate the truth in the temper of kindness. We are not to fail in fidelity, even though peril, suffering, or death threaten. We are not to compromise even as did Galileo, who is often strangely referred to as presenting an instance of moral grandeur on the occasion of his trial before the inquisition for asserting the motion of the earth—consenting to recant the truth of its motion, while his soul protested in the deep undertone: “It does move.” He bent to the storm, and yet as he was bending, he confessed that he was recanting against the truth. Such compromise, even for the sake of life, is far below the Christian standard of fidelity to truth. It is not the fidelity of apostles, and confessors and martyrs. You could not imagine St. Paul doing that. The Pope and Empire could force no such word of retraction from Luther. However much you may love the truth, or obey and serve it, it must qualify its report

of you, if, from love of ease, or cowardice, you fail to defend it, in your place and measure, when it is pressed by foes.

III. This fidelity to it, by which, in the end, it will report well of you, is *rich in blessings*. It is needful to make you what you should be, and bring you to the lofty benedictions to which you are called. This appears in a number of particulars:

1. It is the only way of *right formation of character*. Right character can be moulded only in and by the truth. The mind was made for it, and it for the mind; and no soul can grow healthy, strong, and good without it. Moral and spiritual truths are simply the realities of moral life; and to be out of harmony with them must mis-shape character in wrong and sin. Truth reduced to practice and turned into life, becomes righteousness. Loved, obeyed, and served, it must adjust your life in unity with itself and in harmony with the whole constitution of God's universe. It will build your character on eternal rock, with all the elements of its constitution as sound and firm as are the unchangeable moral laws of the divine government. Error reduced to practice throws the life out of agreement with the realities of being, and shapes the character in transgression and sin. Disregarding the realities and laws of the material world, or of your bodily organism, the disharmony smites you with penalty and punishes you with injury. Disregard of the truth of things in the spiritual or moral world, works its injury with equally sharp and incisive penalties. The penalties record themselves in the character, thus moulded in conflict with righteousness. It is when your life stands in Christ, the personal truth, and its mental and moral activities are directed by love and obedience to all truth as it centres and is vivified in Him, that your character is formed into the rhythm and beauty of your true being. There is blessed power in communion with the divine designs and ways. In lovingly 'thinking God's thoughts after Him,' as these thoughts are read on the pages of both nature and revelation, you will take into your life some of the order, purity and elevation of His mind and will.

Sincerity in untruth, in false relation to the realities about

you, is not enough. Sincerity or ignorance will not save from death the man who drinks poison, or the mariner from wreck who runs his vessel against the rock. Few things are more senseless than the depreciation, in these days often heard, of doctrine, of dogmas, of truth, accurate views of moral and spiritual realities. The cry of errorists, and superficial thinkers, is, 'Give us life—we do not want the dead dogmas.' But so far as doctrines are truth correctly apprehended, they are the essential necessities of right living and character. They are the realities and laws to and by which character must be adjusted. And more—as doctrine is all summed up in Christ who is at once the Truth and the Life, there is no force for right character apart from it, and to expect it, is as if we were to look for fruit without the tree, or green fields and glowing flowers without the light and heat of the sun, or bodily health and beauty, not from food, but poison. It has always been those who have loved and served the truth, those whose lives have been truly adjusted to all the great realities to which they are related in their moral being, that have exhibited the purest, loftiest and best character that has shone among men and been marked as the real handiwork of God. Never be indifferent whether you have gotten the truth, and it, or its opposite, is shaping your life and putting in its coloring.

2. Further—to make your life a consecration to the service of truth, so thoroughly that in the end it may report well of you, *is the way of certain and greatest usefulness.* There is high glory in living a useful life. Every young man, of proper aspiration, feels the throbbings of a desire to do good and prove a blessing in the earth. To live on the low plane of sordid aims, for money, pleasure, or honor, cannot fill out any worthy ideal of life. But truth is the instrument of blessing for the earth. To bring more truth into revelation and into victory among men, truth of any and every sort, is the thing the world needs for its regeneration and blessedness. Men are to know the truth, and the truth is to make them free, and save them. The kingdom of heaven is established in the establishment of the reign of truth. In this

way you are to come into worthy usefulness. No life lived in the love and service of truth can be fruitless. But by failure here, many a life has proved a fountain of evil rather than of good. The brilliant genius of Byron, unvitalized by love of the truth, and unregenerated by it, proved a power of blight, not of blessing. The talents of a truth-hating Shelley, had no power to do men good. Voltaire had princely intellect and learning, but he opened few streams of influence along which virtue was not withered and sin did not grow ranker. The men who have consecrated their lives, not to plans of ambition, or amassing wealth, or carnal pleasures, or simply intellectual enjoyments, but to the progress and defence of truth, have been the men who have opened or strengthened the fountains of good for the quickening, elevation, and beautifying of human life. Humble workers in this direction are above princes and all the mighty in any other. The man who clears the darkness from a single new life-truth, and gains for any great moral truth an ascendancy in a single human soul, has achieved a usefulness which places him above the Alexanders and the Napoleons of the race. The wreath of the humblest martyr in the cause of truth, is far more than that of the proudest conqueror in this world's ambitions.

There is no way to command genuine *power* among men, but this. Many a young man in picturing to himself the good he is going to do, is relying on other things—perhaps on his logic, or persuasive eloquence, or his prudent expedients and wise plans. This age is peculiarly given to machinery, adroit measures, and sensational devices; and the young are apt to fall into the idea that they will have great success by these means. But you will find cunning logic and mellifluous eloquence impotent to reform and rule men; and sin and sinners will laugh to scorn your rattling machinery constructed to carry moral power. You have seen the most brilliant talents made useless, by resting itself on, or resorting to tricks of intellectual craft. Nothing but the truth will answer. It is chosen by the Holy Ghost, as the means to reform, renew, and save men, and bless the earth. It is only

when men give up self-power and self-devised expedients, and depend upon the truth, as vitalized by the Spirit of God, that virtue goes forth from them for good. What was the secret of Luther's power, when, with a soul too earnest to think of adjusting his efforts

“to the Dorian mood  
Of flutes and soft recorders,”

he uttered the words which “shook the nations from Rome to the Orkneys,” and accomplished a work which has given his life a usefulness more honorable than the brightest crown of Europe? It was that he relied upon the truth and left his work to the God of truth. In *your* sphere and measure, this is to be the way of your power to do good; and you may be assured that there will be no report of a useful life by you, unless the *truth* can report well of you.

3. One thing more. Only by such love and work for the truth will you come into the true happiness of life, and its right destiny. In the holy character so formed within you, or rather, which the grace of God will thus form, you attain, not a mere adjunct of your nature, but what will constitute your highest, enduring self. With its life in Christ the eternal truth, and shaped in love and obedience to the great laws of spiritual being, its harmonies within, and harmonies with the divine constitution of things without, will be the music of the soul's own joy and peace. There is an open fellowship between the holy soul and God; and the light of approval that comes down by way of the stars, is an overpayment for the work done and the service rendered. The character thus moulded in the symmetries of truth, while blessed here, is prepared for the joys of the future. The possibilities of high destiny are made sure. Look at it. No matter what station of duty in *this life* is before the young man in college-training, he becomes fittest for it by most completely and symmetrically unfolding all his faculties and powers, making the most of himself on every side of his nature, in his powers of thought, memory, imagination, and heart, all in the unity of his true nature. He becomes a rightly developed man, with

his capacities all brought out into facile power; and in whatever direction he is called to act, he is prepared for it. So, in the preparation which love and service to the truth gives in this life for the next. If the soul here is formed by the moulding of carnal pleasures, of earthly ambitions, or any false aims, not sustained by the realities of its true being, when the veil drops at the close of this life, it is unprepared for its destiny. It was not shaped to the realities of the new condition. But the life that is formed and moulded by eternal truth will, when the veil is lifted, be ready for the new conditions of spiritual being, whatever they may be. This will prepare a person for all possible changes. The harmonies of his being are already with God and with the everlasting laws of the moral universe; and he is at home everywhere. When at death, he catches the sound that invites him higher, he will be ready to grasp and enjoy the grander good before him; and as the ultimate fruition of this service of the truth, he will ascend to gather the harvests of heaven and pluck the rich clusters of the vine of God.

And now, young gentlemen, as you pass out from the institution into the world where your work is to be done and proved, we wish to give you this final counsel—whatever you do, consecrate yourselves to the love and service of the truth; first of all to Christ the heart of all truth, and then to all that stands together in Him, whether of nature or of grace. We feel—and speak it in the name of all your teachers—a deep and abiding interest in your welfare and success. We wish for you the *character* moulded, purified and made strong by the truth and a life in its service. We wish for you the usefulness, the happiness and glorious destiny thus attainable. And we would regret, more than our poor speech can express, if as to the disposition and life of any of you, the truth could not in the end declare a good report.

This call to fidelity applies to you all, no matter what profession or business you enter. It does not determine your profession, but your work in it. The cause of righteousness, the welfare of society, and the prosperity of the Church, are calling for men of intense consecration to the truth, in

every department of human activity—men who will put it in no second place, but the first. We want men in every department of non-professional life, in trade, mechanic art, in agriculture, whose souls are so devoted to it, that they will speak and work for it and give their treasures of influence and money to the promotion of its victories. We want teachers, who will not sacrifice it to every passing tendency of unsettled thought, and to the vanity that craves the distinction of running something new. We want physicians whose affection for the truth is so wide, that they will have active hands for its service outside of the narrow range of professional restrictions. We want lawyers whose love of truth overleaps the technic walls of statute enactments. We want scientists, ardent and devoted to the truths of material nature, but broad enough to recognize the truths of mighty import that rule the world of mind and morals, and who will not refuse to believe in God, in spirit, and moral laws, because they cannot find them in the retort or crucible. We want ministers broad enough to love and rejoice in the truths of science, and combine them all in the unity of the truth as it is in Jesus. You must indeed each have your specialty. You cannot be universal scholars, or cultivate the whole field, but you must not form your soul's life only in the truths of your little section, or wrong the integrity of truth by denying there is any thing outside of the small patch on which you are laboring.

Your recompense will be sure. You will be gathering it all the time, as it flows into your very life, in happiness and spiritual excellence, making the soul

“Like some fair spirit from the realms of rest  
With all her native heaven within her breast.”

Your life will be on the strong and winning side. Out of all the struggles which agitate the world, the truth will come triumphant. “The eternal years of God are hers.” And when the final victory comes, the crown will be on your brows.

## ARTICLE V.

## THE MINISTERIUM.

By Rev. Prof. S. A. ORT, Louisville, Ky.

On the question of what is called the Ministerium, opposite views have been maintained by some parties in the General Synod for a considerable time. At the convention last May, the subject was discussed in an interesting and lively manner. A vote was taken which indicated the judgment of the members then present. The matter, however, appears to be not fully and finally settled. From present indications it seems likely that the debate will continue quite a while. To this prospect there certainly can be no objection. Discussion, when conducted in a Christian spirit, is profitable. It does not necessarily belong to the statement of adverse views, that there should be the use of harsh words and the manifestation of bitter feeling. Unaccountably the impression finds a home in the minds of some, that a controversy concerning scripture doctrine or church polity, essentially involves abuse, harshness, and passion. But this is certainly a mistaken notion. If the recollection is constantly kept clear in the thoughts of disputers, that heaven and earth do not hang on the issue of debate about non-essentials, but that the practical work of building up the Church is what involves the glory of God, then no harm can result from discussing questions of minor import. Under the influence of such conviction, it is the purpose of the writer to offer a few thoughts on the subject of the Ministerium. In the discussion of any question it is of first importance to distinctly know the disputed point. Where a lack of such definite knowledge prevails, the progress of debate quite frequently reveals the fact that there is no contradiction of judgment on the part of the disputants.

According to the statement of an article, in the January REVIEW, on "A question of Church Polity," the question at issue is, "Upon whom properly devolves the duty of examining candidates for the ministry, deciding upon their qualifications, and inducting them into the sacred office?" With respect to the first and last clauses of this statement, namely, "upon whom properly devolves the duty of examining candidates for the ministry, and inducting them into the sacred office," there is really no issue taken.

The actual point of difference is neither who shall examine candidates for licensure, nor who shall ordain, that is perform the ceremony of induction into the sacred office. About the superior competency and the propriety of the ministry to conduct the examination of candidates, or about the special fitness and more orderly mode of the ministry performing the act of ordination, there is no variance of opinion. It must be borne distinctly in mind that the present is not a case of either competency, fitness, or order, but a case of inherent authority or power. The real question then about which there can be any dispute among those who adhere to the Lutheran view of Church polity is, to whom has been delegated primarily the authority to license and ordain.

That this must be the real point of debate will be shown in the progress of this article. But before so doing it may be well to bear in mind the following facts: 1st, That the setting aside of what is called the Ministerium leaves the whole business of examination of candidates for licensure just as it was before, with one exception, which involves the authority to vote: 2nd, That the setting aside of the Ministerium leaves the whole matter of ordination precisely as it was before with the same exception, because no one on the non-Ministerium side holds that the act of ordination should not be performed according to what is called the Apostolic mode; namely, the laying on of the hands of the ministry. If therefore in chaps. xviii. and xix. of the "Formula of Government," the word Synod be substituted for Ministerium, no change involving power will occur, except in the case of voting. And this unquestionably is the only amendment to

those two articles that the non-Ministerium side of the house would desire, in any case, to have recognized. The principle involved in this question, and which is claimed to be Lutheran, is not who shall examine and perform the ceremony of ordination, but who has the authority and right to say what persons shall be inducted into the ministerial office.

In regard to the question of authority and right in the making of ministers, the Lutheran view will appear sufficiently clear in the sayings of the old authorities on this subject. In making mention of these, it will only be necessary to cite the remarks of those who have been called up as witnesses for the other side of the case.

These remarks are most readily found in the article on "A Question of Church Polity," as lately published in the *REVIEW*. In the Smalcald Articles it is stated we read :

"For where the Church is, there indeed is the command to preach the Gospel. Therefore, the Churches undoubtedly retain the authority to call, elect, and ordain ministers. And this authority is a privilege which God has given especially to the Church, and it cannot be taken away from the Church, by any human power. \* \* \* 'Ye are a royal priesthood.' These words relate specifically to the true Church, which, because it alone possesses a priesthood, must also have power to choose and ordain ministers."

The principle most distinctly set forth in the above quotation, is the God-given authority and right of the whole Church to elect and ordain ministers. This principle was maintained by the Reformers against "the Romish doctrine of the exclusive power of the Bishops to make ministers and send them where they please, without the consent and voice of the Church;" and this principle has been maintained always by the Lutheran Church, against both the Reformed and Episcopal doctrines on this matter. This principle is not an immaterial thing in this discussion, but the vital point, the doctrine in short which settles the question. If the question is who has the authority and right to elect and ordain to the ministry, every Lutheran must say, the whole Church. But if the whole Church has the authority and right to do this work, it cannot, from the very nature of the

case, belong exclusively to a part of the Church. In this discussion, let it then never for a moment be forgotten, that the God-given authority and right to elect and ordain ministers, is vested in the whole Church—ministry and laity. The advocates of a Ministerium admit the truth of the principle just stated, but contend at the same time that the ministry alone should exercise the right. It is certainly proper to make a distinction between the right and the exercise of the right. But care must be taken how this distinction is made. If the exercise of the right on the part of the ministry be based on exclusive authority given them directly of God, then there is a contradiction of the principle which all Lutherans hold. On the other hand, if the exercise of the right on the part of the ministry alone be founded “on the common consent of all,” that is the whole Church, then will the principle which all Lutherans hold be fully recognized. If, therefore, the advocates of a Ministerium are maintaining the exercise of the right on the ground that this exercise is based on the common consent of the whole Church, then most assuredly there is no difference of opinion between them and those styled opponents of a Ministerium. But if this be not so, then their views on the right and the exercise of the right are contradictory.

The distinction between the right and the exercise of the right, was strictly observed by the old Theologians and stoutly maintained under the light of the principle held by all Lutherans. In proof let the following authorities suffice:

HOLLAZ. (*Review.*)

This Theologian says: “The right of calling ministers is in the power of the whole Church, and all its parts and members. \* \* \* The calling of ministers, taken in a general and comprehensive sense, (as embracing election, ordination and calling strictly speaking,) should be so conducted by the whole Church and all three estates, that due order may be preserved and confusion avoided. And so to the Presbytery belong examination, ordination and inauguration: \* \* to the people their consent, vote and approval.”

This Lutheran divine, plainly says that the right of calling

ministers is in the power of the whole Church ; and that the exercise of this right for the *sake of order* belongs in part to the ministry and in part to the laity.

BAIER. (*Schmid's Dog.*)

This divine says: "After it has been planted the right and power to appoint ministers belong to the Church. For she has the keys of the kingdom of heaven given her as a Bride by Christ her husband ; and therefore as it is her prerogative to open and close the kingdom of heaven, so also is it her prerogative to appoint ministers through whom she may open and close the [same.] And if we consider that the Church is a Republic, and that the ministers of the Word are, so to speak, the magistrate or conductors of public affairs, upon whom the care of the whole republic rests, it is easily understood that the power to appoint them is vested, *per se* and in the very nature of the case, in the whole Church ; nor does it belong to any one part, *unless by the common consent of all it be transferred to some one part.*"

Let it be borne in mind that the old divines regarded the Church in the light of a republic ; and we all know what a republic means and where, in that form of government, is the source of authority and power.

BUDDEUS. (*Review.*)

This theologian says: "To the teachers of the Church or men of the sacred order are assigned justly by a very manifest reason those things which pertain to the more accurate examination into the attainments and gifts of [candidates]. For to this they are believed to be fitted beyond others, as they greatly surpass others both in learning and in experience in spiritual things. And thus the case should be. Sometimes indeed it may happen, that those who are not in the sacred order are, if not by their knowledge of divine things, yet certainly by their wisdom and ability of judging concerning the gifts and talents of others, greatly superior to their pastors. But since the presumption is in favor of the sacred order, the usage prevails that the examination, as it is called or investigation of attainments and gifts is committed to it."

What can be more consistent with the principle of Lutheran polity and the distinction between the right and the

exercise of the right, than this quotation. It says nothing about the authority of the ministry alone to elect and ordain, but on the contrary speaks of the fitness, competency and usage, quietly all the way through intimating that the authority and the right of "calling ministers" is vested in the whole Church. It speaks of certain things being assigned to the teachers of the Church, not belonging to them alone by right. But if certain things, such as examination and ordination are assigned to the teachers of the Church, who assigns them? God? No, not directly, if the principle which Lutherans hold be true. Who, then, assigns these things to the sacred teachers? The irresistible answer according to Lutheranism is, the whole Church.

QUENSTEDT. (*Review.*)

This divine says: "Each part of the Church has its own duties in the calling of ministers. It is the part of ministers to examine the candidates for the ministry, to inquire into their learning and life, to ascertain and judge the gifts necessary to the ministerial office, and to ordain them by the laying on of hands."

Quenstedt speaks here of the duty or part of ministers to examine and ordain by the laying on of hands. But who imposes this duty or assigns this part to the ministry? The Head of the Church? No, for the Lutheran principle holds that God has given the authority to elect and ordain to the whole Church. Therefore, since Quenstedt vindicates this right of the whole Church, he means to say that the whole Church assigns this special part to the ministry. Hence he is logically consistent; otherwise he would not be.

GERHARD. (*Review.*)

This Theologian says: "Nevertheless they so regulated their exercise, that certain parts they did not themselves touch, but left to the ministers of the Church, as the preaching of the Word and the administration of the Sacraments, the power of the keys, the examination of those to be elected as ministers and their ordination, etc."

The general principle of Lutheran polity peeps out in every clause of this passage. They left to the ministers

what? The part that Quenstedt speaks of. Gerhard says that they left certain duties to the ministry; then of course they must have had authority over them or else they could not have made any disposition of these certain parts. This divine further says: "To the ministry that it may examine into the doctrine and qualifications of the person to be elected: to the people, that being examined by the ministry, they may hear him in a trial sermon and may either by their suffrage proceed to elect, or on account of weighty and sufficient reasons may interpose." By way of introducing what has been quoted, Gerhard says, "that all things should be done decently and in order," and hence "we assign to the ministry, &c." For the sake of decency and order he says, "we assign to the ministry, the examination of candidates for the ministry." There is nothing here about authority vested solely in the ministry; for if there were, Gerhard would have involved himself in a contradiction, because he maintained the right of the whole Church to call men to the ministry. If now it will be remembered that it was a practice in the Church in those days to have the candidate, after being examined, to preach a sermon before the people, and that then afterward he was ordained to the sacred office, by the laying on of the hands of the ministry, there will be no difficulty in apprehending what Gerhard means, when he says: "to the people, that after being examined by the ministry, they may hear him in a trial sermon and may either by their suffrage proceed to elect, or, on account of weighty and sufficient reasons, interpose." Interpose for what? Becoming their pastor? Be it so. In that case was he then and there ordained? Gerhard by no means says so. The inference is plain. If for weighty and sufficient reasons the Church refused to elect a candidate for the ministry as pastor, his ordination did not then and there take place; for the reason that the Bishops were not authorized by the vote of the people to ordain him. The election of a candidate as pastor was simply the order of the Church to ordain. Bearing this in mind, the statement of the old theologians, that the ministry examined the candidate and ordained, and that the people

consented, voted, and approved, becomes very clear. All this is in perfect harmony, moreover, with the first ecclesiastical Constitution produced by the Reformation, in which it is said: "Let the faithful assemble and choose their own bishops or presbyters and deacons. Each Church should elect its own pastor."

"Let those who are *elected bishops* be consecrated to their office by the imposition of the hands of three bishops; and as for the deacons, if there are no ministers present, let them receive the laying on of hands from the elders of the Church."

By way of further evidence on this point, it is sufficient to remember what is said in the Smalcald Articles immediately following the quotation already made from that source, where it is stated that the Church must also have power to choose and ordain ministers.

"The common usage of the Church likewise proves this; for in former times the people elected clergymen and bishops, then the bishop living in or near the same place came and confirmed those elected by the laying on of hands; and at that time ordination was nothing else than this approbation."

The relation between choosing and ordaining ministers as apprehended by the theologians who subscribed to the Smalcald Articles, is clearly indicated in the passage just cited. According to their opinion ordination followed election by the people; and hence we are forced to conclude that if for sufficient reasons the people interposed, or in other words the election did not take place, there was also in that case no ordination. Enough, perhaps, has now been offered to show what the old theologians meant, when they spoke of the ministry examining candidates, and ordaining; of the people consenting, voting and approving. Beyond a doubt they wished to be understood as saying, that while for the sake of order and propriety, and on account of fitness, the duty of examining and ordaining belonged to the presbytery, yet at the same time it just as properly, and by right belonged to the people, or as we would put it, the whole Church, to say who shall be ordained. But in order to show still further that this is not a groundless supposition, it may

be well to make additional reference to Schmid. In his outline of the topic, "The Church," on page 622, he says:

"This office is, therefore, one of divine appointment, and God has at times himself called single individuals into it, while now he does it only mediately, namely, through the Church, which has received from him the right and authorization to do it. Individual teachers now must, therefore, have received their call and authorization from the Church, if they are to have legitimately the right to teach and administer the Sacraments. It confers their office upon them, moreover, by the solemn rite of ordination. \* \* \* With ordination the Church commits to them the obligation and right to preach the Word of God. \* \* \* The Church expects from each one to whom she intrusts this power, and to whom she then obediently subjects herself, that he perform all his duties with fidelity, and has the right, if he fail to do this, to discipline him."

The foregoing indicates how Schmid understood the old Theologians on the present question. His judgment of their views is simply that the Church has received from God the "right and authorization to call men to the ministry, and to confer on them the sacred office." But if the old dogmatists meant to say in their remarks on this topic that the right to call men to the ministry and to ordain them belongs to the ministry as a ministry, and that hence the people can have no part or lot in this business on any ground of authority or right, if this is what they meant to say, then certainly Schmid radically mistook their judgment. But since we have no reason to conclude that he was a man of weak understanding, we must, to say the least, infer that those old theologians had a very unfortunate and ambiguous way of expressing their thoughts. For when they all in substance claim that the right to call or appoint ministers belongs to the whole Church, and yet at the same time meant by the whole Church only the ministry, they could not have understood the force of words. But no such reflection on their intellectual understanding can be for a moment entertained. These men said precisely what they meant, and meant what

they said. When they spoke of the whole Church, they referred to the congregation of the Saints, and in no wise fixed their thoughts, thereby on some adjunct, office, or instrument of the Church. But then while they were careful to set forth positively and clearly the great principle of Lutheran polity, viz: that the keys have been given to the whole Church, and hence the power to appoint ministers is vested in the whole Church, while they were careful to insist on this principle, they also explained how this principle could be carried out so that due order and competency would be respected. Hence they say: "It is not intended, therefore, hereby to lay down the law that in practice, all the estates of the Church must participate in the choice of the individual teacher." "We distinguish between the right to call ministers and the exercise of the right." \* \* \* "But the exercise of the right varies, according to the diverse agreement and custom of the particular Church."

But in a still more and explicit manner Baier, in his "Compend of Positive Theology," states precisely the view that the writer and his colleagues maintain. After having said that both the ministry and the people take part in the business of making ministers, he proceeds to explain the order, by saying that the Ministerium examines, and then ordains the person designated or chosen, doing both, however, in the name of the Church, (*quod quidem utrumque agit nomine ecclesiae*), since the authority has been granted it by the Church, (*Nempe potestate ab ecclesiae sibi concessa*). Of the people he says,

"That they usually assent to the judgment of the ministry concerning the qualifications of the person to be elected, and together with the Ministerium designate or choose the person for the sacred office; and thus by unanimous consent or agreement the Church bestows the authority to preach the Word, and administer the Sacraments, on the person elected."\*

Baier plainly says, that the Ministerium ordains, but also

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\* *Secularis ordo fere in judicio ecclesiastici ordinis de personae habilitate acquiescit.* \* \* *Idem una cum ordine ecclesiastico junctim designat, sive eligit personam ad ministerium, atque ita unanimi con-*

just as plainly remarks that it performs this solemn rite in the name of the Church, positively stating by way of explanation that the authority to do this is granted by the Church to the Ministerium. Then he adds, that the people together with the Ministerium, determines whether the candidate shall be ordained, and that afterwards, in accordance with the unanimous agreement of both orders, the ceremony of ordination is performed.

In the article of the last REVIEW on this subject, special attention is called to the supposed fact, that the doctrine of the universal priesthood of believers, and the consequent right and duty of the whole to participate in the calling of ministers, have nothing to do with this question. The reason for such assertion is, "that Luther and Lutheran authorities can just as well be quoted to prove the duty of the whole Church to preach the Gospel and to labor in every way to extend the kingdom of Christ." That is, since these authorities can be quoted to prove the duty of the whole Church to preach the Gospel and to labor in every way to extend the Redeemer's kingdom, but since that at the same time they did not mean that every Christian could arrogate to himself the office of the ministry, therefore the universal priesthood and the right and duty of the whole Church to participate in the calling of ministers have no bearing on the question as to where is vested the authority to say who shall fill the ministerial office. The defect of the argument is plain; there is an unbridged road between the premises and the conclusion. If it is true that every Christian in a certain sense should preach the Gospel, does it hence follow that the whole Church has no part in the choosing of men to preach the Word and administer the Sacraments. The universal priesthood is very prominently involved in this discussion for the simple reason that the whole authority has been given not to any accident or quality of the body of Christ, but to the body, and this body is the universal priesthood. Dr. Martensen, an emi-

nent Lutheran divine, in his Christian Dogmatics, speaking of ordination, says:

“The special offices of the priesthood are in the Romish Church considered to form the fundamental and original stem which bears the general priesthood as branches. Hence the strongly defined line of demarcation between the *clerici* and the *laici*, the priesthood considering itself to be exclusively the Church, and regarding the laity as an appendage merely. Thus the scriptural and primitive relationship is manifestly disturbed and reversed. It is really the general priesthood of believers which gives birth to the special, and the apostles themselves must have been disciples or Christians before they could become apostles or overseers of the Christian community. \* \* \* We therefore must allow that both the preaching of the Word and the administration of the Sacraments may be carried on in the time of need by unordained men in virtue of that general priesthood with which they were ordained in baptism, and that in the case of need, the Church must have power to ordain their ministers through the oldest of their lay members, if they are not in a position to obtain ministers who have already been ordained. What is here said of the power and authority to preach and administer the Sacraments, namely, *that it is deputed by the congregation to the preacher* is true also of the keys.”

Attention is specially called to the fact that the theologians of the Reformation period in advocating the universal priesthood, or that the power to call, elect and ordain ministers, by the whole Church, were only exposing the false assumptions of the papal hierarchy, and that they by no means designed to set forth the doctrine that all authority has been given to the whole Church irrespective of any office; and that on the ground of propriety and fitness, ordination, for example, has been left by the whole Church to the ministry. By insisting on the doctrine of the universal priesthood those old theologians intended merely to resist the exclusive claim of the Romish Bishops to make ministers, and send them where they pleased; and hence all that those divines say on the general priesthood, has no bearing whatever on the present question. If this assertion be true, it can be reasonably inquired, why did the old Lutheran divines in opposing the claim of the Romish Bishops to make ministers,

regardless of the voice of the Church, urge, as their unanswerable argument, the priesthood of all believers? It is admitted that the argument was sound as put forth against the pretended right of the Catholic Bishops. But if it was valid as used against them it surely must have at least some force in the question, as to whether the right of making ministers is vested exclusively in the office of the ministry. What the old divines designed to express most emphatically by the universal priesthood was, that the bishops had no right to set apart any man to the sacred office unless in some way he was authorized to do so by the whole Church. If then the absurdity of this claim on the part of the Bishops was unanswerably proved by the priesthood of all believers, equally as much is the absurdity of this claim, when put forth by the whole special priesthood, exposed on the same ground. The right of the ministry to make preachers, to preach the Word and administer the Sacraments was not disputed by the Lutheran Theologians of the Reformation period, provided it was understood that this right is an authority deputed to them by the whole Church. And now if this is the view that both parties in the General Synod have on the Ministerium, then there certainly is no actual difference of judgment. The advocates of the so-called non-Ministerium side do not deny the propriety, fitness or superior competency of the ministry to examine and ordain; neither do they dispute that it is the duty of the ministry to perform this work; but simply hold that it is a duty imposed on the ministry by the consent of the whole. They do not propose to set aside a long established custom, or reverse a time-honored practice or un-Lutheranize the General Synod. On the contrary, they mean to be true to the great principle of Lutheran polity; they mean to say that ministers should continue to examine and ordain; they mean simply to uphold the true doctrine with respect to Church authority. With Luther they most heartily say "we have not made all laymen, bishops, priests, and ecclesiastics." It is quite a misapprehension to suppose that they desire to have laymen officiate in ordination, when they contend that the right to

call, elect, and ordain ministers is with the whole Church. The assertion consequently that their view is "at variance with the whole history and practice of the Lutheran Church," is not well founded. Because "the Church presents as her faith and practice the examination and ordination of ministers by ministers," it does by no means follow that God has not vested all authority in the Church, and that consequently she does not claim the right to examine and ordain ministers by ministers to be deputed to them by her. But if this view of the so-called non-Ministerium party is not approved by the opposite side, then the question fairly stated is, Has God committed the right to make ministers mediately through the whole Church to the presbytery, or has he, independently of the whole Church vested this right in the ministerial office? If the latter judgment is the one which the opponents of the writer's side of the house are maintaining, then the arguments of episcopacy, either in its extreme or modified forms, are their best hold. With them in that event the inquiry cannot be, what is the distinctive Lutheran view on this question; for there could be no distinctive view as to principle. In regard to practice, in this also the Lutheran Church does not differ materially from the Reformed or Presbyterian Church, but she does disagree from her materially in principle; the latter holding that God has directly given the presbytery exclusive authority to call, elect, and ordain ministers, while the former claims that God has given this authority to the whole Church; and that the exercise of it in part is left to the ministry. It is proper to repeat, that if the theory is maintained that the Head of the Church has invested the ministerial office with the function of ordaining or making ministers independently of the congregation of the Saints, then the Presbyterian doctrine, to put the case in its mildest form, has found earnest defenders in the General Synod. With the Reformed Church, the presbytery is the body of primary power, and whatever voice the Church may have in these matters now being discussed, she has solely by the sufferance of the elders. This kind of ecclesiastical polity, it hence will be readily perceived, is the exact reverse

of that to which the Evangelical Lutheran Church adheres. The writer and his colleagues are stoutly opposed to any thing that smacks of Presbyterian polity, or that is colored in any wise by the shadows of episcopacy. They can hence honestly aver, their non-intention either to tinker at or alter the practice of the Lutheran Church, and much less to tinker at and alter the distinctive principle of her government. Let it be distinctly understood, that they are not aiming to introduce changes into the present mode of government or to abolish the practice of three hundred years; but they design simply to call the attention of ministry and laity to the primary source of authority in all ecclesiastical affairs.

This whole matter must be viewed in the light of the principle of Lutheran Church polity; namely, The authority of the whole Church to elect and ordain ministers. This must be the beginning middle and end of the whole doctrine on this subject. Every view must be consistent with this principle, or else there will be contradiction; for this principle is the very marrow of Lutheran Church government. In connection with this, it is of the utmost importance to hold clearly in view the distinction between the right and the exercise of the right; and in doing so, it will promote distinctness to maintain with the old Theologians that the Church is a Christian republic. If the principle of Lutheran polity is admitted on both sides, and the question be whether the ministry *may* exercise the right of examining and ordaining ministers, then there can be no debate. Because, according to the doctrine of the authority of the whole Church, and the distinction between the right and the exercise of it, the ministry alone may perform these duties. It would be in perfect harmony with the doctrine, that the whole Church has the authority to elect and ordain ministers, if every Synod in the General Synod had a Ministerium, provided this doctrine were properly recognized. The question, therefore, cannot be, Ministerium or no Ministerium; but where in the Church, that is outside its Head, is the ultimate source of all authority? And to this question Lutherans are able to give but one answer: The whole Church.

## ARTICLE VI.

## THE THEOLOGY OF THE SEVENTEENTH CENTURY.

Translated from Harless' *Zeitschrift für Protestantismus und Kirche* (32nd vol. New Series, p. 25).

By Rev. A. MARTIN, Professor in Pennsylvania College.

At the close of our first article "*on the theology of the seventeenth century*," we referred to the three great tendencies of the same, which from the places of their origin we designate as, 1st that of Helmstædt, 2nd that of Wittenberg, and 3rd that of Jena. If we said that they have a certain similarity to the tendencies of the present, we meant this, of course, only respecting their general outlines by which they are characterized, and this also only in respect to their theological peculiarities. For we have to do only with the theology of the seventeenth century. The diversity of those three chief tendencies (*Grundrichtungen*) appears more clearly in their respective apprehension of *the relation of theology to the Confessions of the Church*, which then reacts upon the significance which they vindicate for the ecclesiastical Confession itself in its relation to the Church. And since the former is conditioned by the latter, we are constrained to discuss it, at least so far as is necessary for the right understanding of this three-fold form of the theology of which we speak.

The tendency proceeding from Helmstædt, and represented by Calixt, Hornejus, Dreier, Latermann, resembles the modern Unionistic theology of our times, as it asserts itself as well without as within the the dominion of the Union. It is the same tendency to union between the separate churches, the same depreciation of the significance of the ecclesiastical confession and of the confessional differences for church-fellowship. It is a similar distinction between fundamentals and non-fundamentals, between essentials and non-essentials,

between that which belongs to the church and that which belongs to the theological school: a similar depreciation of the Lutheran Confessions, and especially the same laudation of toleration and clemency, the same lamentation respecting the division of those who are nevertheless agreed in the fundamentals of the faith. It sounds almost as coming from the very heart of the present, when Calixt says:

“I must confess, and I confess it willingly and gladly, that ever since I have been able to contemplate it rightly, it has pained me heartily and more than I can tell in words, that those who are baptized in the name of Father, Son and Holy Ghost, who believe that the only Almighty Creator of heaven and earth is Father Son and Holy Ghost, that the only begotten Son of the Father, for the sake of us men, and to save us from sin, death and damnation, took upon himself human nature, suffered and died, rose from the dead and ascended into heaven, sitting on the right hand of God, from thence he shall come to judge the quick and the dead; that meanwhile upon his command the Gospel is preached, and all who believe the same constitute one holy Church and congregation, well-pleasing unto God, in which is forgiveness of sin; that the dead will arise in their own bodies, and those which have done good shall go into everlasting life, and those which have done evil shall go into eternal fire; that those who firmly believe this, are severed in irreconcilable hatred and enmity through mutual condemnation and making each other out heretics. (Verketzern and Verdammen).

“Those who firmly believe these great truths, and live not after the flesh, but chaste, righteous and godly lives in this present world, and do nothing against their consciences, neither affirm nor deny, although in some matters and in excited questions they may not accurately hit the right, who make use of the Holy Supper as it is administered to them, and think that they are right, I cannot by myself determine differently, but that they are Christians, and accordingly are worthy that one meet them with Christian love and friendliness.

“This I mention, so that it may be perceived, that salvation depends on what has just been said, and who thus believes and lives is not to be rejected from the number of Christians.”\*

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\* Compare Schmid: History of Syncretism, p. 170.

Unquestionably Calixt was perfectly sincere both in this sorrow and in this love. But in this we have also the real nerve of his churchly and theological views. It is the opinion that all that the Christian must believe to be saved is contained in the Apostles' Creed. This symbol is the quintessence of the essential and necessary articles of faith.\* All the rest, whatever was added later in ecclesiastical determinations (*Bestimmungen*), in symbolical articles of doctrine, is nothing more than fuller and more accurate explanations of the old, fundamental Confession, expansions which had indeed become necessary on account of the manifold heresies, but added no new knowledge of saving truth, expressed no real enriching of the common faith of the Church.† The difference between these later symbolical determinations and the Apostles' Creed is only in the form. The essential contents of the faith are already entirely and completely comprehended in the latter. Whatever transcends that has significance for the office of teaching, but not for the congregation. It serves for the explanation and defence of the common faith of the Church, but does not affect the substance of the same.

Because the Apostles' Creed expresses in short, simple sentences all that is necessary to salvation, because it contains the *fundamentum fidei*, it is a perfectly sufficient foundation of church fellowship. Nothing more is required. And since all Christian Churches adhere to it, and are thus agreed in *fundamento fidei et salutis*, the desired unity, the unity of *one spiritual* body really exists and requires only to be brought again into recognition. It is not denied that there are great and deeply penetrating differences in doctrine and in the sacraments which at present separate the Confessions and make a union impossible. Calixt says rightly: "Better an open acknowledgment of that which separates, than a hypocritical

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\* Continet summam totius doctrinæ apostolicæ, cuivis adulto et rationis compoti ad salutem necessariæ.

† Credenda quæ salvificam fidem constituunt, successu temporum vel additamentis posteriorum non multiplicantur aut crescunt.

concealment of the dissension under ambiguous formulæ." But all those errors of which the Christian communions mutually accuse each other, lie without the domain of the necessary articles of faith, and do not therefore destroy the existing communion (the *communio virtualis et interna*—the true Christian brotherhood).

We have therefore apparently just as simple as firm a basis for a union; in reality it already exists; and the question is only to make it effectual. And in this also the School of Helmstædt makes the attempt. It seeks namely to show how even the dissension which exists alongside of the existing unity between Catholics, Lutherans and Reformed is by no means so thoroughgoing and penetrating as is usually supposed: already because it does not affect the foundation of faith and salvation (*fundamentum fidei et salutis*); and furthermore because it lies more in the forms of doctrine, than in the thing itself. The real difference between the Lutheran and Catholic churches reduces itself to the doctrine respecting the papacy and the pope (whose unchristian presumption of authority Calixt contests with energy), and to the doctrines of the sacraments, together with the false practices connected therewith. On the other hand, the remainder of the disputed doctrines, particularly of original sin and of justification, if one disregards that which is unessential and merely scholastic, can be reduced to a simple and general expression in which both could recognize their common faith. As the Lutheran Church contains essentially nothing else in its Confessions, than what the ancient Church already taught (for the additions do not affect the faith necessary to salvation), so in reality the Catholic Church wishes the same thing, and the only mistake, though very reprehensible, is that the Council of Trent, in its doctrine of justification, not only determined more definitely points which previously were controverted, and until then had been considered indifferent, but pronounced its anathema against the opposite (relatively more correct) opinions. But as respects the relation of the Lutheran Church to the Reformed, the doctrine of predestination of the latter, although erroneous in its development,

does not change the common foundation of the faith. But the Lutheran doctrine of ubiquity is new, and hence not necessary. And thus there remains really only the difference respecting the Lord's Supper in which indeed the Reformed Church errs radically. But however great the error, it does not exclude from salvation, especially if not maintained against better knowledge, and is therefore no reason for refusing brotherly Christian intercourse to the Reformed.

We see the endeavor of Calixt is to diminish as much as possible the differences between the separated churches. He partly places the diverging doctrines of the other Confessions in the most favorable light, and partly, at least, seeks to excuse them, while he lightly esteems the prerogatives of his own. For according to this position, the latter has nothing essentially different from the former, and what separates it from them are not to be considered fundamental errors nor real heresies, but only such points as have no decisive importance for the salvation of man, do not belong to the substance of the faith, but fall into the domain of theological development and elucidation.

With all this the so-called syncretism stands evidently in direct opposition to the fundamental principles of the Lutheran Church. It disputes her right in that in which she has hitherto placed her legitimacy and her glory, that she is the Church of the Scriptural Confession, it disparages her confessional peculiarities, while on the one hand it denies the radical significance of those errors undermining the foundation which she fought hitherto with so great zeal, and in opposition to which she has developed her doctrinal conception—and on the other hand it traduces just that which she esteems her palladium and her highest prestige: the new knowledge of saving truth which she possesses in the article of justification, and what is connected with the same, in the true doctrine of sin and grace, of the person of Christ and the sacraments, to insignificance for the saving faith, yes even to mere *theologoumena*; for just their peculiarity, the conception in which they especially belong to the Lutheran Church, appears as unessential, as indifferent, while that

which is *substantial* belongs also to the other church-communions, because already contained in the Apostles' Creed.

Thus this tendency, if not entirely, yet for the most part, obliterates the distinction hitherto held fast in the Church between the Confession of the Church and that which belongs to the Theological School. It vindicates the right for itself to call again in question those points of the faith respecting which the Church has already come to a symbolical conclusion, and to revise the entire *status confessionis*. It attempts this especially in the way of historical investigation, but partly also in an exegetical way. And just here, notwithstanding the erroneous attitude towards the Confession, and many undeniable deteriorations of the doctrinal system of the Church, especially of the doctrine of justification and of sin, it has undeniable advantages—the endeavor along side of the differences to bring to recognition also that which is common, the going back to Christian antiquity, especially the mind for the historical continuity of the faith, for the churchly tradition, and in general the love and diligence with which it turns to the neglected study of history. On the other hand, it disrupts the hereditary dogmatico-exegetical tradition, especially the erroneous procedure which pretends to find the dogmas of the Church, not only in substance, but also in form in the Holy Scriptures. It particularly contests the importation of the explicit dogma of the Trinity into the Old Testament—only vestiges of it are found therein. And so it can in general be said, the defect of this tendency is its attitude to the Confessions of the Church: its advantages are in the distinction between churchly confession and dogmatic system, between environment and liberty of theology (of course erroneous in its development).

The direct antithesis of this *Helmstädt tendency* meets us in *that of Wittenberg and Leipsic*, with Calov at its head. As lax as is the former in its relation to the Confessions of the Church with so decisive and unchangeable firmness does the latter hold fast to it, and indeed in all its individual declarations, as in its general force. To yield even an iota of it was regarded as treason to the Church. From this standpoint, it

recognizes in syncretism a highly serious heresy, in opposition to the inmost essence of the Lutheran Church; and exerts all its powers in refutation of the same. And with this view nearly all Lutheran theologians—even those of Jena—agree essentially, aside from the mode and manner of the contest. But those of Wittenberg deserve the credit of having stripped syncretism of its deceptive appearance in which it veiled itself, and of having clearly presented its relation to the principles of the Lutheran Church, and fully exhibited all its consequences. Step by step they follow it and attempt its refutation. And in this attempt they (especially Calov) evince not only a theological erudition which fully equals that of their famous opponent, but also a discernment of the real question, an accuracy in determining the *status controversiæ*, which inspire all possible respect. That at least has been my experience—who set out, with most decided repugnance, yea with peculiar antipathy, to read the “*considerationem novæ theologiæ Helmstædtia-Regio-Montanorum syncretistarum*,” which Calov appends to the first part of his theological system—that in the main points I was obliged to agree with the acute polemicist, though I could not approve the mode and manner of his polemics; and I parted from the work with the impression of real respect.

It is by no means our purpose here to enumerate the points which were arraigned against syncretism, inasmuch as in the progress of this article we shall indicate at least those points in which the entire Lutheran Church was united against it. For we are engaged now only with the characteristics of the theology which made war upon it. And here we are obliged to say especially, that in *thesi* this theology maintained the Protestant principles respecting the relation of Scripture and tradition much more correctly than the opponents. Yet in this respect it may be called the more free. For it is so far from abandoning the normative authority of the Scriptures, that it enforces the same with the greatest possible emphasis against the importance which Calixt vindicates to the *consensus* of Christian antiquity. It decidedly rejects his proposition that “tradition is to be considered *principium secun-*

*darium* alongside of the Scriptures (*principium primum*).” Only to the latter belongs the dignity of principle; the opposite view denies its proper authority. And remarkably enough, even into the principle of historic development of the Christian faith this rigidly Lutheran school has a more correct insight than Calixt, who is deservedly famous for his historic mind and penetration. For while the latter ascribes only formal significance to the entire work of the Church in the formation of dogmas, and regards all ecclesiastical declarations which transcend the Apostles’ Creed, only as more minute doctrinal explanations and safeguards of the substance of the Christian faith already fully comprehended in that symbol, the former shows on the contrary, that all symbols have in general only the purpose of expressing the contents of the Christian faith in reference to certain historical heresies, and thus only in those directions from which it is endangered: and that accordingly the Apostles’ Creed contains by no means all the fundamental articles, but on the contrary, in the farther course of history, in opposition to other heresies, other articles of faith were made prominent and determined more definitely, down to the Lutheran Confessions. He has thus the idea of a *development* which sets forth a really new knowledge of saving truth: the idea of a real progress of the Church, by which, as he himself acknowledges, even the original forms in which the Church possessed the substance of the faith, has suffered many a change. It must be confessed that this view is historically the more correct, and as one might say again, that it is also the more Protestant—as in general the Wittenbergians far more decidedly subject the entire churchly tradition of Christian antiquity to the decision of the Scriptures, than Calixt does. That in opposition to him, they enforce with great emphasis the radical significance of all errors which the Lutheran Church rejects, and the fundamental force of all the doctrines which she confesses, that they severely criticise especially the subordination of the article of justification as the “*articulus stantis et cadentis ecclesiae*,” as well as every other deviation from the doctrinal system of the Church, is a matter of course. Nor

can it be said forthwith, that they employ the Confessions only as an external law, for they continually carry on their proof with arguments from the Scriptures and the testimony of history—nevertheless here is the shady side of this orthodox school. In the first place, they make no distinction whatever between what is fundamental and non-fundamental, but place every thing in which their opponents seem to err in the former point of view, no matter how far remote from the centre of the faith. And just so little do they distinguish between what is substance and essence of the Confession, and what are merely theological disquisitions in the symbolical books, but urge their entire contents without distinction, in refutation of their opponents. Furthermore, they do not distinguish between the form and the thought of the symbolical declarations, but adhere rigidly to the literalness of the former, without inquiring whether the opponents have not the right understanding of the matter in another form. And finally, they place the entire system of orthodox dogmatics, in every particular, on the same line with the Confessions of the Church, so that they stigmatize as heresy every deviation from the former—even every deviation from the traditional interpretation of isolated passages of Scripture, and vindicate symbolical obligation for every dogmatic proposition to which the Helmstädtians take exception, even to such as in their nature belong among theological problems.

This lamentable error reaches its zenith in the notorious "*Consensus repetitus*," which may safely be regarded as the creed of the school. There we read for instance on Art. III. of the Augustana, after the leading propositions of the Athanasian Creed are first cited:

"We reject those who teach, that it is enough to believe that there is one God, who is Father, Son and Holy Ghost, and that what must be believed, those peculiar, and in an accurate understanding, so-called articles of faith (on account of the ignorance of which the ignorant are excluded from the knowledge of salvation), do not include the *notionis divinae proprietates et relationes*, that is, the peculiar characteristics as well of the true divinity, as the special attributes

and relations of these divine persons to each other—how namely one person is distinguished from another and even from the divine essence itself—either in a particular manner, or in some measure which the human understanding can regard in a special manner, or in some other mode or manner:—yea, also teach that the Son of God, who is one God with the Father, was by believers in the Old Testament, revered and worshipped in one and the same essence without clear and plain discernment of the distinction of persons.”

And in the same connection :

“We reject those who teach, that the mystery of the Holy Trinity was indeed in a certain measure known to the patriarchs and prophets by special revelation of God, but is by no means so presented in the Old Testament that it could then be understood by every one, or that it could be so understood now, except by addition of the New Testament, and that the clear and distinct faith of three persons in one divine essence was not necessary to salvation in the times of the Old Testament.”

And in the sequel :

“We reject those who teach, that in the books of the Old Testament, which the prophets wrote moved by the Holy Ghost, are found rather vestiges, than clear and plain testimonies assuring the human heart, or that the mystery of the Holy Trinity is rather remotely indicated, than plainly and clearly revealed and presented.”

Yet even the proposition is set up :

“We confess and teach, that the Son of God who in his own proper person appeared of old to the fathers, is not only directly called *angel*, Ex. 23 : 20, (which the apostle Paul refers to Christ, 1 Cor. 10 : 9,) and Hosea 12 : 4, 5 ; but also the *angel of the Lord*, Gen. 16 : 7 ; Ex. 3 : 2 ; Judg. 6 : 11, 12 ; and the *angel of God*. Gen. 31 : 11, 13. Compare C. 18. 20. and Ex. 14 : 19. \* \* \* “He is also called the *angel before his face*, Is. 63 : 9, and the *angel of the covenant*, Mal. 3 : 2.”

And the sentence of rejection is hurled :

“We reject those who deny that the Son of God ever appeared in his own proper person before his incarnation, and that the same is anywhere called *an angel* except in two places, Is. 9 : 6, and Mal. 3 : 1.”

So we have further with Art. III. the view shared by so many orthodox theologians, that Christ descended into hell "*according to the Spirit*," designated as a reprobate error. In connection with Art. IV., not only the churchly explanation of the term "*Justification*," is received into the Confession, but those are rejected who in 1 Cor. 6 : 11, and Tit. 3 : 7, take the word in any but a forensic sense. And again it is said :

"We reject those who teach, that respecting the Lord's Supper and what is received therein, and for what purpose it is received, it is written in the 6th chapter of the gospel of St. John, in such plain, clear and explicit words, so that if any one wished purposely to speak very plainly respecting the Lord's Supper, he could not make it more clear."

*Compare on the Article of the Lord's Supper :*

"We reject those who teach that Christ presents his body in the Holy Supper by means of a peculiar divine power, and not by means of the power which Christ in his human nature has received through the personal union (of human and divine,."

All these, in part, purely exegetical assertions and negations appear on a level with the fundamental articles of faith. The same sentence which is passed upon the corruption of the doctrine of original sin, is pronounced upon the theory of creation, which even Augustine declared a theological problem. The same sentence of rejection which is hurled against the mutilation and deterioration of the doctrine of justification, passes upon the most insignificant deviation in the form of presentation. While again the thesis to be confessed is often presented in the scholastic form of dogmatics, instead of the words of the Confession. And what is worse, this entire sum of positive and negative propositions, this specific Wittenberg dogmatic is to be raised as *the law of faith* for the whole Church, or rather forced upon it as such. Just herein we discern what is false and unprotestant in the Wittenberg School. Not that it contends for orthodoxy with the exertion of all its powers, but that it treats of the faith of the Church as a sum of individual dogmatic propositions, and undertakes to enforce them as a law ; not that it holds

so inflexibly to the Confessions, but that it erases the dividing line between the Confessions and Theology, that it entirely overlooks the difference between articles of faith and scientific problems, between fundamentals and unessentials. Herein is its error and perversity, and herein also it is only the opposite extreme of the Calixtine tendency, which likewise identifies the substance of the Confessions with theologoumena, although in the opposite sense.

Then follows yet the evil inclination to multiply the errors of the opponents, to draw from their propositions a series of conclusions which they do not acknowledge, and by force of new deductions from these conclusions to stamp them as offences against the Confessions. And then is added the utter disinclination to seek an understanding with the dissenters, and the entire disregard of that which yet unites the two contending parties, and is common to them both. The eye is fixed only on that which separates, only upon the antithesis, the purpose is only to convict the opponents of apostacy from the pure doctrine, and one sees in the other Confession only the heresy. From this standpoint, the difference between the Lutheran and Reformed Churches is not only widened as far as possible, but also every manifestation within our own Church which deviates from the hereditary forms of the Schools is viewed with suspicion, every tendency either more liberal or laying more stress upon the internals of Christianity is regarded as questionable. Even in J. Arndt, in H. Mueller dangerous elements are found, and in *Spener* the Wittenberg Faculty discovers the well known 263 errors.

With all this, notwithstanding its great merits in behalf of the Church, this tendency has become a signal of warning for the future. If it had attained to absolute dominion, it would have put an end to Protestant Theology. From the principle, "*we are finished in doctrine*," it must have fallen into deadly stagnation.

Between it and the School of Helmstædt stands a third, which has its head-quarters in Jena, and its most prominent

representatives in Solomon Glassius and John Musaeus, but includes distinguished theologians of other Universities. It is not less true to the Confessions than those of Wittenberg, with them it opposes those of Helmstædt, but keeps at a distance from the false extremes of both. From its lips we shall be most pleased to hear how syncretism was considered from a Lutheran standpoint, and what was opposed to it. They proceed at once from the difference between the real articles of faith, and questions which hover about the faith. This distinction, they say, is determined quite differently by Lutherans and Reformed. While both are agreed in the principle that church fellowship is only possible on the ground of unity in the faith, the Reformed reckon all controverted points and questions between themselves and the Lutherans among unessentials, while the Lutherans maintain that they affect the doctrine of faith itself; and therefore refuse them church-fellowship. The question is, whether rightly? The answer appears from the proper determination of what is fundamental.

Fundamentum fidei is that upon which the faith rests, (*id quod in fidei structura primum est et a quo fides oritur et quo nitetur*)—that which is first in the structure of the faith and from which faith arises or by which it shines—it is, more accurately speaking, the doctrine concerning Christ—in other words, Christ known by the intellect and set forth in words so as to be known by others; for “Christ preached” is both the object and ground of faith. But the doctrine concerning Christ comprehends the entire divinely revealed doctrine of salvation, not one or another part of it, but the entire divinely revealed doctrine for the edification of the faith.\* The single points of this doctrine of salvation which are all in organic unity, are the *articles of the faith*: they are all fundamental articles, because they are essential for producing and maintaining the faith. Of course, this their relation to the faith differs, is either closer or more remote, either direct,

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\* Tota ad fidei ædificationem divinitus patefacta doctrina.

or more or less indirect. Some are so constituted that they cannot be ignored by any one, faith and salvation being safe,\* and others so that they cannot be disputed without danger to salvation, because they are most intimately connected with the former, nevertheless they are to be reckoned to the necessary articles of faith. Herewith the main questions in which the syncretistic movement was concerned, are decided. It is decided that neither the Apostles' Creed, nor the symbolical determinations of the first five centuries can be regarded as a complete foundation of the faith. It is decided that the Church has no authority to yield anything whatever of the knowledge of saving truth which she has received through the grace of God, nor to reduce the same to a narrower sphere for the sake of a false peace of the Church, under the pretext that they are not absolutely necessary to salvation for the simple Christian, (1074 sq.)

“Cause of it is this: God has entrusted to his Church, as the spiritual mother of all his believing children, not only those chief articles of the true Christian doctrine which it is necessary for every simple minded person to believe; and without the knowledge and acceptance of which the true faith cannot be kindled nor preserved in them; but he has entrusted to her the entire Christian doctrine of faith and life, as well as the holy Sacraments, to maintain and preserve them pure and unadulterated, to defend them against all seducing spirits, to make faithful use of the same to bring forth and nurture spiritual children to God, that in blessed knowledge of the truth they may grow and increase from day to day; to strengthen the weak, to raise up the tempted, to comfort the desponding, to arouse the wicked and carnally secure from their sleep of sin, to set right the erring, to seek the lost, and thus to accomplish most carefully whatever behooves a spiritual mother to accomplish in true children of God upon the earth, and has therefore no power to forego anything or any part of those doctrines which are committed to her for that purpose, and without the full availability of which she cannot perfectly employ and enjoy the office committed to her for the edification of her members, and of the true children of God; but what St. Paul says to his Timo-

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\* Fide et salute salva a nemine ignorari possunt.

thy: "Take heed to thyself and to the *doctrine*" etc., 1 Tim. 4 : 16, 6 : 3 sq. ; 2 Tim. 3 : 11, 1, 13, and 14, he says in Timothy to the entire Christian Church. And what he demands of every bishop, namely, that he hold fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort, and to convince the gainsayers, Tit. 1 : 9, he demands of all true bishops and faithful teachers. And this is therefore the office of the Church and of her faithful teachers, that they hold fast and immovably, not only to those articles of the Christian doctrine which are necessary for the simple-minded to believe, but also to those which are necessary for true teachers and preachers, in order to instruct others unto salvation: *i. e.* those which are 'profitable for doctrine, for reproof, for correction, for instruction, in righteousness,' as says St. Paul, 2 Tim. 3 : 16, and to suffer none to be adulterated or taken away."

"But most of the controversies between our churches and those of the papists, as well as those between ours and the Reformed or Calvinistic churches, have reference to doctrines of this character: as do *e. g.* the controversies respecting justification and the forgiveness of sin, respecting good works and their supposed merit, respecting repentance and its parts, respecting men's own satisfaction for their sins, the only sacrifice of Christ for our sins, and the falsely invented popish sacrifices of the mass, respecting the Sacrament of the Holy Supper and its right use in both elements, respecting the only worship of the true God and of Christ our Lord and Saviour, and the conflicting worship of departed saints, reverence and worship of images and reliques, respecting the Christian Church and its Head and the pope's arrogated supreme power over all the Christian Church and over all temporal kingdoms, and such like things, respecting which there has been controversy this century and a half in our own and the papistical churches. So also respecting the universal grace of God and the universal merit of Christ and God's universal promises of grace founded thereon; respecting the gracious election in Christ, faith in Christ and the reprobation of the unbelieving on account of their unbelief foreseen from eternity, and the opposite doctrine of the election of grace and reprobation by the naked council of God; respecting faith, whether it can be lost, or is actually lost by sins committed against conscience, respecting the true presence of the body and blood of Christ in the Holy Supper, and such like points of doctrine which are disputed between us and

the Reformed or Calvinistic churches, none of which are questions, whether easy or difficult respecting which it may be disputed for or against, without damage to the true Christian doctrine of faith and life; but are doctrines partly necessary to the kindling and preservation of the true Christianity, partly affecting dangerous and damnable errors detrimental to men's salvation, and leading to superstition or carnal security. And these points are without doubt comprehended in the *doctrine and faithful Word* to which St. Paul so earnestly exhorts his Timothy to hold fast and immovably, and in Timothy all Christian bishops, teachers and preachers. And the errors in question are without doubt of those for 'seducing spirits and doctrines of devils,' of which 'the Spirit hath spoken expressly,' that they should come in the last times, 1 Tim. 4 : 1; and against which St. Paul so faithfully exhorts his Timothy again, to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine, 2 Tim. 4 : 2. \*

Thus far the theologians of Jena accord with those of Wittenberg, and in general with all orthodox theologians of the seventeenth century. This is the common view of the Lutheran Church, as it has been maintained from the beginning, and already developed in 1826 by Nicolaus Hunnius.

But when the question now arises to determine the relation of essentials and unessentials, of confession and theology, of environment and freedom in theology, subject to these mutually acknowledged principles and laws, those of Jena strike out in altogether a different road from those of Wittenberg. They censure the unfairness and bitterness of the polemics of the latter, and reject the judicial office which they arrogantly assume, not only respecting doctrines, but also respecting persons. They insist upon the principle that when dissensions arise a final decision can only be reached after full investigations, after fair and careful explanation of the sense and extent of the points of controversy, and then only by agreement of the whole Church, and not by single individuals.

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\* From the Gutachten of the Faculty of Jena on the "*Consensus repetitus*."

Then they enter upon answering the questions designated. And they first set up the canon (1008—1010):

“It is a far different thing, if a dissension arises among theologians respecting the necessary doctrines of faith, or if only respecting questions of the schools, and side issues. For in the latter case, one can bear with the dissenter, but by no means in the former. But if the true Lutheran doctrine is attacked, contested or adulterated, we are, by virtue of the office we bear, bound to refute the false doctrine, to reprove the gainsayers, and to stop their mouths, Tit. 1 : 11; and finally we must say: ‘a man that is an heretic, after the first and second admonition, reject’ Tit. 3 : 10. However desirable it would be, that also in other questions of the schools, and side issues, they might agree in friendliness, and that the bond of unity between orthodox and pure theologians might be brought to entire perfection, so that according to the exhortation of St. Paul, 1 Cor. 1 : 10, they all speak the same thing and (in all questions) be perfectly joined together in the same mind and the same judgment; yet on account of the present imperfection, such a thing is not so easily to be hoped as to be wished, of which our sainted Gerhard writes very admirably, Tom. V., Loc de Eccl., p. 1595: ‘It is to be distinguished between absolute unity, perfect and free from all dissension, which will have place at length in the Church triumphant, and fundamental unity, which consists in agreement of the principal articles, although concerning some less important points of the faith, or concerning ceremonies, indifferent things, or even concerning the interpretation of some passages of Scripture, there should be controversy. And such is that unity which has place in the Church militant. For in that so great concord is never found, but it is mixed with some dissension.’ ”

“The doctrines necessary to salvation must be maintained immovably and unchangeably; and herein it is not allowed or granted to any theologian to make any innovation or change, to exclude or to insert a new article.”

“For our souls’ salvation and blessedness rest upon the necessary divinely revealed doctrines, all the articles of which are united as the links of a chain, so that none can be changed, adulterated or excluded without violence to the others; and all orthodox and pure theologians must therefore be agreed in the necessary doctrines, and this our sainted

Gerhard calls unitatem fundamentalem which has place in the church militant."

"But what respects the clear and full explanation of the necessary doctrines of faith, the interpretation of difficult passages of the Holy Scriptures, philosophical questions which have relation to some articles of faith and their development and application, and what is demanded for the better explanation of the necessary doctrines, what concerns the manner and mode of refuting the gainsayers and of defending the necessary doctrines, and the like, herein even orthodox and pure theologians cannot always be agreed, especially such as are in office in high schools."

"For they are not appointed that they should without further meditation dictate to their hearers or students what they have heard from their preceptors, or have read in other theologians; but that they should well weigh every thing for themselves; where there are difficulties, to endeavor clearly and thoroughly to explain the same, as far as is possible and profitable to them, so that they themselves may grow and increase more and more in knowledge, and also guide and incite their hearers and students to thorough knowledge and understanding, and thus to educate well-trained and thoroughly established theologians who may serve God in high schools and in church with profit; propagate the pure doctrine of faith and its thorough knowledge from time to time to posterity, and defend the same against all heretics."

"If, therefore, sincere and conscientious theologians and professors sustain their office with proper care, how by diligent meditation they may become more and more perfect in theology and attain to better knowledge, and if they are concerned with all anxiety to present theology most clearly and most thoroughly to their hearers, it cannot be otherwise, but that there must sometimes dissensions arise between otherwise orthodox and pure theologians, in the mode of teaching, declaring and defending the doctrine of faith."

This those of Jena prove from the diversity of gifts, from the nature of the Holy Scriptures, and from the history of the ancient, as well as of the Lutheran Church; and from this they draw the conclusion (1013):

"These two parts must therefore be together in the Christian Church, and must be inflexibly maintained; the one,

that the articles of the Christian faith remain unchanged, and are neither increased by new additions, nor diminished by putting off or mutilating one or the other: the other is, that as much as affects the thorough explanation and defence of the true doctrine, the interpretation of difficult passages and the like, the perfecting of religion and the growth of the Christian Church, and especially of its teachers in thorough knowledge of the true doctrine remain free, unhindered and unperverted."

From this follows the necessary application (1013):

"If, therefore, it happens, that theologians are agreed in the true doctrine itself, and as our sainted Gerhard says, are bound to each other in the bond of unity and of peace, as much as concerns the fundamental unity, but are unequal in gifts of heart and mind and in growth in the true knowledge; and in explanation and defence of the true doctrine, one comes nearer the real matter than the other; or even, as they are all men and have human weaknesses, one should mistake and offend; and dissensions therefore arise between theologians, we must not at once proceed with rejections and condemnations, and even severing the bond of unity, but Christian love demands that one instruct the other who is of a different and not well-founded opinion, until God grant him grace to farther understanding and knowledge. Yet far less is it allowable that one arrogate to himself dominion over another, and urge his opinions, perhaps not well founded, with violence upon others against their better knowledge and conscience. For the human understanding cannot be forced with violence, but if it is to be won and brought to a different opinion, it must be done by better information and full instruction, else one would force something upon another, as if it were to be accepted and taught which in his conscience he considers false, which goes against conscience."

Then they show the right of a progressive knowledge of the true doctrine in the Church, of improvement, of development and perhaps correction of the attained position. To deny this right would be nothing less than to forbid self-edification to the Church, which however is the will of God.

But this progress may possibly be legitimate or illegitimate. Respecting this they express themselves thus (1027):

"Although thorough explanations belonging to the growth in the knowledge of the true doctrine, which may not have

been previously known or practiced, but only recently discovered in the Holy Scriptures and brought forth from them, are properly speaking not innovations (for they are founded in the Holy Scriptures, and according to their source, are as old as the Holy Scriptures themselves) yet if every thing is called innovation, which before was not distinctly known and practiced, although new only by reason of the nature of knowledge, but by reason of the substance matter, firmly and well-founded in the Holy Scriptures, and only now expounded and brought forth from them; then those go altogether too far who are unwilling to hear of any innovation in theology; and therefore constantly and often with great impropriety cast about themselves with the reproach of novelty, in the opinion that what is in any wise new, and has not heretofore been so taught and explained as it is now, and might possibly be hereafter, is therefore to be rejected and condemned, and requires no farther in investigation."

"The Christian Church has never been without these so-called innovations or new doctrines which belong to the growth in knowledge, are well-founded in Holy Scripture and have only recently been brought forth therefrom: but as from time to time, by the gifts and assistance of the Holy Spirit, she has grown and increased in thorough knowledge and the defense of divine truth, so also as regards the further exposition of this truth, she has from time to time introduced one so-called innovation after another. For every explanation of some doctrine produced from Holy Scriptures by the talented and spiritual church fathers, which was not previously distinctly known and practiced in the Christian Churches was an innovation at the time when it was produced, which however was not on that account rejected of the Christian Church at the time: but because it was in the analogy of faith, and incited and guided the true believers to better knowledge and understanding in the true doctrine, it was gladly and thankfully accepted. Whence therefore it appears, that not all so-called innovations in theology are to be rejected, nor all to be allowed, but such as are well-founded in Holy Scripture, lead to no change in the doctrine of the faith, but are profitable and necessary to growth in a thorough knowledge of divine truth, to a clear explanation and effective defence of the same, are to be accepted and maintained. But, on the other hand, those which are unfounded, which lead to any change in the doctrine of faith itself, which consist in *easy questions*, which are neither necessary

nor profitable, neither for a thorough explanation of the true doctrine, nor for the effective defence of the same, confuse the minds and hinder the growth in the knowledge of the true doctrine: they are not allowable, but are to be rejected and excluded as real innovations. And these are the true characteristics of the so-called innovations as allowable or as unallowable and condemnable."

And because it is of the highest importance rightly to determine that necessary as well as justifiable growth, in distinction from unallowable innovations, those of Jena finally lay down more definite laws for that purpose (1028):

"The *first* characteristic to the perfection of the Church, or of the so-called allowable innovations is, that they be according to the analogy of the faith, and neither violate nor overthrow either directly or indirectly, and by necessary logical consequence, any article of the faith revealed in Holy Scripture and accepted by the universal Christian Church."

If it should appear that none of the diverging opinions is in contradiction with the analogy of faith,

"It is, in the *second* place, to be considered which opinion be best founded in the Holy Scriptures, or in the principles of reason and of nature (provided the dissension in itself concern a philosophical question, but necessary and profitable for the explanation of the true doctrine); and a well founded opinion and explanation is fairly preferred to an unfounded and false one."

And in the *third* place it is to be observed,

"Whether it contribute to the growth in the knowledge of the true doctrine, or perhaps remove an obscurity or a difficulty, by which the progress of those learning, or growth in thorough knowledge and understanding is hindered; or whether they be otherwise profitable and necessary to the defence of the true doctrine, and to obviate the evasions of the gainsayers."

"What assertions and declarations therefore having been called into question, and after diligent investigation have been found to be *first* according to the analogy of faith, *secondly*, well-founded, and *thirdly*, profitable and necessary to growth in thorough knowledge, cannot with propriety be rejected, but are to be thankfully received and maintained,

whether they have been years ago or only recently sought out from their true sources, and brought to light. On the other hand, all assertions, be they old or new, which, *first*, conflict either directly or indirectly with the analogy of faith, or, *secondly*, are unfounded and false, or, *thirdly*, are neither necessary nor profitable for growth in the knowledge of the true doctrine, but rather darken the same, confuse the learners, and injure and hinder them in their growth, are to be rejected."

We have thus far purposely allowed this school and tendency to speak entirely for itself. It is unnecessary to translate its fundamental ideas into the language and phraseology of the present: we recognize in it the proper medium between two false extremes; and in its representatives we see the representatives of a genuine sound Lutheranism.

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## ARTICLE VII.

### THE ROMAN CATHOLIC QUESTION.

By F. V. N. PAINTER, Salem, Va.

The Pope claims to be infallible. Hence, what the Papacy has been in the past, it is now and will be in the future; and what it has been in other countries, it is, in principle at least, in ours. It can abrogate nothing; it cannot, so far as principle goes, be inconsistent. In examining its character and claims, therefore, in other lands and in other times, we shall be better prepared to understand its attitude and appreciate its movements in our country. Without such preliminary inquiry, we will not be able to realize the force of the policy and aggressions of that power among us.

#### THE VATICAN POWER.

This power is two-fold in its character—spiritual and temporal. In either aspect it is equally hostile to the intelligence and liberty of man. In its spiritual character, it claims to be the only true Church; the repository of all correct doc-

trine; to have at its head a person endowed with supernatural intelligence, and to be entitled to universal ecclesiastical supremacy. In virtue of these monstrous claims, the Church of Rome is bound to hold that all other Churches are heretical; that they have no right to exist, and that itself is the power for their destruction. And the Romish Church has ever been true to itself in following out the logical sequences of its doctrines. It has, in all the last centuries of its development, waged a cruel war against religious liberty; and to aid in overcoming opposition and freedom of thought, it has not hesitated to use the most diabolical agencies. It has employed spies to observe the conduct of individuals; it has seized men on trifling pretexts, and without any proper trial condemned them to the most cruel tortures and death; in short, it originated and used the Inquisition, which includes all that is unjust, outrageous and shocking to humanity.

In its second character, the Vatican is a political power. At the present day, in Protestant countries, it keeps this truth as much as possible suppressed; but without destroying its record and history in the past, it can never conceal nor deny it. The truth of its claims in this direction has been written in blood and sealed in the destruction of nations. It does not indeed seek after any particular form of government in preference to others, nor to unite all mankind under a favored secular monarch. But it wants all rulers to acknowledge allegiance to the Pope, bow in perfect submission to his will, and execute with slavish obedience all his commands. When this is the case, the Vatican will favor monarchy; it will cherish an aristocracy, and nurse with tender care even a democracy. The ideal aimed at is to have all nations, as so many provinces, acknowledge the authority of the Pope in such a way as practically to make him emperor of the world. But what are the demands which he makes of the civil power? All men must conform to the religion of Rome; no other religion shall be tolerated; all spirit of inquiry must be checked, except as it may subserve the interests of the Church; free schools, free press and free opinions must be suppressed. Until all this is done, there is hostility between

the Vatican and independent national existence. We have seen this principle of political supremacy illustrated in France, in Italy, and at quite a late period in Spain. The effects of it on a people are ignorance, superstition, poverty, and semi-barbarism,—elements which are necessary to the highest supremacy and prosperity of that ecclesiastico-political power. To show that the Vatican power is not misrepresented in the two-fold character we have distinguished, we make a quotation from an official declaration of Pope Boniface VIII. who filled the chair of St. Peter in 1294:

“The Pope has two swords, the spiritual and the temporal: the one to be wielded by the Church and the other for the Church; the one by the priesthood, the other by kings and soldiers, but this only on the hint or sufferance of the priest. One sword, however, must be subject to the other, and the temporal authority must be subject to the spiritual power. Wherefore we do declare, proclaim, decree and determine hereby that every human creature is subject to the Roman Pope, and that none can be saved who do not believe.”

#### ITS ORGANIZATION.

The organization of this Roman Power is the most perfect in the world. It is known as hierarchical, and consists of ascending orders of authority till at last all power centers in the Pope as the supreme head. The laity are subject to the priests; the priests to the bishops; the bishops to the cardinals; and the cardinals to the Pope. In every part of this perfect arrangement the most servile submission is required. This is secured on the part of the laity in the main, by ignorance and superstition; on the part of the higher orders by the most solemn and comprehensive oaths. A volition at the head of this body puts every limb into certain and effective operation. In the working of this powerful organization there is a controlling principle which gives it additional strength and renders it far more dangerous. That principle is that the end sanctifies the means, in virtue of which the most heinous crimes are made holy, provided they be committed in the interests of the Church. And since it allows falsehood, perjury and false witness, we can never believe

papal testimony in ecclesiastical affairs nor convict a criminal. When the ministers or organs of that power make protestations of friendship for our independent institutions, we know they are false, because in opposition to the principles which lie at the foundation of the papal system; and since such declarations are calculated to allay suspicion and arrest opposition, and hence are made righteous, however false they may be, we would naturally expect them to be sufficiently frequent. And such is the case.

At the present day this power is working chiefly by intrigue, in Protestant countries, and is gradually insinuating itself into greater prominence and authority. It is sending out armies of instructors, who are pushed forward in every possible way as educators; the principles of the Romish Church are promulgated with the utmost care, industry and perseverance; and every opportunity is improved to acquire political ascendancy which is used in the interests of the Papacy. This peaceable manner of proceeding is, however, the result of necessity and not of principle. If it were possible the Romish power would not hesitate to employ its temporal sword now any more than it did during the Reformation. This subtle, insinuating spirit has been perfectly exemplified in Prussia. The Roman Church was re-established there about the year 1815, on the condition of submitting to the civil laws. But it slowly and almost imperceptibly made aggressions upon the civil regulations of the country, till at last it was able to bid open defiance to the law. It was this aggressive and hostile spirit that excited the jealousy of Bismarck, and called forth those gigantic and successful efforts, on his part, for the overthrow of the Ultramontane political power in Prussia.

#### THE AWAKENING IN PRUSSIA AND ENGLAND.

This dangerous coalition of spiritual and political power in the Roman hierarchy has alarmed the greatest statesmen of Prussia and England. They understand the undying hostility of the Papacy to their independent forms of government; they see in the perfect organization and constant pro-

gress and aggressions of that power an imminent danger: and hence are taking steps, the one by legislation, the other by discussion, to secure permanent safety. But this matter cannot be better presented than in the words of the master minds which are leading these movements for self-preservation. The Emperor William of Prussia thus expresses himself to Earl Russell of England:

“The duty devolves upon me of leading the nation once more in the war maintained in former times, for centuries long, by the German Emperors, against a power whose domination has never in any country been found compatible with the freedom and the welfare of nations—a power which, if victorious in our days, would imperil, not Germany alone, but the blessings of the Reformation, liberty of conscience and the authority of law.”

Bismarck, in a speech before the Prussian Diet, said of the Pope:

“He stands at the head of a compact party, has a well-organized semi-official press and an army of obedient priests, and has overspread us with a net-work of congregations; in short, no one possesses so great an influence as this Italian prelate. Even if he were a native, this power would be serious; but in this case it is a foreign monarch who possesses it, who, if he had the power to carry out in Prussia the programme he has solemnly proclaimed, would have to begin by destroying the majority of Prussians. The latter would either have to forswear their faith at once, or would risk losing all they possessed.”

Gladstone, in speaking of the Vatican Decrees, says:

“It is, in my opinion, an entire mistake to suppose that theories like those of which Rome is the center, are not operative on the thoughts and actions of men. An army of teachers, the largest and most compact in the world, is ever sedulously at work to bring them into practice. Within our time they have most powerfully, as well as most injuriously, altered the spirit and feeling of the Roman Church at large; and it will be strange indeed if, having done so much in the last half century, they shall effect nothing in the next.”

## THE CATHOLIC SPIRIT IN THIS COUNTRY.

With this partial survey of the character and claims of the Papacy, we are better prepared to understand its relation to this country. Without this preliminary inquiry, our apprehension of the question would have been very imperfect; but it has furnished the key which is sufficient to unlock all the mysterious and subtle movements of that wonderful organization. It follows, from the very constitution of the Vatican, that it is seeking supremacy in this country; and we know from its nature, as exhibited in the history of the past, that it will never give over the pursuit till it is victorious or destroyed. As the repository of the only true doctrines of salvation, it is pledged to spread them throughout the whole earth; and to aid in this great work, the political agency of every country is to be employed. It has carefully organized for the work in the United States. Not long since one of the highest princes of the church was established here, which fact renders the working of their political and ecclesiastical machinery more easy and perfect. This cardinal has obligated himself by an oath,

“To give all possible assistance in retaining, defending and recovering the Roman Papacy; to strive by every way and means to preserve and augment the rights, honors, privileges and authority of the Holy Roman Bishop, the Pope: and to seek out and oppose heretics and schismatics against the same our Lord the Pope with every possible effort.”

He thus becomes the sworn enemy of our liberties and a large majority of our citizens. Nor is he a powerless dignitary. There are, at a low estimate, five millions of Catholics in our country, a large majority of whom are willing and obedient slaves to do his bidding and assist in executing his purposes. With its perfect organization, this is indeed a most terrible power.

The Romanists in our country, as elsewhere, have lately adopted at the suggestion of the Pope, a most effective principle in their work, namely, “do not agitate, but act.” To a great extent this method of action has always been pur-

sued by that power; but after this infallible sanction we may expect it to be observed with increased carefulness. The Romish power could never, in this land of civil and religious liberty, accomplish any thing important by public discussion. The principles of uncompromising aggression which it represents would, when openly manifested, meet with effectual opposition from our people. Rome made a mistake in this respect a few months ago in New York in agitating the school question; and when it saw that it had aroused determined resistance, it subsided into almost perfect quietude on the subject. It is not likely again to commit the same mistake. And henceforth we may expect it to lay its priestly schemes more cautiously, carry them out more secretly, watch its opportunities more carefully and at favorable junctures take decided and effective action.

#### THE POINT OF ATTACK.

This is our free school system, which the Papal power is assiduously laboring to overthrow. But while the system prevails, it adapts itself to the circumstances and supplies our schools, especially in the cities, largely with teachers, thus preventing those developments as far as possible which would be antagonistic to the aims of the church. It has struggled with special violence for the abolition of the Bible from the free schools, well knowing that an acquaintance with the teachings of that sacred volume proves a serious hindrance to the promulgation of its distorted, perverted, unscriptural and in many instances blasphemous doctrines. So violent is the Romish church on this point that it does not scruple to combine with infidels, atheists and Jews to exclude the Bible from the schools. This has been done in Chicago and St. Louis. The following extract from the *Catholic World* but fairly represents the position of that power on the free school question:

“We of course deny the competency of the State to educate, to say what shall or shall not be taught in the public schools, as we deny its competency to say what shall or shall not be the religious belief and discipline of its citizens. We

of course utterly repudiate the popular doctrine that so-called secular education is the function of the State. \* \* \* If some Catholics in particular localities have supposed that the exclusion of the Protestant Bible from the public schools would remove the objection to them as schools for Catholic children, they have in our opinion fallen into a very great mistake. Of course our church disapproves the Protestant version of the Bible, as a faulty translation of a mutilated text; but its exclusion from the public schools would by no means remove our objections to them. The question lies deeper than reading or not reading the Bible in the schools, in one version or another. We object to them not merely because they teach more or less Protestant religion, but also on the ground that we cannot *freely and fully teach our religion* and train up our children in them to be true and unwavering Catholics; and we deny the right of the State, the city, the town or the school district to tax us for schools in which we are not free to do so."

It is easy to see why the Romish Church is endeavoring to destroy our free schools. They disseminate among the masses an amount of knowledge that is extremely unfavorable to the growth of that church. It prospers best in a land of ignorance, as its traditions, legends and superstitions there meet with a readier credence and acquire greater power. Hence we find that wherever it has supreme authority, it reduces its subjects to as ignorant a state as possible. In proof of this we refer to Italy, where in 1814 the Pope was restored to his temporal power. In addition to re-establishing the inquisition and suppressing the free press, he so manipulated the schools that 90 per cent. of the population grew up ignorant of the alphabet. And in the language of another, "we find the Middle Ages blushing at the company of the darker Romanism of the 19th century."

In our free schools, further, more or less of Protestant principles is inculcated. To say nothing of the Bible or of other studies, history brings into comparison the effects of Papal dominion and Protestant government. And no person of any degree of intelligence can compare Italy, Spain, and South America, with England, Prussia, and our country, and not see the evils of the one, and the blessings of the other. In

our public schools, our youth are taught a spirit of independent and free inquiry. This is inculcated and practiced not only as a privilege, but also as a duty. They can never, therefore, be brought to yield easily or abjectly to the utterances of the priest, nor be made to believe the silly superstitions which are connected with the Romish Church.

If our free school system should be abolished, it would confer upon the Roman power, in addition to the negative benefits enumerated, several positive advantages. It would free Catholics from the taxation which, as citizens of our country, they are justly compelled to pay for the support of our public schools. They would supply private schools to a greater extent probably than they do the public schools with teachers, and exercise more freedom in the promulgation of their doctrines. They would do this in view of their boldness in thrusting themselves forward whenever any interest is at stake, and of their sagacity in discovering and seizing advantages. It would facilitate their design of gaining control, at least to a great extent, of the educational affairs of our country, in order that they may teach their religion to the young and plastic mind. In view of these advantages which they would acquire in the abolishment of the free school system, to say nothing of its repugnance to their religious principles, it must be plain why the papists are conspiring and laboring for its destruction.

But the free school is not the only point of attack upon our political institutions. The Catholic element is as rapidly as possible insinuating itself into every political position. By immigration to our shores, and other means of increase, the Catholics claim to be gaining ground, and that in twenty-five years they will have a controlling influence in our country. In political stations they do not forget their supreme allegiance to the Church nor their enmity to Protestants. In New York, not long since, their political influence was exerted in the disbandment of the only Scotch regiment, which is Protestant and has a brilliant career, while all the Catholic regiments, of which there are several, were retained in service. And the same partial legislation was shown in the

Gray Nuns' Act, which was lately repealed in the same State. Unless our people are watchful and guarded with respect to Catholic aggression, that power will go on gaining position after position, strengthening its foothold, till ultimately it will realize its hopes in becoming the dominant party in our land.

If this should ever come to pass, we have no reason to believe that it would any longer use only peaceable measures to carry out its purposes. The temporal sword, which belongs to Pius IX. just as much as it did to Boniface VIII., would be called into requisition, according to the tenets of the Church, for the propagation of its spiritual power and the suppression of what it considers heresy. This course is in contemplation by the authorities of Rome even now, and they are only quietly abiding their time. On the occasion of a Catholic parade in New York on St. Patrick's day, Bishop Wood is reported to have said with exultation :

"That will show the Americans how many voters we have now, and how many fighting men we will command when the fight commences, and commence it will on the school question."

And the same feeling we know, from their declarations and the very principles of the Church itself, must pervade the leaders of this Ultramontane power.

#### INFLUENCE OF OUR INSTITUTIONS.

Our institutions have a tendency to proselyte Catholics from their faith. The general diffusion of knowledge and the prevalence of a Protestant spirit have an unmistakable influence in freeing the youth of Catholic parentage, to a certain extent, from the superstitions and spiritual bondage of the Romish Church. And it has been estimated that Rome loses, in this way, fifty per cent. of her children born upon our shores. Our institutions have further a tendency to render liberal those who remain in the communion of the Church. It can not be doubted that many Catholics are loyal citizens, and could not, on the mere beckon of a priest, be incited to take up arms against their country. But, at the

same time, this is true only to a very limited extent. The majority of Catholics are so involved in the superstitious webs of that Church as to be incapable of independent thought and action. The masses have so high a reverence for the authority of the Church, and have their minds secretly so influenced against heretics, as to be ready to follow the priest whithersoever he may lead or direct them. This is exemplified in Catholic intolerance in the last centuries; and even in our own times it has been manifested in Spain, Mexico, and lately in Canada in the wanton destruction of a Protestant Church. It can never be otherwise. It is part of that religion to train up its membership in this wonderful attachment to itself and hatred toward all that opposes it. And it must be vain ever to expect that the influence of any civil institutions, however wise and beneficent, will mold the majority of Catholics into true loyalty to the secular government.

#### THEIR DESIRE TO RULE THIS COUNTRY.

The Papacy has a special determination to become master of this country; and indeed the very existence of that Church in future ages would seem to depend upon such a consummation. Hence it is folly to expect the Vatican to relinquish its hopes and purposes easily. It will do so only after the severest struggle, and the arms of its power have been cut off. The leaders of this power foresee the future of our country. It has a capacity to support three hundred millions of people, and must, from its position between two oceans, exert eventually a controlling influence upon the religion, civilization and government of the world. It may be the object of the Vatican to gain possession of this tremendous power of the future, and it can then realize the goal of its magnificent dream of universal dominion. Or its object may be negative in its character, and aim at the destruction of the growing prosperity of our country, which, if it remain under Protestant influence, will in time evangelize the world, to the utter destruction of the Romish power. Rome's object is one or the other. And in either case it will leave

no means untried, secret or open, base or honorable, peaceable or belligerent, to gain the ascendancy.

#### WILL THERE BE WAR?

On the one hand, it is alleged that a war is imminent. On the other, that it is political gammon or a groundless sensation. The truth lies midway between the two extremes. The foundation for a terrible conflict is laid in the irreconcilable antagonism of the aims of the Papacy and the free spirit of a majority of our people. We have seen that the Papacy can never relinquish its purposes upon our soil; and on the other hand our people can never relinquish without a deadly conflict the blood-bought liberties of our fathers. It may be that our people will see the danger in time to prevent this ultimate and bloody issue. But only by such knowledge and such action, as has defended Prussia from Roman aggression, can we be saved from a religious war. It is doubtful whether such defensive action will be taken by our rulers, inasmuch as it will be contrary to the proverbial spirit of our institutions. There is, therefore, not only a possibility, but a probability that, within the next half century, our country will pass through a conflict whose terrors will be greater, and whose results more momentous, than have been known since the foundation of the world. And should it come, what will be the issue of such a conflict? It would result in the total overthrow of that mysterious power which has so long held millions of our race in darkness and chains. Antichrist would be destroyed, and the cry would go up from rejoicing millions in heaven and on earth, that "Babylon is fallen." Such an end seems to have been foreseen by St. John, who says that in "*one hour* is her judgment come."

## ARTICLE VIII.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*God and the Bible*, a Review of objections to "Literature and Dogma," by Matthew Arnold; *Supposed Miracles*, an Argument for the honor of Christianity against Superstition, and for its Truth against Unbelief, by J. M. Buckley; *The Christ of Paul*, or the Enigma of Christianity, a skeptical book, on the title page of which we read, "St. John never saw Asia Minor—Irenæus the author of the Fourth Gospel—The frauds of the Churchmen of the second century exposed," by George Reber; an edition of A. Kempis' *Imitation of Christ*, with an Introduction by Rev. Frederick W. Farrar, D. D., F. R. S., author of "The Life of Christ," etc.; *Our Lord's Three Raisings from the Dead*, by Rev. Hugh Macmillan, author of "Bible Teachings on Nature," etc.; *Bible Word-Book*, a Glossary of Scripture Terms which have changed their meaning, or are no longer in general use, by William Swinton, author of "Harper's Language Series," etc.; *New Helps to a Holy Lent*, by Rev. F. D. Huntington, Bishop of Central New York; *Sin as Set Forth in Holy Scripture*, by Geo. M. Straffen, M. A.; *The Chaldean Account of Creation*, containing the description of the Creation, the Fall of Man, the Deluge, the Tower of Babel, the Times of the Patriarchs and Nimrod, Babylonian Tables and Legends of the Gods, from the Cuneiform inscriptions, by George Smith of the British Museum, with illustrations; *The Prayer-Gauge Debate*, (Congregational Publishing Society), edited by Dr. Jno. O. Means, containing almost all the prominent papers in the discussion, the letters of Tyndall and Thompson, editorials and articles from *The Spectator*, *Contemporary Review*, articles by Dr. Littledale, Dr. McCosh, Rev. Wm. Knight, Duke of Argyll, Canon Liddon, &c.; *Elijah the Prophet*, by Wm. M. Taylor, D. D.; *Apostasy Discussed*, or The Doctrine of the Final Perseverance of Saints investigated, by W. C. Huntington, A. M., and Rev. W. C. Collins; *Religion and Progress*, by Henry C. Pedder; *The Unseen World and other Essays*, by John Fiske, M. A.

SCIENTIFIC AND PHILOSOPHICAL.—*Air and its Relations to Life*, being, with some additions, the substance of a course of Lectures delivered in the summer of 1874, at the Royal Institution of Great Britain; *The True Order of Studies*, by Thomas Hill, D. D., formerly

President of Harvard College; *A History of Ancient and Modern Philosophy*, by Joseph Haven, formerly Professor in Amherst College; *The Indian Saint*, or Buddha and Buddhism, a Sketch, historical and critical, by Charles D. B. Mills; *A Treatise on the Theory and Solution of Algebraical Equations*, by John Macnie, M. A.; *The Nature of Light*, by Dr. Eugene Lommel, Prof. of Physics in the University of Erlangen, (International Scientific Series).

HISTORICAL AND BIOGRAPHICAL.—*D. L. Moody and His Work* on both sides of the sea, by Rev. W. H. Daniels, A. M., with Introduction by Rev. C. Fowler, D. D., LL. D.; *Life and Public Services of Henry Wilson*, by Rev. Elias Nason and Thomas Russell; *Memoirs of Rev. Charles G. Finney*, by himself; *Christian Co-operation in Actual Life*, or United Brethren in Christ—a Review of their Origin and Progress, and some of their Elementary Principles, in five Parts, by John Vinton Potts; *Report of the Bonn Conference*, held in August 1875, translated by the Rev. Prof. Buel, of the General Theological Seminary, with a Preface by Rev. R. J. Nevin, D. D.; *Continental Sketches of Distinguished Pennsylvanians* by David R. B. Nevin, with an Appendix—containing important State Papers and Valuable Statistical and Historical Information, selected from Authentic Sources; *Percy Bysshe Shelley as a Philosopher and Reformer*, by Charles Sotheran, including an Original Sonnet by Charles W. Frederickson, together with a Portrait of Shelley and a View of his Tomb; *Presbyterians and the Revolution*, by the Rev. W. P. Breed, D. D.; *A Comprehensive History of Methodism*, by James Porter, D. D.; *Brief Biographies of Contemporary Statesmen*, edited by T. W. Higginson, Vol. III., French Political Leaders, by Edward King; *Life, Letters, and Journals of George Ticknor*, author of “The History of Spanish Literature,” etc.; *Washington, Bowdoin, and Franklin*, as Portrayed in Occasional Addresses, by Robert C. Winthrop, with a few brief Pieces on kindred Topics, and Notes and Illustrations; *The Life of Jonathan Swift*, by John Forster, Vol. I.; *North Pole Voyages*, by Rev. Z. A. Mudge, second vol. on Arctic Exploration, published by Nelson & Phillips; *Memoirs of Eliphalet Nott*, D. D., by C. Van Santvoord, D. D., with contribution and revision by Prof. Tayler Lewis.

POETRY.—*The Gates of Praise*, and other Original Hymns, Poems, and Fragments of Verse, by J. R. Macduff, D. D., author of “Morning and Night Watches,” etc.; *Songs of Religion and Life*, by John Stuart Blackie, Prof. of Greek in the University of Edinburgh, author of “Self-Culture,” etc.; *Songs of Three Centuries*, a Collection of Poetry, edited by J. G. Whittier; *The New Day*, a Poem in Songs and Sonnets, by Richard Watson Gilder.

MISCELLANEOUS.—*Athenagoras*, Edited, for Schools and Colleges, by F. A. March, LL. D., with Explanatory Notes by W. B. Owen, A. M., adjunct Prof. of Chn. Greek in Lafayette College—one of the

Douglass Series of Christian Greek and Latin Writers; *A Paying Investment*, by Anna E. Dickinson; *Miscellanies*, Old and New, by Rev. John Cotton Smith, D. D.; *Round My House*, Notes on Rural Life in France in Peace and War, by Philip Gilbert Hamerton, author of "The Intellectual Life;" *The Devil's Chain*, by Edward Jenkins, M. P., author of "Ginx's Baby," etc., illustrated by Thomas Nast, a book on the subject of intemperance; *Pennsylvania German Manual*, for Pronouncing, Speaking and Writing English—a Guide-Book for Schools and Families, in three Parts, by A. R. Horne, A. M., Principal of Keystone State Normal School, Kutztown, Pa.; *The Student's Hand-Book of British and American Literature*, containing Sketches, biographical and critical, of the most distinguished English authors, from the earliest times to the present day, with selections, and questions adapted to the use of schools, by Rev. O. L. Jenkins, A. M., Priest of St. Sulpice, late President of St. Mary's College, Balto.; *Why We Laugh*, by Samuel S. Cox; *Select British Essayists*, to be contained in six vols., Vol. I. The Spectator—edited, with Introduction, and Biographical Sketches of the authors, by John Habberton; *Shakespeare and the Bible*, by James Reese; *Pocket Manual of Rules of Order for Deliberative Bodies*, by Major Henry M. Robert, Corps of Engineers, U. S. A.; *Wonders of Engraving*, by George Duplessis, "Scribner's Wonder Series;" *The Protection of Majorities*, with other papers, by Josiah Phillips Quincy.

## BRITISH.

BIBLICAL AND THEOLOGICAL.—*Concerning the Structure of Semitic Languages*, by Sir W. Martin; *Christianity and Morality*, Boyle Lectures, 1874-5; *Paul's Epistle to the Ephesians*, by R. S. Candlish; *Commentary on the Prophets*, Vol. I., by G. H. A. V. Ewald; *Religion and Science*, by S. T. Gibson; *Foundations of Religion*, by Sir J. B. Byles.

SCIENTIFIC AND PHILOSOPHICAL.—*Fragments on Ethical Subjects*, Posthumous papers, by George Grote, edited by Prof. Alexander Bain; *Light as a Motive Power*, by Lieut. R. H. Armit; *Aryan Origin of Gaelic Race and Language*, by U. J. Bourke.

BIOGRAPHICAL AND HISTORICAL.—*Life of Jonathan Swift*, by John Forster; *Life, Works, and Opinions of Henry Heine*, by Wm. Stigand, in two vols., octavo; *History of Christianity*, translated from Bourzique, Vol. I.; *Arctic Expeditions from British and Foreign Shores*, by D. M. Smith.

## ARTICLE IX.

## NOTICES OF NEW PUBLICATIONS.

LUTHERAN BOARD OF PUBLICATION.

42 North 9th St.

LUTHERAN BOOK STORE.

117 North 6th St.

*Bibliotheca Lutherana*; A Complete List of the Publications of all the Lutheran Ministers in the United States. By John G. Morris, pp. 139. 1876.

The author of this volume has performed a work that should be appreciated by the Lutheran Church, and also by the literary world. With a special fondness for the collection of facts and documents, he has presented the result of his labors in one department in this publication, which will be of special service to those who desire to see what Lutherans in the United States have been doing in the line of authorship. Many will be surprised at the number and variety of the writings of our hard-worked Lutheran ministers. Laboring under special disadvantages, they have not failed to improve their opportunities. Many of these writings are of an ephemeral character, but others will be of permanent value. The author truly says, "writers usually lay out their strength on Review articles," and the twenty-six volumes of a Quarterly Review, already completed, contain great treasures of Lutheran theology and literature. The volume is published in a very neat style, and so far as we have examined it, may be commended for its fullness and general accuracy. It contains a list of Periodical Publications, in English, German, Swedish, Danish, and Norwegian. In this list we observe that the *Evangelical Review* is marked as "*continued*," and the *Quarterly Review of the Ev. Luth. Church*, is added, with an error in the present editors. Some other errors have been allowed to slip in about periodicals and editors, as in the *Lutheran Observer*, and *Lutheran and Missionary*. The volume is cordially commended to the curious and inquiring reader, as one that will entertain and instruct.

LUTHERAN BOOK STORE, 117 N. 6TH ST. PHILA.

*The Christian Year*, By Edward T. Horn, Pastor of Christ Church, Chestnut Hill, Philadelphia. pp. 95. 1876.

This little volume gives evidence of considerable research, and furnishes information that many will be glad to have. The subject is presented under the general divisions: The origin of the Church (or Christian) Year: The Christian Year as a Whole, and different Con-

ceptions of it: The advantages which some find in this peculiar Division of time. While the author maintains a Protestant and Lutheran position, against Romish views, we regret to find him giving sanction to loose opinions of the obligation of the Lord's day. We are informed that the earliest Christians kept the Jewish Sabbath, but that before long Sunday took the place of the Sabbath as the great day of the week, having, it is supposed, the sanction of apostolic practice. The well known passage from the Augsburg Confession, according to our current editions, is cited, denying the divine obligation of the Lord's day. There is a tendency to depreciate the Lord's day in the undue multiplication of other festival days. The views of our author he admits are greatly in advance of those of Luther in the importance attached to the Church Year. Whilst we are glad to have the results of his studies in this line, we do not think the Lutheran Church will be benefited by the observance of the Church Year as set forth in this volume. Rather than this, we would agree with Luther, "That all feasts be done away, and only Sunday kept."

J. KOHLER, PHILA., PA.

S. K. BROBST & CO., ALLENTOWN, PA.

*Sonntagschulbuch für Evangelisch-Lutherische Gemeinden.* Published by the General Council of the Evangelical Lutheran Church in North America. pp. 350. 1876.

This Sunday School Book, for the use of German Sunday Schools, has been prepared with evident care. It is much more churchly and more solid than a great many of our Sunday School publications. The feeling has been very general, that a large proportion of the books, both for singing and for the library in our Sunday Schools, have been really very poor. They aim chiefly to please by exciting the emotions, with little that is instructive or of any permanent value. Hence one publication follows another in rapid succession. There is nothing fixed in the minds of the young as permanent or enduring. There are manifest signs of a healthy reaction against the extreme of sensational singing and reading. This publication is designed to supply in the Sunday School the place of a good manual of devotion or Book of Worship in the Church. It will doubtless be found serviceable by those for whose use it is prepared.

PRESBYTERIAN BOARD OF PUBLICATION, PHILA.

*History of the Presbyterian Church in the United States of America.*

By Rev. E. H. Gillett, D. D., Author of "The Life and Times of John Huss," "The Moral System," "God in Human Thought," etc., etc. Revised Edition. Vol. I., pp. xxiv; 576. Vol. II., pp. xii; 605.

The author of this history had won for himself an honorable dis-

tion in the world of letters, when his unexpected death deprived his denomination of one of its most distinguished writers, and the Christian world of an able expounder of the truth. It may be regarded as an evidence of the general fairness and ability of this work, that although written when the Church was divided, yet it has been adopted as the History of the Presbyterian Church in the United States, and has received the endorsement of both parties, or of the united church. Dr. Gillett had talents pre-eminently fitting him for such a task, and he has furnished a history of the denomination that is of great interest and must be of lasting value. Beginning with the first planting of Presbyterianism in this country, he narrates its struggles and growth, its first Presbytery, its Synod, and afterwards its General Assembly, its Adopting Act, its founding of Institutions, its conflicts of doctrines and measures, its revivals, etc., etc., until we contemplate it a mighty power in this land. The part of the work subsequent to the division of the Church is comparatively brief, and without detail. Only two chapters—“*Results of the Division*,” and “*The Two Assemblies—Conclusion*”—are furnished. The history of the reunion is told in the “*Reunion Memorial*,” published in 1870. This work we regard as one of very great interest and value, and deserving a place in every well-furnished library. In reading it we have been reminded of many things in our own Church. There have been much the same conflict in opinions and practices, and the same painful experience in dealing with controverted points. If we are to learn anything from the experience of our Presbyterian brethren, we may learn that we are not to prosper as a Church in doing God’s work, either by excessive strictness in denominational peculiarities, or by renouncing our own principles to please others, by sectarian bigotry or by undenominational looseness. After years of controversy and strife and division, of warm and sometimes bitter discussion of points of difference, the Church again united with the same, if not greater, diversities than existed when she was rent asunder. There is perhaps to-day as much difference of sentiment in regard to doctrine and practice in the Presbyterian Church as there was fifty years ago, or as there is now in our divided Lutheran Church. They have learned the folly of trying to bind men too rigidly to a minute system of doctrine, or of making it a test of ecclesiastical fellowship that there be absolute agreement in all matters of faith. They have learned something of “a more excellent way.” There are many points in which we Lutherans might learn something from our neighbors, without losing our own independence, or striving to imitate others regardless of whether right or wrong. This history is instructive for us as well as for them, and of abiding interest as the history of a part of the Church universal.

LITTLE, BROWN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Phila.

*A Dictionary of Christian Antiquities*, Being a Continuation of the "Dictionary of the Bible." Edited by William Smith, D. C. L., LL. D., and Samuel Cheetham, M. A., Professor of Pastoral Theology in King's College. London. In two Volumes.—Vol. I. Illustrated by Engravings on wood. pp. 898. 1875.

Book-making only rarely reaches the high and important class of works to which this fine volume belongs. Common literary effort is content to aim at the production of works that cover less ground and are meant to fulfill a more limited office in a library. It is only in associated and combined labor, that these larger works of reference—a sort of library within a library—can be produced. When scholarly enterprise, devotion to learning, and pecuniary capital are united in the preparation and publication of such volumes, the result is looked for with great interest and usually accepted with great pleasure. It has been the good fortune of those who have undertaken and are carrying out the enterprise which is giving to the public the work, the first volume of which is before us, to have a field which was really calling for such labor. It has been comparatively unoccupied territory. For, however masterly is the great work of Bingham, and valuable are the smaller manuals of Coleman, Guericke, and others, they all fail to reach the fullness and compass of a genuine Cyclopedia, such as properly meets the wants of Christian students of our day. No single writer can well undergo the labor involved in covering so wide a field in critical investigation, and combining the needed statements on such a variety of topics. We have, therefore, wanted a work of this kind, and it is rather surprising that it has been delayed so long.

No editorship could have been better suited to prepossess the public in favor of this work than that of Dr. Smith. The success that has marked his superintendence of the "Dictionary of the Bible," and of his editorial labors in other relations, must be accepted as the proof of eminent ability and fitness for this kind of service. His name has become a guarantee of high value in works to which he gives such labor.

The design and scope of the work are stated in the preface: "This work is intended to furnish, together with the 'Dictionary of Christian Biography, Literature, and doctrines,' which will shortly follow, a complete account of the leading Personages; the Institutions, Art, Social Life, Writings and Controversies of the Christian Church from the time of the Apostles to the age of Charlemagne. It commences at the period at which the 'Dictionary of the Bible' leaves off, and forms a Continuation of it: it ceases at the age of Charlemagne, be-

cause (as Gibbon has remarked) the reign of this monarch forms the important link of ancient and modern, of civil and ecclesiastical history."

It thus appears that the entire enterprise of which this is the beginning will be completed only in the volumes of the second division. The subject-matter of the whole period will thus be divided into two ranges. Biography, Literature and Doctrines are reserved for the later work. This makes each work more specific and definite. "The present work," as stated in the preface, "speaking generally, elucidates and explains in relation to the Christian Church the same class of subjects that the 'Dictionary of Greek and Roman Antiquities' does in reference to the public and private life of classical antiquity. It treats of the organization of the Church, its officers, legislation, discipline, and revenues; the social life of Christians; their worship and ceremonial, with the accompanying music, vestments, instruments, vessels, and insigniæ, their sacred places; their architecture and other forms of Art; their Symbolism, their sacred days and seasons; the graves or Catacombs in which they were laid to rest."

The scope of the work is thus very broad, and the number and variety of the subjects which are included in it are immense.

The list of writers whose co-operation has been secured as contributors for the work—including those contributing to the 'Dictionary of Biography, Literature and Doctrine,' embraces a very large number of eminent names, known for their scholarly ability and reliability. One cannot but be struck, however, with the peculiar composition of this corps of contributors, in another respect. Almost the whole list—seventy-seven names—are representatives of the Church of England. Prof. Lipsius, of the University of Kiel, Dr. Dickson, of Glasgow, Dr. Milligan, of the University of Aberdeen, Rev. E. De Pressense, of Paris, Dr. Schaff, of New York, seem to be the only exceptions. In a work covering so many topics on which the little part of Christendom outside of the Episcopal Church entertain different views from those insisted on by that communion, it would seem proper, in order to secure impartiality, to have constituted the corps of writers on a more liberal or catholic basis. It is, of course, true that the authors of the enterprise have a perfect right to arrange for a distinctively Episcopal Dictionary, if they choose to do so, and may array and interpret all the facts and items of early Church History to favor their own views. Their right to do this none will question. But if we correctly understand the design of this work, it has been meant to be accepted as no merely sectarian book, but to present broadly and impartially the results of scholarly inquiry on the points concerned. The preface itself assures us of this purpose: "In treating of subjects like Church Government and Ritual it is probably impossible to secure absolute impartiality; but we are confident that

no intentional reticence, distortion or exaggeration has been practised by the writers of this work.”\* We are bound to accept this declaration of honesty on the part of the writers. The actual contributors may have not *intentionally* colored or distorted the material, but it is surely not the best way to guard against one-sidedness, to have nearly all the writers from one denomination. The dissenting Communions of England and the Continent, and of America, could have supplied some scholarship worthy of a share in the determination of the teaching of this important work.

The articles forming this large volume, prepared by so many different writers, are, of course, not all of equal merit. But it requires but little examination to see that a high standard of accuracy and literary merit marks the work in general. As illustrating the scope and fullness of the more prominent discussions, the article on Baptism may be taken as an example—arranged under the following heads: “I. Terms used to designate Baptism. II. The order of Baptism in various Churches. III. The several Parts of the entire Ritual, viz.: Consecration of the Water, Interrogations and Responses (Renunciation and Profession); Preparatory Uncion; Unclothing of the Catechuman; the Immersion; the Baptismal Formula. The subsequent Ceremonies, viz.; the Kiss, the Lighted Tapers, the White Garments, the red and white Thread, the Chaplet, and the washing of Feet. IV. At what Times, in what Places, and by whom, Baptism was administered; with what matter, in what mode, and at what age. V. Graphic representations of Baptism. VI. Literature. The subject of *Sponsors*, and that of Baptismal *names*, are treated separately in their alphabetical order.” This outline will show that there is scarcely a question or point in the archaeology of the subject. on which the student will not find the proper information given. What he would have to search for through many volumes, or would be wholly inaccessible, is here gathered into convenient space for easy reference. The article on COUNCIL, extending over twelve closely printed pages, also illustrates the immense amount of information brought together in the plan of treatment of subjects in this work. The account under the word BISHOP, extends over thirty-two pages, and constitutes an elaborate discussion of the subject, together with a statement of the chief historical facts which come under the term in manifold relations in the early Christian ages. The length of the statements is generally well proportioned. Almost every subject that can be named, in the archaeology of the Christian Church, receives its due share of attention.

In a work of such high value, it seems ungracious to refer to any defects or faults. And yet for the very reason that it will, by its merits, take so conspicuous a place in our libraries, it is proper and ne-

cessary to treat it with the fullest candor. Some of the articles are defective in certain features; as, for instance, that on CREEDS is unsatisfactory and meagre in the facts connected with the development and forms of the *Apostles' Creed*; and that on COUNCIL wanting in proper fullness of information on the *Œcumenical* councils. Defects of this kind should be guarded against. In the article on BAPTISM a somewhat stereotyped statement of a certain class of writers is repeated, as usual, without the necessary proof, that immersion was "the ordinary mode of Baptism in primitive times." We take exception to the unnecessarily denominational mould into which some of the articles have been cast. The immense list of Church of England contributors has been referred to. Turning to the topics likely to be affected in this respect, we are compelled to feel that the care said to be taken to secure impartiality, has not always been as rigid as it should have been. We freely admit that the ecclesiastical standpoint of the writer must necessarily shape to some extent his presentation of these subjects. And we do not ask that he be untrue to the truth. But all this will hardly require the carrying of partisan writing to the extent, for instance, of *the elaborate plea* for episcopacy, found in the account of *Bishops*. We are glad to note that this thing is exceptional, and that most of the work is marked by evident candor and fairness.

The publishers have done their part well, in getting out this important work. Printed on substantial paper, in clear type and with well-executed and numerous illustrations, it forms a very fine volume. And despite the exceptions we have taken to some of its features, the work must, on the ground of its scholarly merit, and the immense amount of information it brings together from wide fields, in a department calling for attention, be accepted as worthy of the place it will take, as a necessity in our libraries.

S. C. GRIGGS & CO., CHICAGO.

*Norse Mythology*, or The Religion of our Forefathers, containing all the Myths of the Eddas, systematized and interpreted. With an Introduction, Vocabulary and Index. By R. B. Anderson, A. M., Professor of the Scandinavian Languages in the University of Wisconsin, Author of "America not Discovered by Columbus," "Den Norske Maalsag," etc. Second Edition. pp. 473. 1876.

This book comes as a contribution of information on a subject that has been much neglected. Few, even of our educated people, have any very clearly defined idea of Norse Mythology, or the Religion of ancient Scandinavia. Considering our connection with the northern peoples, it seems strange that there should be this disregard of our ancestral myths, whilst the minds of school boys are filled with the mythologies of Greece and Rome. This volume will help greatly to secure

attention to the results reached by the pagan Northmen in their feeling after God, and in their interpretation of the powers of nature.

Prof. Anderson has done his work well. With thorough knowledge of the Scandinavian language and literature, he writes with genuine enthusiasm, as a son of the north. His appreciation of the good side of the Norse Mythology has occasionally betrayed him, indeed, into judgments too commendatory of its aggregate character. He is led to make too little of the distinction that must ever separate every false and mythical system, however poetic and wonderful, from Christianity as an actual revelation from God. Falsehood, however sincerely believed in, can *not* be "the same connecting link between God and man" as real truth. We may justly admire the poetic beauty and the numerous moral truths reached by the heathen in their earnest attempt to ascend through nature to the Powers above nature, but the daring fancies are not to be held as on a par with the real knowledge of the true God. We are sure Prof. Anderson admits all this, and other passages of his book are evidences of the fact, but his glowing enthusiasm with his subject has led him into some statements that need qualification.

The extent of the mythology here presented is indicated by the author's statement: "In its most original form this mythology was common to all the Teutonic nations, to the ancestors of the Americans and the English, as well as to those of the Norsemen, Swedes and Danes. Geographically it extended not only over the whole of Scandinavia, but also over England and a considerable portion of France and Germany. But it is only in Iceland that anything like a complete record of this ancient Teutonic mythology was put in writing and preserved. \* \* It is the Asa-mythology as it was conceived and cherished by the Norsemen of Norway and Iceland, which the old Norse literature properly presents to us."

About one-third of the volume is an introductory discussion of various points involved in the subject, such as the nature of mythology in general, and of the Norse mythology specially, a comparison of Norse with the Greek mythology, the different modes of interpreting it, the material it offers for art, together with the sources whence it is drawn.

In the body of the work, which is divided into three parts, the aim of the author has been to give a faithful, accurate and *complete* presentation of the myths, together with interpretations and reflections. He has adopted the *physical* interpretation, which regards the divinities as impersonations of the forces and phenomena of nature. This he believes to be the key to the interpretation of all mythologies. With this, however, he combines, to some extent, the ethical or spiritual interpretation. Part I. presents the mythology concerning the Creation and Preservation of the World, in three chapters. Part II. gives the Life and Exploits of the gods, in seven chapters. Part III.

is the mythology concerning Ragnarök, or the dissolution of the gods and the world. A Vocabulary is added, of the Principal proper Names occurring in Norse Mythology, with a brief synopsis of the character and exploits of the gods, explanations, etymological definitions, etc. Also a full index.

Altogether this is a work of much interest and value, affording very full information on a subject but little understood. The publishers have gotten it out in excellent taste—showing the superior work that is marking the books from that enterprising firm.

*A Manual of Gesture*; embracing a Complete System of Notation, together with Principles of Interpretation, and Selections for Practice. By Albert M. Bacon, A. M., Professor of Elocution. pp. 260. 1873.

We have no partiality for the drill of professional elocutionists. It often results in such artificial tones and unnatural manner as both to offend good taste and destroy true oratory. Yet the general principles of utterance and rules of gesture are exceedingly important; and, if rightly used, manuals for vocal culture and rhetorical delivery may be of the highest service to those who would train themselves for public speaking.

This book is distinctly a manual of *gesture*, and is full of rules and suggestions—made striking and clear by the wood-cut illustrations—from which the student of oratory will be profited. It is based, in part, on Austin's *Chironomia*, but develops a thorough and minute system of interpretation of gesture. The author has pointed out, with a great deal of discriminating judgment, the appropriate action for almost every variety of thought and feeling. Sentences for illustration are given under each rule, and miscellaneous examples and selections for practice are added in the end of the volume. The book is a good one of its kind, and the general principles which mark good manner in speaking are worthy of study by students who are looking to the pulpit or the platform.

*The Oration of Demosthenes on the Crown.* With Extracts from the Oration of Æschines against Ctesiphon, and Explanatory Notes. By Martin L. D'Ooge, Ph. D., Professor of Greek in the University of Michigan. pp. 259. 1875.

It is seldom the eye is delighted with as beautiful a Greek print as greets us on these pages. The tinted paper and clear type are a fitting garb in which to present this great oration of Demosthenes. The aim of the editor has been to give the best results of criticism upon this oration, and lead the student to study it as a finished rhetorical production and as a master-piece of argumentation, rather than as a simple vehicle for teaching grammar. The notes are apt and judicious, affording,

in the references and explanations, the best aids to a just understanding of the text.

JAMES R. OSGOOD & CO., BOSTON.

For sale by J. B. Lippincott & Co., Phila.

*Among My Books.* Second Series. By James Russell Lowell, Professor of Belle-Lettres in Harvard College. pp. 327. 1876.

The readers of Prof. Lowell's first series "*Among My Books*" have been prepared by that to welcome the volume before us. The mental appetite was quickened by what it fed on. The present volume will not diminish the interest with which cultivated readers receive the author's productions. It is probably superior in substantial merit to the former series. It comprises personal and literary notices or sketches of Dante, Spenser, Wordsworth, Milton, and Keats. That of Dante is the fullest, forming more than one-third of the book. It presents the material for a just and discriminating appreciation of the great Florentine poet. The other papers, though somewhat less extended, are in Prof. Lowell's best vein of literary criticism and personal delineation. There are some features of his style that we do not like, and an occasional sentiment with which we cannot agree. But in the substantial excellences of true criticism, these papers must rank high. They will afford to students of Dante, Spenser, Milton, and Wordsworth, the suggestions of a mind enriched with the fruits of ripe belles-lettres culture.

*Songs of Three Centuries.* Edited by John Greenleaf Whittier. pp. 352. 1876.

The name of the author is sufficient guarantee that this collection of "*Songs of Three Centuries*" has been made with discriminating judgment and taste. Long familiarity with the poetry of our English tongue has necessarily fixed his preferences as to the productions of the chief writers, and prepared him to bring together what has seemed specially meritorious. His purpose is best stated by himself, in the Preface: "It has been my design to gather up in a comparatively small volume, easily accessible to all classes of readers, the wisest thoughts, rarest fancies, and devoutest hymns of the metrical authors of the last three centuries. To use Shelley's definition of poetry, I have endeavored to give something like 'a record of the best thoughts and happiest moments of the best and happiest minds.' The plan of my work has compelled me to confine myself, in a great measure, to the lyrical productions of the authors quoted, and to use only the briefer poems of the old dramatists and such voluminous writers as Spenser, Milton, Dryden, Cowper, Pope, Byron, Scott, Wordsworth, and the Brownings."

The contents are arranged according to the successive periods—from Shakespeare to Milton, from Dryden to Burns, from Wordsworth to

Longfellow. Selections are given from no less than three hundred and six authors. A full index of the authors is prefixed, as well as a table of contents—at the close are given indexes of first lines and of subjects. The editor has included rather an undue number of pieces from contemporary writers of little prominence, and unknown authors. But his object was to make a thoroughly readable book; and he has succeeded. It is just the sort of book to afford pleasure and profit in our spare hours.

*Geological Sketches.* By L. Agassiz. Second Series. pp. 229. 1876.

This volume is meant, in connection with the former series, to give, “in a permanent form, and in their original sequence, all the geological and glacial papers contributed by Prof. Agassiz to the ‘Atlantic Monthly’ during a number of years.” It was the author’s purpose to add to what is here presented a complete account of the drift phenomena of our coast and its outlying islands; and the material, in the shape of rough notes and sketches, had been accumulated. But his death prevented the accomplishment of the purpose. Of the five papers in this volume, the first is on the “Glacial Period.” It is followed by discussions of “The Parallel Roads of Glen Roy, in Scotland,” “Ice Period in America,” “Glacial Phenomena in Maine,” and the “Physical History of the Valley of the Amazon.” They are full of information on the interesting scientific subjects of which they treat, and on which Prof. Agassiz was confessedly one of the most prominent authorities.

*A Paying Investment.* By Anna E. Dickinson. pp. 120. 1876.

This little volume discusses, in the author’s well-known sharp and incisive style of thought and expression, some of the educational, political and social needs of our country. It sets forth the necessity of compulsory attendance of children at school, and a training of *all* the young, so as to make them not only capable and self-supporting citizens, but contributors to the common prosperity. Many of the faults and absurdities of the day receive sharp rebukes as she moves along the line of her main thought. The book is full of important facts and wholesome truths, all presented with rare force and raciness. The plea for woman’s suffrage need not be admitted, but the great lessons of this little book ought to be read and studied all over our land.

JANSEN, M’CLURG & CO., CHICAGO.

*The Primer of Political Economy;* in sixteen Definitions and forty Propositions. By Alfred B. Mason and John J. Lalor. pp. 67. 1875.

It is a movement in the right direction, to give the rudiments of sound political economy to the scholars of our Common Schools and Academies. If our common school system is to prepare the young for an intelligent apprehension of their duties as citizens, this branch of

study has evidently a rightful place in the course. This little work has been prepared as a text-book for such instruction. The arrangement is the result of the experience of one of the authors in teaching. We are very much pleased with it. Though called a Primer, it gives mature views in systematized connection. It is a simple, clear, compact and well-digested presentation of the subject, admirably suited to its purpose as a text-book. Those out of school also will read it with profit.

HARPER & BROTHERS, NEW YORK.

*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature.*

Prepared by the Rev. John McClintock, D. D., and James Strong, S. T. D. Vol. VI. Me—Nev. pp. vi.; 997. 1876.

As the previous volumes of this work have been noticed in the REVIEW, it seems unnecessary to say much beyond announcing to our readers the appearance of another volume. Some idea of the magnitude of the work may be gained from the fact that this sixth volume, of one thousand pages closely printed, brings us only to the letter N—NEV. Dr. Strong, who is now the responsible editor, is aided by a considerable number of contributors from different Churches. This work has met with much favor, and supplies a felt want among scholars. As in all works prepared on the plan of this one, some articles possess much greater merit than others. In this volume, some of the articles are very full and satisfactory, supplying the place of special treatises on the subjects which they discuss.

Each denomination will very naturally feel a special interest in articles bearing on its own Church. The present volume does not contain very many articles of this character, so far as the Lutheran Church is concerned. There are a few, however, that may have such interest for our readers. We notice that our friend, Dr. Morris, has a place among the distinguished divines, who have ceased from their labors and entered into their rest. The very best evidence that the Dr. still lives, is the preparation, and publication in the present centennial year, of a volume noticed in this number of the REVIEW. The Dr. bids fair to live a good many years, and neither he nor his friends will agree to this premature process of embalming. We do not know how the blunder is to be corrected, but it is always deemed very unnatural to attempt burial while any doubt remains as to the death of the subject, and here the proof of life, and that of vigorous life, is overwhelming.

The volume contains a carefully prepared article, by Prof. H. E. Jacobs, on Melancthon. Its scholarly character is seriously marred by the effort to sustain the position of Dr. Krauth in his *Conservative Reformation* in regard to Luther's agency in the preparation and final revision of the Augsburg Confession. As the unfairness of Dr. K. in

quoting authorities, and his perversion of the facts in the case, have been repeatedly pointed out, we cannot but regard this persistent endeavor to maintain positions destitute of any substantial proof, and against the plainest facts, as an evidence of zeal, not in the cause of truth, but of a partisan character. We have nothing now to do with the hypothesis of Rückert, but with the allegation that the Augsburg Confession was sent to Luther at Coburg 'for a *third time*, before it was delivered, and was approved by him in its *final form*.' Prof. Jacobs puts it, "During its preparation, the work was repeatedly revised by Luther, then at Coburg, in almost daily correspondence with Melanchthon." As it took a letter-carrier several days to make the journey from Augsburg to Coburg, and a week is a moderate estimate for going and coming, it is not plain what Prof. Jacobs means by Luther and Melanchthon being in "*daily correspondence*," especially as it is well known that Luther complained bitterly of the lack of correspondence, and that he was not written to more frequently. He writes of being "well fretted for *three whole weeks* with your silence." As this is a question of fact, and has been deemed of sufficient importance to be repeated over and over, we now challenge the proof. We offer the pages of the REVIEW to Prof. Jacobs, or any other reputable writer, to furnish evidence of this *repeated revision* of the Augsburg Confession by Luther while at Coburg. Let us have the proof if it can be adduced. We are prepared to show that the documents have been mutilated and the facts perverted to make out a case. In the absence of any clear evidence, and in the face of indisputable facts, we must hold that some men are endeavoring to manufacture, not write, history.

We hope the publishers of this valuable work may be so encouraged as to urge it forward to a speedy completion. It supplies what many feel the need of, and its completion will be hailed with great satisfaction.

*The Life of Jonathan Swift.* By John Forster. Volume the First. 1667—1711. pp. 487. 1876.

Dean Swift presents one of the most remarkable characters in the literary history of England. His life was full of enigmas which two centuries have not been able fully to solve. He exhibits the most diverse and opposite traits of character, and has been the subject of highest admiration and severest criticism. The elements of good and evil were strangely mixed in his composition, and manifest themselves in his life and writings. It is likely that the strange contradictions which appear in his life would have attracted less attention had he chosen a different profession, but his whole career seems out of harmony with our conceptions of that of an ambassador of Christ. He is probably best known to the world at large as the author of *Gulliver's*

*Travel's* and the *Tale of a Tub*. The former biographers of Dean Swift have left much of the story of his strange life, and especially his earlier years, untold. Mr. Forster aims to give a full and minute account of his life from its beginning to its close. As the Dean has been judged hastily by most critics, it will be no disadvantage that Mr. Forster appears in the character of an advocate or friend. The present volume covers forty-four years, from 1667 to 1711, and leaves the subject in London, not yet advanced to the title by which he is familiarly known. Two more volumes were expected to follow. Whether the death of the distinguished author, announced since the appearance of this first volume, will leave the work unfinished or not, we have not heard. It is to be hoped, however, that so interesting and valuable a biography will not remain incomplete.

*Elijah the Prophet*. By the Rev. William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York city, author of *David, King of Israel*. pp. 217. 1876.

It is hazardous for any one to follow Krummacher on the same subject. His *Elijah the Tishbite* is a work of rare eloquence and power. But Dr. Taylor has aimed to do for English readers what Krummacher has done for German ones—to give us a vivid picture of Elijah's life and character, "by setting the prophet amidst the surroundings of his age and comparing him with the reformers of other days, to bring him so near to us that we may hear the throb of his great heart, and catch the inspiration of his life." Whilst falling short of Krummacher's *Tishbite* in thrilling eloquence and graphic description, this volume is more practical in its character, and cannot be read without awakening a fresh interest in this great prophet of the old dispensation.

*Bible Word-Book*: A Glossary of Scripture terms which have changed their popular meaning, or are no longer in General Use. By William Swinton, author of "Harper's Language Series," "Word Book," "Word Analysis," etc. Edited by Prof. T. J. Conant, D. D. pp. 106. 1876.

This little volume will be found of very great service in ascertaining the meaning of numerous passages in the Bible, more or less obscured on account of obsolete words, or words that have changed their meaning. It has been prepared with care, and the numerous illustrative passages cited from old English authors make it quite interesting as well as instructive. It should be in the hands of those for whose use it is specially designed—"Sunday-School teachers, Bible classes and Bible readers generally."

A. D. F. RANDOLPH & CO., NEW YORK.

Through Smith, English & Co., Philadelphia.

*The Sensualistic Philosophy of the Nineteenth Century*, considered by  
Vol. VI. No. 2. 40

Robert L. Dabney, D. D., LL. D., Professor in Divinity in the Union Theological Seminary, of the Presbyterian Church of the South, Prince Edward, Va. pp. 369.

This volume will likely be the subject of very diverse judgments. Some will regard it as a masterly exposure of a shallow materialistic philosophy, while others will probably consider it as lacking in calm and philosophical discussion. No one can fail to feel that the author is intensely in earnest, nor should any candid man find fault with his being so. Some, however, will think that he is too dogmatic, and at times uses language better adapted for popular impression than for learned discussion. It will be much more telling with a large class of readers than if its tone were more moderate. Believing that the views advocated, against the Sensualistic Philosophy, are sound, and that it is well adapted to meet the popular errors, it should have a wide circulation. If sometimes a little heated for such discussion, it is moderate in tone compared with some of the writers reviewed, and they cannot complain if they are met with a little of their own style, and that the lash they have attempted to use, is applied to themselves. We think the common verdict will be that Dr. Dabney is master of the field.

*David the King*; with a study of the Location of the Psalms in the order of David's Life. By the Rev. Charles E. Knox, author of "A Year with Saint Paul." pp. 465.

This is a very interesting and valuable addition to our helps to the study of the life of the royal psalmist. It aims to place us amid the scenes of his birth and early childhood, and then carries us along with him through his eventful life, until its close. The Psalms are introduced at the particular occasions on which they are supposed to have been penned. Both the Psalms and the life of the king are thus made more vivid and real. Intended for study in Bible classes, and elsewhere, as well as for private reading, it is divided into fifty-nine lessons, for so many Sundays, with questions to each lesson. It is also supplied with maps to illustrate the scenes in David's life. The work has been prepared with evident care, and we commend it to our readers.

*In the Holy Land*. By the Rev. Andrew Thomson, D. D., F. R. S. E., Minister of Broughton Place Church, Edinburgh. pp. 364.

This is another volume on that wonderful country—the Holy Land—or rather a volume of experience while traveling in that land. The author lets us know that it makes no pretensions to contain scientific explorations, but such observations as could be made during a visit to the most celebrated places of sacred story. He has a faculty for seeing what is to be seen, and of presenting in a very interesting form the results of his observation and experience. The reader may count on

finding this a most interesting volume of travel in the most interesting country in the world.

*Job's Comforters ; or Scientific Sympathy.* By Joseph Parker, D. D., Minister of the City Temple, London. With Introduction and Notes, by George Zabriskie Gray, Rector of Trinity Church, Bergen Point, N. J. pp. 38. 1876..

This is an ironical exposure of the utter worthlessness of modern scientific pretensions to meet the higher wants of the soul in the day of trial.

DODD & MEAD, NEW YORK.

(Through J. B. Lippincott & Co.)

*Christian Missions.* By Rev, Julius H. Seelye, Professor in Amherst College. pp. 207. 1875.

This is a sterling volume, by a sober and learned author, on a most important subject. It is a real addition to our literature on the grand theme of *Christian Missions*. We could wish this volume in every Christian family in our land, assured that it would help the cultivation of a missionary spirit. It contains six Lectures and a Sermon on the topics: *The Condition and Wants of the Unchristian World ; Failure of the ordinary Appliances of Civilization to Improve the World : The Adequacy of the Gospel : The Millenarian Theory of Missions : The True Method of Missionary Operation : Motives for a Higher Consecration to the Mission Work : The Resurrection of Christ the Justification of Missions.*

*Two Lectures upon the Relations of Civil Law to Church Polity, Discipline, and Property.* By Hon. William Strong, LL. D., Justice of the Supreme Court, U. S. pp. 141.

These Lectures were delivered before the Faculty and Students of the Union Theological Seminary in New York, during the winter of 1874—'5. They treat of an important, but complicated and difficult subject, and which cannot be very satisfactorily discussed in so narrow a compass. Still, the volume contains much that is important for ministers and churches to know, and which, if properly heeded, would save many and bitter controversies. We would be glad to furnish an analysis of the Lectures, and to point out some of the most important principles which may be considered as settled, did our space permit. Many of the unpleasant law-suits in which churches have been involved might have been avoided, if only the parties had understood a little better the principles of law applicable to their cases. Such discussions are in the interests of peace and good order, not to qualify parties to contend, and the distinguished author has rendered the Church at large a good service by furnishing these Lectures for publication. We may possibly at some future time advert to this subject

again, and try to furnish our readers with a digest of the principles which are here laid down and elucidated. In the meantime we commend this little volume of Justice Strong to all who desire to examine this subject.

A. S. BARNES & CO., NEW YORK.

*Memoirs of Rev. Charles G. Finney.* Written by himself. pp. xii. 477, 1876.

No one can read this volume without feeling his religious nature stirred up to its lowest depths. Whatever difference of opinion may be entertained in regard to certain views entertained by Mr. Finney, and certain methods practiced by him, all candid minds must admit his intense earnestness and the great results accomplished by his ministry. Few men have possessed equal power in the pulpit, and the records of his preaching with the results which followed are simply wonderful. There is much in the spirit of Mr. Finney, and his treatment of other ministers and churches, that we cannot admire. He is very severe in his condemnation of doctrines and men honored by multitudes living and dead. He seems to regard himself as well nigh infallible. But with all his weaknesses—and they were not what commonly go by that name, but weaknesses of a strong and determined nature—he was a very extraordinary man and preacher. If asked the secret of his great power we should be disposed to say, his intense earnestness, his strong faith and fervent prayer, his direct aim at positive and immediate results in preaching. He was a John the Baptist, calling men to immediate repentance, and crying “*Behold the Lamb of God that taketh away the sin of the world.*” It would be easy to find fault with some things in this autobiography, but we prefer to pass by the blemishes, and to dwell upon its bright shining features. It is a book to be read and studied especially by ministers, whose business it is to win souls. They will here see one, who truly felt himself to be an ambassador for Christ, beseeching men to be reconciled to God.

BOARD OF PUBLICATION OF THE R. C. A. NEW YORK.

*The Vedder Lectures, 1875.* “*The Light by which we see Light,*” or Nature and the Scriptures. A course of Lectures delivered before the Theological Seminary and Rutgers College, New Brunswick, New Jersey. By Tayler Lewis, LL. D., L. H. D., Union College. pp. 246.

These five lectures, on the Vedder Foundation, are characterized by all the depth of thought, wealth of learning, and power of presentation of which the distinguished author is such a master. The subjects are: The fearfulness of Atheism: The denial of the supernatural: The Cosmical Argument.—Worlds in Space: Cosmical Argument continued.—Worlds in time: The Kingdom of God; or, the greatness

of the Bible Theism, as compared with the physical, scientific, and philosophical :—Dr. Lewis in this volume does not appear as the timid apologist for the Bible and the Supernatural in Christianity, but portrays in language that is sometimes fearful the appalling character of Atheism—or a system of nature that excludes God. “The fearfulness of Atheism” is a vivid picture of the cold and cheerless character of that system. The third and fourth lectures dwell upon topics which are favorites with the author. The closing lecture exhibits the grandeur of Bible views of God and the universe, as compared with the great swelling words of science and philosophy. This volume of one of the finest scholars of the age may be commended to some of the shallow pedants who afflict our generations with their pretensions.

E. P. DUTTON & CO., NEW YORK.

*Sermons Preached before the University of Oxford*, chiefly during the years 1863—1865. By H. P. Liddon, M. A., Student of Christ Church, Prebendary of Salisbury, and Examining Chaplain to the Bishop of Salisbury. pp. 291. Boston: E. P. Dutton & Co. 1868.

It is scarcely necessary to commend a volume of Liddon. He is among the most learned and eloquent of the divines and preachers of the English Church. This volume of sermons, preached a number of years ago, bears the marks of his subsequent writings, which have won him so distinguished a reputation. Scholarly, spiritual, impassioned, they take hold of intellect and heart.

*The Hulsean Lectures for 1874. Sin as set forth in Holy Scripture*, by George M. Straffen, M. A., Vicar of Clifton, York. pp. 107. 1876.

The contents of this little volume are: The Sense of Sin; The Nature of Sin; The Organ of Sin; The Consequents of Sin; The Propitiation for Sin. These discussions are brief, but clear, and cannot fail to impress the thoughtful reader.

*Religion and Progress: An Essay*. By Henry C. Pedder. pp. 82. 1876.

This is a most interesting and valuable essay on a most important topic. It contains weighty thoughts for the friends of religion and sound philosophy. It deserves a wide circulation.

*The Clergyman in His Home*. An address to the candidates for Holy Orders. By the Rev. E. H. Bickerteth, M. A. pp. 32. 1876.

G. P. PUTNAM'S SONS, NEW YORK.

*Faith and Modern Thought*. By Ransom B. Welch, D. D., LL. D., Professor in Union College. With Introduction by Tayler Lewis, LL. D. pp. xxx.; 272. 1876.

This is another one of the many volumes called forth by the tendency of modern speculation. It is a very calm and judicious discus-

sion of some of the leading points of controversy. There is no strain for effect, but Dr. Welch writes like one who is not afraid to face the truth. The Introduction, by Dr. Tayler Lewis, adds to the value of the volume. It is really surprising how much that passes for science has no claim to any such distinction. This is clearly shown by our author, and the claims of a genuine faith vindicated.

*The True Order of Studies.* By Rev. Thomas Hill, D. D., Formerly President of Harvard University, author of "Geometry and Faith," etc., etc. pp. 163. 1876.

This little work is on a very important subject. We think that there is much study out of the "true order;" but are afraid that the discussion in this volume is too scholastic for general reading, and not sufficiently practical to insure much attention. It is worthy the special consideration of educators.

WARREN F. DRAPER. ANDOVER, MASS.

*The Principles of Textual Criticism;* with a list of all the known Greek uncials. And a table representing graphically the parts of the text of the New Test. contained in each. By Frederick Gardner, D.D., Professor in the Berkeley Divinity School. Reprinted from the Bibliotheca Sacra for April 1875. Revised and corrected.

The title of this publication sufficiently indicates its character. It will be found serviceable to critical students.

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☞ Notices of the following books crowded out of this number will appear in the next.

ROBERT CARTER & BROTHERS, NEW YORK.

Through Smith, English & Co.

*Life and Labors of Duncan Matheson.* By the Rev. John McPherson.

*Haunted Rooms.* A Tale. By A. L. O. E.

*Lilie, or Thistledown.* By Julia A. Mathews.

*The Story of the Apostles:* or the Acts Explained to children. By the author of "Peep of Day," etc.

*The Gates of Praise.* By J. Macduff, D. D., author of Morning and Night Watches, etc.

T. WHITTAKER. NO. 2., BIBLE HOUSE. NEW YORK.

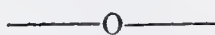
(Through J. B. Lippincott & Co.)

*Miscellanies Old and New.* By John Cotton Smith, D. D.

HENRY HOLT & CO., NEW YORK.

*The Religious Sentiment, etc.,* By Daniel G. Brinton, A. M., M. D. }

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## AMERICAN.

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## BRITISH.

Biblical and Theological—Scientific and Philosophical—Biographical and Historical.

## NEW BOOKS.

Bibliotheca Lutherana—The Christian Year—Sonntagschulbuch für Evangelisch-Lutherische Gemeinden—History of the Presbyterian Church in the United States of America—A Dictionary of Christian Antiquities—Norse Mythology—A Manual of Gesture—The Oration of Demosthenes on the Crown—Among My Books—Songs of Three Centuries—Geological Sketches—A Paying Investment—The Primer of Political Economy—Cyclopædia of Biblical, Theological, and Ecclesiastical Literature—The Life of Jonathan Swift—Elijah the Prophet—Bible Word-Book—The Sensualistic Philosophy of the Nineteenth Century—David the King—In the Holy Land—Job's Comforters—Christian Missions—Two Lectures upon the Relations of Civil Law to Church Polity, Discipline, and Property—Memoirs of Rev. Charles G. Finney—The Light by which we see Light (The Vedder Lectures, 1875)—Sermons Preached before the University of Oxford—Sin as set forth in Holy Scriptures (The Hulsean Lectures for 1874)—Religion and Progress—The Clergyman in His Home—Faith and Modern Thought—The True Order of Studies.

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 THE FOREIGN QUARTERLIES AND BLACKWOOD.

*The London Quarterly Review*, has, among other articles, "Forster's Life of Swift," "The Armed Peace of Europe," "Wordsworth and Gray," "Modern Methods in Navigation and Nautical Astronomy."

*The Westminster Review*: "Old Catholicism," "White Conquest," "The Origin and Development of Man," "The Philosophy of Pessimism," "The Intellectual Revival of the Middle Ages," "The Laws of Musical Expression."

The *Edinburgh Review*, *British Quarterly Review*, *Blackwood's Magazine* have their usual installments of interesting and valuable matter.

THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.

JULY, 1876.

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ARTICLE I.

THE UNION OF THE HUMANITY AND DIVINITY OF  
CHRIST.

By Rev. J. C. KOLLER, Glenrock, Pa.

Professor Dillman, in his inaugural address as Rector of Berlin University, indirectly expresses much of the apparent misconception of modern progressive thought relative to the fundamental basis upon which orthodoxy plants itself.

“As no science of to-day can be established upon the positions of former times, no more can theology. She, too, must adjust herself to the changed facts and conditions of the present. Religion as faith, religion as morals, may live unchanged from age to age; but the relations of faith to modern science must be determined not by church confessions nor acts of Synods, but by theology as a *science* sitting in the seat of science, and so delivering her verdict upon the phenomena of man and of life that fall within her sphere.”

This important concession, by so prominent a disciple of modern revolutionary thinking in the realm of theological science, is certainly a timely and welcome vindication of theology from rationalistic materialism; but an unlimited application of the sentiment to every branch of Christian dog-

matics, would seem to bear the implication that the early church fathers did not found their theories on the infallible authority of God's word, but ecclesiastical speculation and the metaphysical distinctions of creed-making, thus exposing them to the revolutionizing influences of scientific development. But if even theological thought "had assumed scientific forms with the vain ambition to teach the philosophy of the Divine Existence, or the *quo modo* of hypostatical distinctions," it might still be questioned, after making due allowance for the undisputed progress in science, whether our times held the sole prerogative to originality. Since much of what is called the New Philosophy is but the rehabilitation of older speculative thought, in modern dress, it may be assumed that the symbols of Christianity, as formulated by the early defenders of the faith, are entitled to more respect than is now in some quarters accorded them. With all the dialectic skill and philosophical penetration displayed in these symbols, there is, however, no attempt to improve the language of Scripture or add anything to Revelation. Hence, how much soever our present knowledge of Christological science may be indebted "to Church Confessions and acts of Synods," it can scarcely be maintained that the orthodox view of the Person of Christ depends exclusively upon the decisions of the Council of Chalcedon, or the dogmatic statements of Protestant theologians.

If there is then as much propriety, just now, in reviewing a portion of the old Christology as in contributing a new chapter, it arises, probably, not so much from the constant republication of heathen science and calumny or the insidious assaults both upon single conceptions of Christianity and the entire system, as it does from the asserted general dissatisfaction with the Christian Symbols, the growing distaste for systematized truth, covert sneering at orthodoxy, and ridicule of what is termed the "dogmatic slumber of the theologians."

A consideration of the Person of Christ, as set forth in the confessional standards of the Christian Church, takes us upon contested but sacred ground. Here the profoundest and ho-

liest men, all aglow with God's love, have battled valiantly for the truth, and triumphed gloriously over error and falsehood. And this bitterly contested field must *remain* the home of faith and hope and love. As the central and controlling figure of Christianity, as the union of the finite and the infinite, as the great mystery of godliness, the Person of Him, whom all right-believing Christians adore as Lord and Saviour, has always been both the prominent object against which the shafts of unbelief and false philosophy have been most persistently directed, and the great Light by which alone the meaning of God and man, their existence, relations and phenomena, can be read and understood. Around Jesus Christ—the Son of God—the son of man—the entire scheme of Redemption revolves, and a correct conception of His Person is as necessary to eternal life as erroneous views are pernicious and fatal.

A critical comparison of Old Testament prophecy with New Testament history, and a devout study of the career of Him, in whom prophecy and history obtain their consummation, will verify the doctrinal opinion of those who formulated the Creeds of Christendom, that Christ is not God alone in the *form* of a sanctified humanity, nor man alone as *instrumentally* revealing the powers of Deity, but God-man, with two natures, human and divine, conjoined in one inseparable self-conscious personality. If this is not the unequivocal teaching of the sacred record, the earnest groping of the soul after truth is forever baffled. The prophetic declaration: "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Is. 7 : 14), and the apostolic answer: "When the fulness of time was come, God sent forth his Son made of a woman, made under the law" (Gal. 4 : 4), is the foundation of the systematic dogma: "In Christ, born of the Virgin Mary, are two natures, a Divine, that of the Word (the Logos), and a human nature, so united that Christ is one person," (Chemnitz). The human is essentially and perfectly human, and the Divine is essentially and eternally Divine; and no essential element of either nature and their union in one person can be left out of our inquiry without leaving the discus-

sion unfinished, and without lowering the dignity of Christ and robbing Him of His perfection as an efficient Saviour.

The perfect humanity of the Redeemer obtains the clearest prominence in the evangelical history; and, as some of its essential properties have been called into question, it is in place here to inquire whether the appearance of Christ in the flesh justifies the statement that He was endowed with *all* the qualities and attributes of a perfect, but sinless manhood—the real, complete and perfect bodily organization, and rational soul; or whether the Docetæ were not correct in imagining His presence among men only an apparition, Apollinaris in maintaining that it was nothing more than a physical form, an animal vitality devoid of finite rationality, and the Monothelites in denying Him a human will. The integrity of Christ's complete human nature is not the result of the *a priori* reasoning of the soundly abused dogmatists. Without ignoring logic and metaphysics, they constantly appealed to the Word of God as the ultimate authority. They insist that the revelation there of certain characteristic marks of humanity belonging to Jesus, could not possibly be applicable to a being in whom were not immanent all the properties of human nature. For instance, the evangelists, in tracing His offspring, not only by regular genealogical tables, but by special declarations, point out a perfect similarity between His descent and that of any human being. From the most general announcement as the seed of the woman (Gen. 3 : 15), the stream of revelation exhibits Him more and more explicitly as the seed of Abraham (Gen. 22 : 18 ; Acts 3 : 25), the offspring of David (Jer. 23 : 5 ; Luke 1 : 32), and the son of the virgin mother (Is. 7 : 14 ; Gal. 4 : 4). And then it is maintained that the clearly defined human peculiarities, observable from His birth onward to His death, are so many “emphatic attestations to the fact of His true and full participation in the material side of our common nature.” His conception in the womb of a human mother (Luke 1 : 31), production into the world (Matt. 1 : 25), nourishment (Luke 11 : 27) and protection (2 : 12) during infancy, suffering the painful rite of circumcision (2 : 21), growth from infancy to

youth and manhood (2 : 40, 42, 52); His participation in man's social enjoyments (John 2 : 2; 12 : 2), eating (Luke 22 : 8, 15), drinking (John 4 : 7), weariness (4 : 6), hungering (Matt. 4 : 2), thirsting (John 19 : 28), sleeping (Matt. 8 : 24); and His physical sufferings (Luke 22 : 44), death (23 : 46) and burial (John 19 : 40), confirm the apostle's language to the Hebrews (2 : 14): "For as much then as the children are partakers of flesh and blood He also likewise took part of the same," and form the incontrovertible evidence that the man Christ Jesus of the New Testament has nothing in common with a Gnostic or Docetic Redeemer.

Furthermore, it is insisted by the Christological standards, that the Scriptures bear vivid and explicit testimony to the Saviour's finite rational existence. Many of His psychical attributes are intensely human. His rejoicing over the extension of His kingdom (Luke 10 : 21), affection for the young ruler (Mark 10 : 21), attachment to the home at Bethany (John 11 : 5), holy indignation (Mark 3 : 5), deep compassion (Matt. 9 : 36), Weeping (John 11 : 35), sadness over impenitent Jerusalem (Luke 19 : 42), great agitation of mind in view of the approaching crucifixion (Mark 14 : 33, 34), and intense feeling of forsakenness on the cross (Matt. 27 : 46), prove Him to be no Apollinarian Christ, and effectually dispose of all Patripassian absurdities. Then His dependent obedience to His earthly parents (Luke 2 : 51), increase in wisdom (2 : 52), submission to the demands of civil government (Matt. 22 : 21), learning obedience through suffering (Heb. 5 : 8), yielding Himself voluntarily into the hands of His enemies (John 10 : 18), agonizing prayer in Gethsemane (Heb. 5 : 7), consciously submitting the human will to the higher will (Luke 22 : 42), and the calm resignation of His spirit to the Father (23 : 46), incontestably disprove the Monothelite heresy, and form an insuperable objection against the "inosculation of a potential divine humanity with an essential human divinity."

An appeal to the conceptions of the times in which He lived on earth, and immediately afterward, confirms the doctrine of Christ's perfect humanity—the idea of a true body

and rational soul—as developed by the general tenor of the Scriptures. The people did not regard Him as a phantasm or yet a soulless person. “Is not this the carpenter’s son?” ask His enemies (Matt. 13 : 55). Herod thought He was John the Baptist risen from the dead (Matt. 14 : 2). Some took Him for Jeremias or one of the prophets (Matt. 16 : 14), not as one of the ancient theophanies, but a veritable human being—whom no one had ever attempted to deprive of human attributes. The mockery and ridicule heaped upon Him prior to and during the crucifixion (Matt. 27) indicate that, at least His tormentors supposed Him to be in possession of a soul and body sensitive to pain and sufferings. The soldiers sent to apprehend Him called Him a *man* (John 7 : 46). In the estimation of the apostles, He was the “*man* approved of God,” (Acts 2 : 22), “the *man* Christ Jesus,” (1 Tim. 2 : 5), “the *man* by whom came the resurrection from the dead,” just as death had come by man (1 Cor. 15 : 21), and the one *man* through whom came salvation, as by one man sin had entered the world (Rom. 5 : 15). In the opinion of the *inspired* Paul, the humanity of the Mediator is so closely identical with the human race that the second Adam, the conqueror of death, must be of the same finite nature with the first Adam, by whom death had come; and so intimate the community of thought and sympathy, that men are called His “brethren” (Heb. 2 : 11, 14)—not the brethren of the Divine, surely, or angelic, which can not be tempted and has nothing in common with redemption, but of “one who is in all points tempted like as we are, yet without sin,” (Heb. 4 : 15).

But even upon the supposition that these contemporary opinions of Christ’s real and proper humanity were at fault, which is not likely, a citation of His own words as testimony strengthens the argument. In seeking to convince the world of the reality of His personality, His language is just as emphatic and exact in proclaiming His manhood as His Godhead. Seventy times out of the seventy-two He applies the title “Son of Man” to Himself. “Whom do men say that I, the Son of Man, am?” (Matt. 16 : 13). Whatever else may be implied by the question, it certainly involves the asser-

tion that the speaker is the Son of Man. "The Son of Man came eating and drinking," (Luke 7 : 34). "The Son of Man came not to be ministered unto but to minister," (Matt. 20 : 28). "The Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death and shall deliver Him to the Gentiles to mock and to scourge and to crucify him," (20 : 18). "Now ye seek to kill me, a man that has told you the truth," (John 8 : 40). "A spirit has not flesh and bones as ye see me have," (Luke 24 : 39).

Is this language real—this revelation of the intrinsic elements of human nature?—or does He, who lay unrestricted claims to Deity, only seek to simulate humanity? In Him is wanting nothing which is inherent in man, save sin. The intensely human, yet sinless characteristics—identity with the race, liability to bodily infirmities, susceptibility of suffering—the clear testimonials of contemporary judgment concerning Him, whom some adored and others crucified, and the indisputable attestations from His own lips to a finite reality, place the human side of the blessed Saviour's existence beyond the cavil of unbelievers, and allow no room for Gnostic hallucinations.

This has always been the verdict of the Christian Church, Greek, Latin and Protestant. Hence when the Gnostics and before them the Docetae, driven by their doctrine of Parseedualism, or necessary origin of evil from matter, denied Christ a material body, ignored the humanly sensuous side of His life and represented His presence on earth as a phantasm or apparition, their volatilization of His human nature and bald Patripassianism were soon rejected as utterly unchristian and unworthy of respect. Neither did Appolinarianism in the fourth century, introduced as an improvement on the Gnostic absurdity and in opposition to Origen's promulgation of the exact doctrine of Christ's perfect human soul, meet with much better favor, though some of its milder features seem on the eve of adoption by the advocates of the "new star of the East" about to appear. Apollinaris, bishop of Laodicea, holding trichotometical views, "and supposing that the Logos supplied the place of a finite soul in Christ's

Person, allowed the possibility of an animal soul *psyche*, or vital principle, but rejected the rational soul—the *pneuma* or *nous*; but in thus seeking to honor the Divinity by substituting the Divine Reason instead of human rationality, he detracted from the humanity and gives us a fundamentally defective Redeemer. The Scriptural refutation of this heresy by the orthodox fathers, notably Athanasius and Gregory Nazianzen, and its condemnation by the Council of Constantinople, A. D. 381, led to some slight modifications in the errors of Photinus; but orthodox Christianity would have no mutilated humanity assumed by the Eternal Logos. For the reality of the Incarnation, for the integrity of the manhood and for the completeness of the redemption work it insisted that Jesus the Redeemer possessed a perfect human body, soul and will; not subject however to moral infirmities. That perfect and “penetrating community of nature and feeling with the common lot of humankind,” sanctified by the Holy Ghost, and glorified by the indwelling of the essential Divinity, became only Him who is the “Spotless One,” unblemished in every moral attribute. And as the true member of the human family, the pattern and representative of the race, entering into closest sympathy with every tongue and nationality, every condition of life and every type of culture, He is, as Irenaeus called Him, “the recapitulation of the human race and of its historical unfolding.” (Liddon).

In passing from the humanity of Christ to His Divinity, we enter upon a theme which to-day commands a wider scope of discussion than any other in Christological Science. Modern speculative thought has called to the front and marshalled in formidable array the theories of primitive unbelief and misbelief, and, united with its asserted discoveries in religious science, opposes them to the ecclesiastical standards of the Christian system. The Divine Being of the Gospel and the Church is to be replaced by the Christ of recent thought and speculation. But if He, whom the true Church has worshipped as Lord and Master from apostolic times, is not the Creator of the universe, and its Infinite Governor, as well as the great Head of the Church, He can not be the

efficient Saviour. Hence the saving faith, equally with the symbols of Christianity, demands that "He be very God of very God, co-equal, co-eternal and co-essential with the Father," Himself the only true and eternal God; not a manifestation of Deity as Sabellius and Paul of Samosata taught, not a supernatural created being as Arius believed, nor an extraordinary human prophet—"a sort of potentiated Moses," only holier, purer and mightier, as Socinus maintained. And, in the support of this fundamental article of faith, its defenders do not inquire so much whether the conception of the Infinite by the finite is possible, or whether human reason may overleap the boundaries of finite existence and explore the impenetrable mysteries of Deity, but do the Scriptures, which are the acknowledged authority, where reason and metaphysics fail to guide, unmistakably reveal the doctrine of Christ's perfect Divinity. Will an analysis of their contents furnish sufficient essential characteristics, illustrated by the impressions His life made upon the people among whom He dwelt, and His own consciousness of being God, to establish the standards on the subject?

They answer that the titles, names and attributes of the Self-existent and Eternal God are applied alike to the prophetic Messiah and incarnated Christ. Who, but a Socinian would allow such appellations as the following, but empty them of their true signification and rob Him of the prerogatives they confer? As, the Jehovah of righteousness—*Jehovah Zidk'nu* (Jer. 23 : 6); absolute, Self-existent God (Jno. 1 : 1); the Mighty God (Is. 9 : 6); the Great God (Titus 2 : 13); God over all (Rom. 9 : 5); Lord as absolute ruler—*Kurios* (Jno. 4 : 1); King of kings and Lord of lords (Rev. 17 : 14). Again, even Sabellius must have hesitated before he pronounced Jesus only a manifestation of divine power in the face of such ascriptions as these: Omnipresence (Matt. 28 : 20; Eph. 4 : 10); Omniscience (Jno. 13 : 3, 11; Col. 2 : 3, 9); Omnipotence (Matt. 28 : 18); immutability (Heb. 13 : 8); Eternity (Jno. 8 : 58; Heb. 1 : 8. And does not Arianism involve itself in strange inconsistency and inextricable confu-

sion, by ranking Him even the first of created beings, infinitely above the highest angel, since He is Himself the uncreated Creator of the Universe (Jno. 1 : 3 ; Col. 1 : 16) ; the Conservator of all things (Col. 1 : 17) ; the Ruler over the spiritual world (Mark 1 : 34) ; the Judge of the world (Jno. 5 : 27 ; Acts 17 : 31) and the object of divine worship (Heb. 1 : 6 ; Rev. 5 : 12). Such names are never appropriated by the loftiest *created* being. Such attributes belong to Him only whose Divinity is unconditioned, and such titles designate the essential and personal God, whose miracle-working power exhibits both the credentials of an infinite existence and the symbolical representation of Redemption and mediatorial glory.

But what impressions of Divine power did His life make upon the age in which He lived and that immediately afterward ? The misconception of His bitter enemies (Matt. 13 : 55) was not the prevailing opinion even of the misbelieving common people. They regarded his personality at least as "preternatural, reaching back somehow into the past of their wonderful history ; and supposed him to be a miracle-working Elijah reinvested with bodily form (John 1 : 21), a returned Isaiah (1 : 21), or a resurrected John the Baptist" (Matt. 14 : 2). Even the multitudes glorified the God of Israel when they saw the mighty works of Jesus (Matt. 15 : 31), and sang Hosanna to David's Son on His memorable entry into Jerusalem (21 : 9). And, if there is here any hesitation to recognize in Him the full claims of Deity, in the small nucleus of His future Church He obtained the full recognition of His true origin. To John the Baptist He was the Son of God (John 1 : 34) ; to Nathanael, convinced of His omniscience, Son of God, the King of Israel (1 : 49) ; to Peter, the all Holy One (Luke 5 : 8), the mighty Saviour (Matt. 14 : 28) and the true Christ, the Son of the living God (16 : 16) ; to Thomas, "My Lord and my God" (Jno. 20 : 28), and to all of them in the sinking ship on Gennesaret, the Rescuer of the perishing (Matt. 8 : 25). The blind beheld in Him, the all-efficient light giver (Matt. 20 : 31) ; the leprous, the all-powerful Healer (Luke 5 : 12) ; one Centurion, the Controller

of all the agencies of the Universe (Matt. 8 : 9), and another, the true Son of God (27 : 54). The Samaritans pronounced Him Christ the Saviour of the world (Jno. 4 : 42); the man of Ethiopia believed that He was Jesus Christ the Son of God (Acts 8 : 37). Martha confessed Him as Christ the Son of God (Jno. 11 : 27); the mother of James and John considered Him as the Disposer of the Kingdom of Heaven (Matt. 20 : 21), and the Canaanitish woman *worshipped* Him as Lord the Son of David (Matt. 15 : 22, 25). After the demonstrative phenomena of the Resurrection and Ascension, the faith of the apostles in Christ's Divinity was not only confirmed, but they, by systematic argument, convinced the Gentile, Greek and Roman. If these impressions, unsolicited, uncommanded, but voluntarily accorded because of the inherent majesty of His Person, by people of different nationalities and types of civilization and culture, do not mean that Christ is God, what do they mean? Are these convictions and confessions no more than the resultants of a contemplative mysticism or the outbursts of an uncontrollable fanaticism? or are they the realization and significant commentary on Isaiah's words (9 : 6)? "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace."

The language of Jesus Himself is, however, the strongest testimony in the case. What men have thought and said of Him is of less value than what He says of Himself. He knew who He was, and the revelation of that consciousness makes out the ultimate and altogether irrefutable proof of His Divinity. He claims, for instance, the most intimate relationship and perfect equality with the Father: "I and my Father are one," (Jno. 10 : 30). "I am in the Father and the Father in me," (14 : 10). "He that has seen me has seen the Father." (14 : 9). "My Father worketh hitherto and I work," (5 : 17). "Whatsoever things he doeth those also doeth the Son likewise." (5 : 19). "Before Abraham was I am," (8 : 58). "I came forth from the Father and I go to the Father,"

(16 : 28). Can it be that this is only a play upon words? None but the immutable and personal God uses such language of Himself. How would Paul of Samosata reconcile these evidences of Personality with his pantheistic notion of Christ's activities being only "the outgoings of the Absolute." ? None the less positive and unequivocal are the assumptions of Christ to an equality of right with the Father, in the salvation of man (Jno. 17 : 10); in the prerogative of participating in the Baptismal formula (Matt. 28 : 19), and in His ability to save the human race. There is condemnation for want of faith in the only begotten Son of God (Jno. 3 : 18), and everlasting life by faith in Him, (3 : 36). He represents Himself as the promised Messiah (Jno. 4 : 25, 26), who in prophecy is God Himself (Is. 9 : 6), and claims for Himself immunities accorded to none but the *personal* God ; as the living water (Jno. 4 : 14), the bread of life (6 : 35), being these Himself, not having received them as gifts, to dispense, by the authority of a higher Being. He assumes as His legitimate prerogatives the ability to give rest to the weary and heavy laden (Matt. 12 : 28), the right to forgive sin (Mark 2 : 7, 10), power to give life (Jno. 5 : 21), power to raise the dead (5 : 25, 29), authority to judge the living and the dead (5 : 22), lordship over the Sabbath (Luke 6 : 5), and supremacy in heaven and earth (Matt. 11 : 27). But beyond all these points of self-assertion to a perfect Divinity, Jesus moreover not only accepted the worship accorded Him (Luke 19 : 40), altogether contrary to the manner of the apostles, who claimed to be only men endowed with the Spirit of God, but made the obligation of honoring the Son as stringent as that of honoring the Father (Jno. 5 : 23). And whatever the form of homage be, whether universal prostration before His majestic presence (Phil. 2 : 10), or the adoration of language (Rev. 5 : 12), or the submission of the affections (Matt. 22 : 37), the Being to whom it is rendered must be personally and essentially Divine. If He is not, the conduct of His enemies is inexplicable and the Scriptures incapable of interpretation ; the history of the Church must be re-written, and our Christology indeed needs reconstruction.

By the calm and consistent, clear and constant advocacy of these bitterly contested claims, He incurred the fiercest enmity of the Jews. "Who can forgive sins but God alone?" ask the Scribes and Pharisees (Luke 5 : 21)—their God, Jehovah. Because He made Himself equal with God they stoned Him (Jno. 10 : 33), sought to kill Him (5 : 18), and for steadfastly adhering to this claim to the end, they finally accused Him of blasphemy, condemned Him to death, and had Him crucified (Matt. 26 : 64 *et seq.*); and for the guilt of dishonoring these claims, Jesus referred them to His miracle-working power as authenticating His lofty origin (Jno. 10 : 37, 38). Whatever may be the dictum of Metaphysics—and ultimately it will not conflict with the Word of God—who can withhold the conviction, that the testimony of Christ's consciousness to His Divinity and the impression His life made upon the world, make the Christ of the Scriptures, as the Christ of the Confessions, the Eternal Son of God—of the same essence, equality and authority with the Father? Is it the result of ecclesiastical bigotry, that every opposing theory, deistic, pantheistic and rationalistic, against which ancient and modern Christianity has been compelled to defend this fundamental article of faith, has met with the severest condemnation from the Church? Nothing better than the Christ of the Symbols has been offered. Ebionitism, originating among the early converts from Judaism and blinded by narrow Jewish prejudices, adhered closely to the conservative Monotheism of the old covenant. Its advocates could not think of Christianity otherwise than as a continuation of Judaism, and failed to distinguish its Founder specifically from the earlier messengers of God, acknowledging Him merely as a later but greater prophet—the natural son of Joseph and Mary, who at His baptism was equipped for His Messianic work, by the communication of special supernatural power, but who was unworthy of divine homage. But such a humanitarian Christ could satisfy only a few narrow-minded fanatics.

Somewhat akin to this anti-Christian error, but loftier and more dazzling in its conceptions, is ancient and, with some

modifications, modern Sabellianism, which annihilates all hypostatical distinctions between the Father and the Son, denies the personality of the Logos, and makes the existence of Christ nothing more than a manifestation of one or more of the attributes of the Father. Is it any wonder that the Church refused to trust her leadership to such a pantheistic Redeemer?

In opposition to this falsehood arose the Arian heresy, which originated in heathen philosophy, as the Ebionite humanitarianism had grown out of Jewish monarchianism. As an offset to the Pantheism and Patripassianism of Sabellius, Arius, unlike Apollinaris, preserved the humanity of Christ pure and intact, but denied His eternal and uncreated existence; he called Jesus a creation—*ktisma*—reaching far back into the eternal ages, superior to all other creatures, similar—*homoiousios*, but not identical—*homooousios*, with the Father, and maintained that He could not be called God in the “theistic sense of a Supreme Being.” But the soul’s longings could not be met by an essentially deistic Jesus, and the orthodox fathers at Nicea, A. D. 325, protested against this subordinated Christology, and formulated the famous Nicene Creed, which finally established the real and proper Divinity of the Son of God. They declared that the Son of God is “the only begotten of the Father, God of God, Light of Light, very God of very God, begotten not created, *homooousios* or identical in essence and equal in co-existence with the Father.” And, like the grand and majestic person of the Redeemer Himself, this doctrine stands to-day as the incontestable faith of right-believing Christians. The most subtle and acute reasoning of modern unbelief can not, any more than the metaphysical speculation of primitive Christian ages, weave a veil of humanity thick enough to conceal the glory of the eternal God. The brightness of the Father’s glory will break through; the light, shut up in the unpretending form, will burst forth, verifying St. John’s declaration: “And we beheld His glory, the glory as of the only begotten of the Father,” (John 1 : 14).

The Union of the Humanity and Divinity of Christ in one

Personality, is not only the most difficult portion of the doctrine of His Person, but the most vitally important. God manifest in the flesh is the great mystery of Godliness, and it will remain so until He appear and we shall see Him as He is; and yet that very mystery of Incarnation is the central fact of salvation through the God-man; hence the union of the human and the divine in its Redeemer, will remain the distinguishing feature of the Christian system. Whilst, however, we can speak with the greatest positiveness in regard to the existence of both natures, and the *fact* of their union, the modality of the union eludes the grasp of reason. And yet here the profoundest investigations of the dogmatic writers are crystalized into the most definite and clear-cut formulas. However unsatisfactory the ancient Creeds may appear to the progressive thought of the age, as yet we have no modern representation of Jesus which can be safely substituted for the decree of the Council of Chalcedon:

“Jesus Christ, one Lord, perfect in Deity and perfect in humanity, very God and very man; consisting of reasonable soul and of flesh; of the same substance with the Father as to His Godhead, and of the same substance with us as to His manhood; in two natures, unmixed, unconverted, undivided. The distinction of natures was never abolished, nor severed into two persons, but the peculiarities of each were preserved and combined into one person, who is the Lord Jesus Christ.”

No modern school of religionists can argue away the dogma enunciated at Augsburg:

*Filius Dei assumpsit humanam naturam in utero beatæ Mariæ Virginis, ut sint duæ naturæ, divina et humana in unitate personæ inseparabiliter conjunctæ, unus Christus vere Deus et vere homo.*

These Confessions of historical Christianity—Catholic and Protestant,—valuable for their intrinsic clearness and historic importance, developed, but not essentially changed, by the subsequent life-processes of the Church into “intellectual fullness and ethical richness,” are not speculative theories; they are not a philosophy of Christianity; they are not even solely

the faith of the saints, but the revelation of the evangelic narratives.

The *unio personalis seu hypostatica* of the dogmatic theologians is the explanation of St. John's exalted declaration: "The Word became flesh;" the Logos or Second Person of the Trinity—not one *nature* or one *side* of or some immanent element of the Deity, else Jesus could not be *the everlasting Father, the mighty God* (Is. 9 : 6)—entered into union with man; the divinity assumed—took upon itself the form or fashion (Phil. 2 : 7, 8) of the humanity, and was not lost in it. The conjunction of the two natures forms the hypostasis of the one self-conscious subsistence—the person of the God-man—the Redeemer of the world. This explanation of the Incarnation indicates that the human nature does not assume the Divine, or the Divine a human *person*, but the Logos, active and subsisting from all eternity, enters in conjunction with the human *nature*, which is passive and has no hypostatical subsistence of its own. This apparently unphilosophical distinction between nature and person, the theologians explain by saying that the "perfection of an object is to be determined from its essence, not from its subsistence" (Hollazius), and that the human personality, as we see and recognize it, is the fallen of humanity, whilst the human nature is the essence of humanity, the created image of God, marred and disfigured, because of the fall, but, in the case of Christ, unmarred, undisfigured, unfallen, sinless, "affiliating with the Divine, leaning upon it, loving it and living in the most intimate fellowship with it."

Moreover, the Divinity is the foundation of the union because: "In the beginning was the Logos and the Logos was made flesh," (John 1 : 1, 14). The union is not of God and a man as a distinct individual, because the Logos took upon Himself the seed of Abraham, and because the offspring of the Virgin Mother was not prepared for the reception of the Logos at a later stage of development, at Baptism, for instance, as Cerinthus supposed, since from the womb He was called Immanuel—God with us, (Matt. 1 : 23).

Whatever difficulties may encumber this Chalcedon and Reformation Christology, they are at least no evidence of error and have never been removed by any other system. Besides, there are passages of Scripture which, to a judgment unbiassed by preconceived notions, unprejudiced against the dogmaticians, and uninfluenced by *a priori* convictions of the absurdity of the doctrine, indicate not only two aspects or parts in the God-man, but their intimate, self-conscious and hypostatical oneness, and not an "indwelling of the divine in the human, analogous to the indwelling of the Spirit of God in His people," so as to form two personalities. This is the general tenor of Scripture. Christ is uniformly spoken of as one, and not as two persons. For instance, of this one Personality attributes are predicated which are the marks of both Divinity and humanity; as when the Infinite Creator (Jno. 1 : 3), in the fullness of time became a finite offspring (Gal. 4 : 4), when He, who represents Himself as coming from the Father, and going to the Father (Jno. 16 : 28), is said to have been subject to His earthly parents (Luke 2 : 5), and when He, who was announced as the Son of God (Luke 1 : 35), is represented as increasing in wisdom and stature (Luke 2 : 52). But more specifically; the Lord of eternity is born in time (Luke 2 : 11); the Son of Man is the Saviour of the lost (Matt. 18 : 11); the betrayed, mocked and crucified rises again (20 : 19); the humanity sleeping, and the Divinity quelling the storm (Mark 4 : 37—39); the one who was, according to the flesh, the Son of David, was, according to the spirit, the Son of God (Rom. 1 : 2—5); the one who had come in the flesh, was God blessed forever (9 : 5); the Lord of glory was crucified (1 Cor. 2 : 8); God purchased the Church with His own blood (Acts 20 : 28); He who was slain is worthy of the highest adoration (Rev. 5 : 12); and He who, in the likeness of men, had taken upon Himself the form of a servant, is the one before whom every knee must bow, in heaven, on earth, and under the earth (Phil. 2 : 6, 11). And, furthermore, Jesus bears the strongest testimony to this self-conscious personal union in the use of the personal pro-

noun, whether predicating of Himself Divine or human attributes. "I came forth from the Father and am come into the world: again I leave the world and go to the Father," (Jno. 16 : 28). "He saith unto the woman, give *me to drink*," (4 : 7). "Before Abraham was I am," (8 : 58). "My soul is exceeding sorrowful unto death," (Matt. 26 : 38). "He that has seen me hath seen the Father," (Jno. 14 : 9). "I thirst," (19 : 28). "I and my Father are one," (10 : 30). "My God, my God, why hast thou forsaken me?" (Matt. 27 : 46). Here the same person, essentially Divine and intensely human, speaks not as a human subsistence nor a Divine subsistence, but as one, human and Divine—the God-man—Mediator between God and man. Here is David's Son and David's Lord, whom the Pharisees ridiculed as not yet fifty years old.

It is not, therefore, the ecclesiastical symbols alone, but the language of God's Word as well, which pronounce that an insufficient faith, which, although confessing the humanity and divinity of Jesus, does not also acknowledge their inseparable union in one hypostasis. It would be derogating from the glory of the God-man to allow Him even eternity of existence, yet insist on a "self-divestiture"—a *kenosis*, or laying aside of His perfect and *essential* divinity, when He took upon Himself the form of a servant, as it would be heretical to suppose that He laid aside His essential humanity upon His ascension to the right hand of the Father. Christ is not divided. The same person who lay in the manger at Bethlehem, and afterwards experienced all the fundamental elements of manhood, is He who in the infinite ages said: "Lo I come to do thy will, O God (Heb. 10 : 7, 9), has all the powers of the universe in His control, and sitteth in the place of majesty to judge the living and the dead. However mysterious the union, however inscrutable the modality, the Church, at least in her official capacity, has always held that the Being, whose finite knowledge of the judgment day was limited (Mark 13 : 32), was not a different person from Him, who knew the exact coin to be found in the mouth of the fish not yet taken (Matt. 17 : 27), that He whose cheeks were wet with the tears of human sympathy (Jno. 11 : 35), was the same who

said, Lazarus come forth (11 : 43), that the same person who was present in a particular point of space (11 : 6), was also He who represented Himself as simultaneously in heaven and on earth (3 : 13), and that He who said : "Into thy hands I commend my spirit" (Luke 23 : 46), is the same who said : "And they shall see the Son of Man coming in a cloud with power and great glory" (Luke 21 : 27).

What has Nestorianism to offer in place of this inseparable union and its consequences as perfecting Christ's redemptive power and efficacy ? Its author, eminent as Patriarch of Constantinople, and of excellent character, in defending one of his presbyters, who denied that Mary was unrestrictedly the mother of God, implied that the Logos dwelt in the human person analogous to the indwelling of the Holy Spirit in man, thus giving Christ a two-fold personality—constituting Him a double being, or the "mysterious conjunction" of two distinct *persons* into one, virtually placing a man between the worshiper and his God. Against this heresy were aimed the negative definitions of the Council of Chalcedon, A. D. 451, *adiairetos*—without division of natures into separate subsistences, and *achoristos*—without separation or distance. The error of a Nestorian Christ was formally condemned at the Council of Ephesus, A. D. 431, and "the plain import of St. John's Gospel thrown into a doctrinal proposition." (Liddon).

The Chalcedon Christology is not to be understood, however, as giving authority for the supposition that, by virtue of the inseparable union of the two natures in the person of Christ, either nature forfeits its integrity, that they are interchangeable and synonymous, that one is transmuted or converted into the other, or that both coalesce and form a *tertium quid*, or a third nature, which is neither human nor Divine. The Christ of Eutyches is a metaphysical, logical and scriptural impossibility. Even the Greek apotheosis is only a beautiful ideal of the imagination, and the Indian Nirvana or absorption of the soul in Brahma, the extreme of a mystic fanaticism. A Redeemer with either nature absorbed by the other, would be no Redeemer at all. And "a

mixed Christ" is perfectly irrational and unintelligible. The proof-texts already cited to show the separate natures of Christ and their union, also show that the attributes of the one nature are never ascribed to the other. "It is never intimated that the humanity of Christ is God, nor that the divinity of Christ is man" (Brown). All the Creeds of the Church, accordingly, maintain that each nature retains the integrity of its properties and attributes; the human can not be anything else than the human, nor the Divine anything else than the Divine.

Hence when Eutychianism, or the Monophysite heresy, which maintained that before the Incarnation there were two natures, and afterwards an absorption of the human by the Divine, or at least a coalescing, so that there could be no duality of natures in the one Person, arose in the fifth century, its author, Eutyches, was soon, A. D. 448, at the Synod of Constantinople, accused of heresy and deposed; and the Council of Chalcedon, A. D. 451, incorporated these negative definitions in the orthodox symbol: *atreptos*, without any change, to which the Divine nature is not subject, and *asynchetos*, without mixture or confusion. And to a firm believer in the orthodox Person of Christ, the very passage in St. John 10 : 35—38, upon which some advocates of modern Christological science seem to base their idea of *homogeneity* of the Divinity and humanity of Jesus, proves the wisdom of the Nicene declaration of a distinction between them. "That important *iota* would have changed the history of the Church." The gods there referred to (Jno. 10 : 35—38)—that is, the judges and great, honorable or noble men of the Jewish theocracy, to whom the word of God came, might be considered the *homoiousioi*, but the Word Himself who had now come, and is speaking there, is the *Homoousios*, the co-equal with the Father, whose works attest His origin. His distinctive Divinity did not commingle or coalesce with even the highest grade of manhood; did not forfeit a single attribute or suffer the deprivation of a single regal prerogative, preserving every ray of glory untarnished, though veiled for a time in the form of man, whose sinless attributes the glory

did neither absorb nor consume. In the Person of Christ the Divinity remains Divine and the Humanity remains human. Nowhere, however, in the Confessional Standards, is it maintained that this distinction precludes the idea of intercommunion, or the closest and tenderest sympathy. Whilst there is an essential distinction, there is also an essential relatedness. How would Christ be the precious heart-touching and soul-quickenings and life-changing Saviour, if the two natures stood toward each other as two ice-burks, cold and cheerless and unsympathetic? By virtue of their intimate relationship, both natures participate in the Redemption-work as Prophet, Priest and King. The Person of Christ is the Teacher, Sufferer and Ruler. The Church upholds not another Christ than the one revealed in the language of the Apostles: "They killed the Prince of life" (Acts 3 : 15), "Christ," (not His human nature only), "died for our sins (1 Cor. 15 : 3). "Christ was put to death *in the flesh* for our sins," (1 Peter 3 : 18). The Lutheran doctrine of the *Communicatio Idiomatum* takes indeed advanced ground here. By virtue of the union and communion of the two natures which, according to the Lutheran Symbols, "are never separated or commingled with each other, nor changed into one another," there is a communication of the attributes or properties—*idiomata*—either of both natures to the concrete person (*idiomaticum*), or those of the concrete person to one or the other nature, each nature performing its official acts by the assistance of the other (*apotelesmaticum*), or those of the Divine to the human nature (*majestaticum*), distinguishing however, between *operativa* and *quiescentia*, or communicable and incommunicable attributes. And yet this extreme development of Lutheran Christology does not predicate *passibility* for the Divine in the crucifixion.

"The impartation is not so that the Divine nature in Him also suffers and dies, for this is peculiar to the human nature, but because the Divine nature of Christ is personally present with the nature suffering, and wills the suffering of its human nature, does not avert it, but permits its humanity to suffer and die, strengthens and sustains it, so that it can

bear the immense weight of the sin of the world, and of the entire wrath of God, and renders those sufferings pleasing to God and saving to the world." \*

The affirmation of suffering is not of the humanity as separate from the God-man, and the negation of suffering is not of the God-man, but His absolute Divinity. The *theanthropic* Person became the Redeemer of the world. When it was alleged that this theory is environed with difficulties, its defenders replied that, as fire permeates every part of the iron it heats, and yet the fire is not hammered but the heated iron, so, although there is the closest oneness and sympathy between the two natures in Christ, the Divine was not thrown into agonies in Gethsemane, nor did it participate essentially in the pangs which pressed from the suffering Saviour's lips those cries of intense humanity on the cross. Is this a greater violation of the laws of reason and metaphysics, if these have anything at all to do here, than the supposition that God suffered and died? And when it is said that it would be more philosophical, to suppose that only the essentially human side of the Godhead was present in the Person of Christ, thus bringing God and man into such intimate communion that there is virtually but one nature in Christ, the reply is: Then the essentially Divine side of the Godhead—if, indeed, any such distinctions are at all permissible—must have stood altogether aloof from the redemptive work, which has somewhat the appearance of a refined Sabelianism, combined with a tinge of Apollinarianism, and is not as satisfactory as the *communicatio idiomatum*, which at least holds with Paul that in "Christ dwelleth all the fullness of the Godhead bodily" (Col. 2 : 9), whilst it insists on the *impassibility* of God. And when it is further objected that the inscrutable mystery is still unsolved, the impenetrable *arcanum* still unopened, the answer is: "Great is the mystery of godliness!" 1 Tim. 3 : 16. The Incarnation—the Person of Christ—the God-man is a mystery, confessedly so by the wisest of Christian philosophers, nor is its solution possible

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\* Chemnitz in Schmid's Dogmatics 358, [23].

by "the spoiling philosophy and rudiments of the world" (Col. 2 : 8). Are there difficulties in the orthodox doctrine of the Person of Christ? In all other representations there are infinitely greater difficulties. The Christ of Eutyches and Nestorius is enshrouded by most unsatisfying impossibilities. The Gnostic Christ sinks into the preposterous absurdities of Patripassianism. The Apollinarian Christ is not the God-man, but an irrational instrument who cannot be a true Mediator. The Christ of Arius fails to give us an infallible Saviour, and drives us either into Ebionite Humanitarianism, or Socinian Deism—cold, remote and eternally silent—the *dei machina*, which crushes instead of saves humanity. And the modern *Kenosis* is as yet encumbered by too many insuperable objections to be substituted for the Christology of the Confessions. The vastly preponderating portion of Christianity of to-day looks upon that "conception of the Divine-human Redeemer which rests for support upon history and Divine testimony," as the most rational and satisfactory, without, however, stubbornly resisting the introduction of increasing light, or scorning the value of advancing scientific thought. It is this Person of Christ "who is believed on in the world." The lustre shining forth from His revelation, "and the characteristics of the unseen God, before shrouded in concealment unfathomable, but now standing forth in picture to the world, are seen, in visible expression, on the human countenance, heard in the accents of the human voice and exemplified in the human history" of those who trust in the all-sufficient efficacy of this Personality as completing the redemption-work upon the cross. That Lutheran, who believes in the formula: *Humana Natura in Christo est capax divinae*, in no wise tampers with His absolute Divinity; that one who fails to see the formula clearly revealed in the word of God, detracts nothing from His perfect Humanity, and the, Reformed who holds the formula, *Finitum non est capax infiniti*, does not believe in a different Christ. And, since Reformation days, in the developing consciousness of all, who recognize in Him the power of salvation, He is accepted as the *hypostasis* (Heb. 11 : 1) of all their hopes, the bridge which

spans the chasm between the finite and the Infinite, and "the mystic ladder which conducts man to the abode of the Eternal." And as the Person "received up into glory," He will remain the centre of unconditioned homage in every part of Christendom; all the people of God, in the grandeur and sublimity of an all comprehending faith welcoming one another with the universal salutation: "Blessed be Jesus, God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

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## ARTICLE II.

### THE GENESIS OF CHRISTIAN SOCIETY.

By Prof. J. H. W. STUCKENBERG, D. D., Springfield, Ohio.

Whatever may enter into it as constituent elements, Christianity is essentially life. It is more than mere theory or doctrine, which are included in it, but are not Christianity itself. Men may acknowledge intellectually that all the teachings of the Gospel are true; and yet, unless that Gospel is in them a living power that produces a life corresponding with those teachings, they are not Christians. We must therefore distinguish between Christianity itself, and a mere theory or doctrinal system of Christianity. From its introduction into the world till the present time, wherever there has been Christianity there has been life; and whatever variety has been exhibited in the different ages and under different circumstances, this life has always been essentially the same.

This life is peculiar, differing from the life that existed before its introduction, and also from the life which has since that time been found outside of Christianity. Its peculiarity consists in its origin, in the elements which constitute it, and in its relations. At present the origin of that life is to be considered. This life is embodied in and constitutes Chris-

tian society ; and the genesis of the one is also the genesis of the other.

For more than eighteen centuries Christian society has been a fact, and the most important factor of history. How do we account for its existence ?

Since the time of Hegel, the effort has repeatedly been made by writers to construct history according to their philosophy. They do not ask with unprejudiced minds, what the facts of history are, and then let them speak for themselves ; but, having constructed their philosophy independently of history, they shape or interpret the facts of history according to their philosophical system. Especially has this method been pursued by different schools in discussing the origin of Christianity. Those who adopt it cannot be convinced of facts contrary to their philosophical views by any kind or amount of historical evidence. They cannot test impartially the facts of history, but always give them the coloring of the preconceived notions through which they view them.

To every one not enslaved by such prejudice, the irrationality of this procedure must be evident. Facts are too stubborn to be thus tortured to mean anything that an arrogant system of philosophy may demand. Were this process the right one, then every philosophical system would have to contort facts to suit itself, and there would have to be as many histories of humanity as there are systems of philosophy. And more than this : whenever men, who adopt this method, change their philosophy, they must also change their history. We do not doubt that there is a plan in history, and a grand consummation to which everything tends ; but philosophy has not so clearly unfolded that plan as to determine definitely just what facts must appear at certain times, and what facts cannot appear then. In order that philosophy might do this, it would have to comprehend all things and be absolutely perfect. But he who knows how changeable philosophical systems are ; how apt they are to err and to need revision ; how every profound and original thinker modifies the systems of his predecessors ; and how much un-

certainty there is in philosophical speculation—he, who knows all this, must demand that the facts of history shall be exempt from the arbitrary tampering of philosophers. Philosophy may interpret, but it cannot construct, history.

The deistic conception of God, which excludes Him from all active interest and participation in the affairs of the world, to be consistent with itself, must deny the very possibility of a revelation of the Divine character and will, except in nature. With this view, deism comes to the study of sacred things and interprets them accordingly. Whatever the facts may be, it must regard the Bible as a purely human production. If charitably disposed, it will admit that its writers were mistaken, when they claimed to be inspired; when not so charitable, it pronounces them impostors.

Rationalism has assumed a variety of forms, from the refined and ideal to the most vulgar. In general, however, it has been closely allied to deism. In its purest form it retained in its creed these three articles: That God is a person, that man is free, and therefore responsible, and that the soul is immortal. This type of rationalism found much in the Scriptures which it accepted, especially in the moral teachings; but much, too, which it could not adopt. Its efforts to interpret away the miracles recorded in the Bible, and to conform its teachings to the rationalistic views, are a phenomenon in exegesis. The constant tendency of rationalism, as well as of deism, has been to remove the supernatural and miraculous elements from the introduction of Christianity. But rationalism was found wanting by its own disciples, and has yielded the supremacy in skepticism to other systems.

Just now it is popular among skeptics to regard the Christian religion as the result of natural evolution. It is regarded as a product of Judaism mixed with heathen elements. Where all supernatural influence is denied, this method of accounting for the origin of Christianity seems the most rational. But when the theory is once adopted that the Gospel is nothing but a natural evolution, then, instead of an impartial inquiry into the facts of the case, history will be made to conform to the theory adopted. Who-

ever has studied the subject impartially, knows that this theory is not the result of historical investigation, but an effort to construct history according to a preconceived system.

This is not the place to enter into details respecting the many efforts that have been made to account for the origin of Christianity in a purely natural way. Some of these efforts display profound scholarship and masterly skill. To ignore this is folly; to deny it is evidence of ignorance of the men and systems opposed to Christianity for the last hundred years. But whilst giving these efforts full credit for what they have done, they have signally failed to account for the Christian religion. Many of the advocates of the naturalistic theories have found them unsatisfactory. Even the Tübingen school, with its mythical theory, seems to have spent its force. Strauss, its most popular representative, abandoned the theory advanced in his "*Leben Jesu*," though he had no better one to offer in its place. Ritschl, one of its most talented and most scholarly disciples, was led, by the study of the history of the early church, to abandon the guesses of the Tübingen school respecting the origin of the gospel, and now he is adding valuable contributions to Christian theology. And this school, the most formidable adversary of the Gospel in modern times, is now divided; its founders and greatest intellects are dead; and the power exerted by it for the last fifty years is waning.

We need not stop to speak of Renan's frivolous attempt to account for the mystery of Christ.

Whilst the various forms of skepticism agree in the rejection of the supernatural claims of Christianity, there is no theory of its origin on which all can unite. Planting itself firmly on the established facts of history, the church need not fear disaster from the attacks of those who either ignore or pervert those facts. And surely Christianity has a right to demand, that its claims to recognition as a divine-human power shall be admitted, if its historical proof is well founded, and if its existence cannot be otherwise explained. To assert, without any historical proof, that the Gospel is a series of myths, containing sublime religious ideas but not facts;

to assert that the disciples created the Christ of the Gospels, when there is no historical evidence to prove the assertion, but much against it; or to treat Christianity as if it had arisen accidentally, for which no sufficient reason can or need be given, is simply to despair of explaining the greatest phenomenon of history on purely naturalistic principles.

Rejecting these theories as untenable, and accepting the Gospel as true, how do we explain the origin of Christian society? It is evident that no law or code of laws could have originated it. Laws are not creative, but regulative; hence, while they cannot create Christian society, they can aid in governing it, when it already exists. Were that society merely the outgrowth of law, then it would lack living principles; and Christian theology would be a system of legality, not of free spiritual life. The Gospel is not a new law, though it includes the essence of the law.

No one who understands and appreciates the true character of Christianity can regard its doctrines with indifference. So essential is doctrine to Christian society, that without it that society could not have arisen, nor could it continue to exist. Opposition to doctrines truly Christian is evidence either of opposition to Christianity itself, or of a misapprehension of its teachings. Its doctrines are the bones of the Christian system, giving it strength and firmness; but without spiritual life they are a mere skeleton. Whilst regarding them as indispensable, we do not find in them all the conditions necessary for the production of the Christianity of the past and present. They are essential to Christian life, but they are not that life itself. And this life, which no mere doctrine can create, is the very essence of Christian society—a life that cannot be dissected nor defined, but which concentrates into itself and appropriates all the doctrines and spiritual elements of Christianity. The ideal Christian society is pervaded and governed by this life.

The New Testament itself does not attribute the origin of this society to any or all of its doctrines. Christ's teachings, indeed, had wonderful power over the masses and the disciples. "The people were astonished at his doctrine: for

he taught them as one having authority, and not as the Scribes." The officers sent to arrest Him were so affected by His teachings that they did not bring Him, and gave as the reason, "Never man spake like this man." There are many passages which prove that Christ's teachings produced a powerful effect on His followers. Peter gives evidence of this effect when he exclaims: "Lord, to whom shall we go? Thou hast the words of eternal life." But even in these passages, which show the effect of His teachings, there is a reference to something more than mere doctrine. In all a personal element is brought into connection with the doctrinal, the teacher with the doctrines taught. Special attention is directed to Christ himself as an element of power. It is not his doctrine that is declared to be more authoritative than that of the Scribes, but Christ himself is contrasted with the Scribes: *He* taught them as one having authority, and not as the Scribes." The officers also direct special attention to Christ: "Never man spake like *this man*." In the language of Peter this personal element is made still more prominent. See John 6: 66-69. After Jesus had used the boldest figures to indicate his vital relation to his own, "Many of his disciples went back, and walked no more with him." They did not merely reject his doctrine, but they also abandoned Christ himself. "Then said Jesus unto the twelve, Will ye also go away?" The question is not, whether they will reject any doctrine he teaches, but whether they will reject him. Simon Peter, the spokesman of the twelve, expresses their inmost conviction when he says: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." It is the thought of withdrawing from Christ himself, and of severing the personal relation they sustain to him, from which Peter and the other disciples shrink. Their relation to Christ has taught them their need of personal attachment. If they leave him, they feel the need of attaching themselves to some one else to take his place. But who can do this? "To whom shall we go?" It is not the doctrine of Christ, separate and distinct from his person, to which the disci-

ples are so devotedly attached ; but it is Christ himself, the source of the words of eternal life: "Thou hast the words of eternal life." The words that follow indicate what the central object of the faith of the disciples was: "And we believe and are sure that thou art that Christ, the Son of the living God."

Not only in these passages, but all through the Gospel, special prominence is given to this personal element. Christ's testimony respecting himself is as clear as it is unique, proving beyond all question that he regarded his person as the centre of the Gospel. He demands faith in his words, but also in himself, in his person. "He that believeth in me hath everlasting life," is but one of many similar passages, especially in John. Christ is the shepherd of the sheep ; he is the vine, his disciples are the branches ; he is the way, and the truth and the life ; he promises to be with his disciples till the end of the world. He makes himself the fulfilment of the prophecy of the Old Testament ; and he likewise prophesies his own coming, thus making himself the grand theme of all prophecy, as he does of all his teachings. When he foretells the coming judgment, he foretells the coming of the Son of man in his glory. The position which Christ thus gives himself is one of the most striking peculiarities of the Gospel—a position such as has never been claimed by any one else for himself, nor for him by others. This position is not only claimed for himself by Christ, but it is also given by his disciples. Christ was the theme of the preaching of the apostles, as crucified, as raised from the dead, as ascended up to glory, as seated at the right hand of the Father, and giving good gifts unto men. In the Epistles, just as in the Gospels, Christ himself is the central thought. "Christ in you the hope of glory," indicates the relation in which the apostles place Christ to the believer. He is all and in all. The test which is applied to all believers is the confession of Christ himself, not merely his doctrines. "Hereby know we the Spirit God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God, and every

spirit that confesseth not that Jesus Christ has come in the flesh, is not of God.”

That Christ himself is the substance of the Epistles, as well as of the Gospels, is beyond dispute. And it is very strange that with the New Testament, so rich in passages making this evident, theologians should ever have lost sight of this personal element as the essence of Christian truth. Not that theology has failed to dogmatize about the person of Christ. It has, in fact, analyzed and dissected until there was no life left. But his living person and his personal influence—the power that emanates from him, deep, creative, and lasting, but indescribable—this has not been sufficiently recognized by theology, probably because it always eluded its grasp, and would not submit to its definitions, and could not be compressed into its formulas. But however treated by theology, this personal element has not been ignored by the Christian consciousness. This, in all ages, and especially in its most exalted states, has not failed to recognize the intimate relation of the believer to the living, personal Saviour. And however barren the theology of an age may have been, this relation has found expression in Christian poetry and devotional literature. Since the beginning of this century, owing greatly to the influence of Schleiermacher, as well as to the very attacks on the person of Christ, special attention has been directed to the importance attached to that person in the gospels and epistles. A healthy reaction against a dead scholasticism in Protestant theology has thus taken place. But there are still many theologians who do not give this personal element the prominence it deserves.

If now we ask, whence is Christian society? we find the answer in Christ. He himself, the living, personal Saviour; Christ in his totality as a person, inclusive of his words, and works, and all the influences that proceed from him—He is the creator of Christian society. Take him away, and the Gospel is inexplicable. He is, in fact, himself the Gospel. In him are concentrated, and from him emanate, the powers which constitute Christian society. Whilst he is a great teacher, he is also more than a teacher. He is greater than

his doctrine, greater than any system of truth. Even as a teacher, his person is of great importance, for in himself, as well as in his words, there is a revelation. In him the Word is made flesh; and in him the fulness of the Godhead is manifested bodily. By means of his theanthropic person, we are taught that in the human may be capacity for the divine, and the relation of the two may be most intimate. His person is a living illustration of the language of Peter—that men may be “partakers of the divine nature.” In him we also have a living, personal illustration of God’s love and good will to man. His person is, in fact, the embodiment of his teaching. By thus including in his person all that pertains to Christ, we find in him a much more adequate source of Christian society than in his doctrines alone. In him we find that life which is communicated to others, and thus forms Christian society.

Whatever influences may emanate from Christ, they do not form this society, except so far as they bring individuals into direct relation and personal communion with him. In organizing Christian society, Christ draws men unto himself. But he does influence society in the aggregate. The process is more individual. It is the direct personal influence of Christ on the individual. He does not first of all draw individuals together and bring them into the relation of Christians to each other; but he first of all draws the individual to himself, and brings him into the most intimate relation with himself. Andrew is attracted to Christ and follows him. He finds his brother Simon; but he has no power to unite Simon to himself as a Christian brother. He, however, brings him to Christ, in whom they find a new bond of union. After each is thus united to Christ, they sustain to each other a relation different from any sustained before. They are no longer merely natural but also spiritual brothers. Jesus finds Philip and draws him unto himself. Philip then finds Nathanael and brings him to Christ. Thus one after another comes to Jesus until the twelve are chosen. Those of them who were his true spiritual disciples, through this very relation to Jesus, sustained a new relation to one an-

other. Being united to him, they are also united to one another by new spiritual ties.

The relation of the members of Christian society to Christ and to one another, is beautifully illustrated in the fifteenth chapter of John's Gospel. Christ is the living vine, his disciples are the branches. The life of the branches depends on that of the vine, which sends its sap through all the living branches. The branches are so intimately related only because they are all united to the same vine. Thus the life of Christ is communicated to the disciples; this, and this only, constitutes Christian discipleship. And because all Christians live in Christ, therefore they are members of Christian society.

The relation between Christ and his disciples was intimate while he was with them in the flesh. But it was still dependent on externals, and therefore the union was not the most perfect that was possible. Not until Christ's bodily presence was removed and the Holy Spirit given was the union complete. The relation formed by that Spirit was purely spiritual. It was indeed expedient for the disciples that Christ should go away, since that was the condition for his spiritual presence with them. We read, that after the day of Pentecost "the multitude of them that believed were of one heart and one soul." But this oneness arose solely from their spiritual oneness with their Saviour.

Jesus and his disciples formed the first Christian society. Although this society did not enter into all possible human relations, it is nevertheless, as far as the leading principles are concerned, the model for all the social relations of Christians. All Christian society, since that time, has been formed just as that original and typical society was; namely, by uniting the individuals first of all to Christ, through which union they were also united to one another. At all times and in all places it is true, that whatever persons may believe or do; whatever relations they may sustain, and whatever influences they may exert on each other; they cannot form Christian society, unless they are first united to Christ, as

the branch is to the vine. The father and mother of a family are the source of the relationship existing between the children. These are brothers and sisters because they are children of the same parents. And Christians are brethren because of their relation to Christ as the elder brother;\* and this relation of itself, without anything further, determines their relations to one another. This is true logically as well as chronologically. Christ is the centre and the light of the world. Those who approach him, also approach one another. When they recede from him, but few rays of his light beaming on them, they also separate from one another. But when their minds are illuminated by the truth emanating from the Saviour, and their hearts warmed by his love, then they are near him and near one another, the circle being drawn nearer to Christ; and then, too, Christians are made conscious of the bonds that unite them, while they forget the minor differences which separate them.

In this genesis of Christian society, the position given to Christ and his relation to the believer is indeed unique. Other great teachers have been loved and revered; but it was merely their doctrine, or their doctrine and character, which gave them their influence, not a spiritual oneness between themselves and their followers. Moses was a great prophet and lawgiver, through whom the theocracy of the Jews received its organization, and through whom the worship of Jehovah was firmly established. But even to Moses no one has ever ascribed that relation to the Hebrews which Jesus sustains to his followers. One can be a Jew without being acquainted with Moses and without sustaining any direct personal relation to him, by simply adopting the law he taught. But no one can be a Christian without a personal

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\* We thus see in a Christian one who is intimately related to Christ—a branch of Christ the vine, a member of the body of which Christ is the head. Were Christians accustomed to regard one another in this light, it would do much to develop their regard and attachment for one another. Their indifference towards brethren can only be explained on the ground that they are not fully conscious of their relation to Christ and one another.

acquaintance with Christ and an intimate union with him. The same contrast is seen, though in a far more striking manner, when Jésus is compared with other Jewish prophets and leaders, and with the lawgivers, and philosophers, and religious teachers of the heathen. The relation of Jesus to his followers was the introduction of a new element into history. And to this day, in his person and in his relation to his followers, Jesus is as solitary in history as the sun is in the heavens.

The advantages that accrue to religion from this personal element are of inestimable value. Whilst the Gospel gives doctrines to be believed, rules to be obeyed, and promises that cheer, it also brings the Christian into fraternal relations with a divine-human person as the source, as well as the object, of faith and affection. This personal element vitalizes all the doctrines, and rules, and promises. The Gospel has its source in the person of Christ, and is an embodiment, in words, of his spirit and life. And when the Gospel performs its intended work on the heart, Christ communicates himself a person to a person, thus making religion thoroughly personal. In John vi., where Jesus speaks of his flesh and blood which are to be eaten and drunk, this communication of himself to the believer is strikingly taught. That eating his flesh and drinking his blood is the same as appropriating him, the living, personal Saviour, is evident from the comparison of the 47th with the 54th verse. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." "He that believeth on me hath everlasting life." By comparing these two passages we find that eating his flesh and drinking his blood is the same as believing on him. The condition of eternal life is the appropriation of Christ as the soul's nourishment. In verse 56, the true idea is made still plainer: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." That is, by appropriating Christ, he dwells in the believer, and the believer in him, which constitutes the very heart of the Christian religion. This indwelling is the characteristic of every genuine member of Christian society.

It is its personal element which makes Christianity such a heart-power. In bringing the heart into immediate contact with a personal Saviour, it supplies a deep want of man's nature. The heart needs a person who is above it, and yet of like sympathies, to whom it can cling and from whom it can receive help and inspiration. Such a person is as much a need of the heart, as an intellectual system is a need of the head. Mere doctrine can never supply this need. And Christian society will be perfect in proportion to the closeness of the attachment of the members of that society to Christ. This personal attachment must not, however, ignore the word and work of Christ. Unless these are included in the person, there is danger of sentimentalism and of fanaticism. Whilst Christ himself is more than his doctrines and deeds, these are necessarily included in a full view of his person. And they cannot be rejected without the rejection of his person.

When, therefore, Christ is regarded as the creator of Christian society, he must be viewed in that fulness which embraces in his person all that is in him and that emanates from him. Viewed in this light, we have in him doctrine, and ethics, and person, and life—in fact all the conditions necessary for the creation and development of Christianity. From him Christian society takes its start, and to him it must ever tend. Christ is its Alpha and its Omega.

## ARTICLE III.

## THE MISSION AMONG THE JEWS.

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I appreciate a certain *jeu d'esprit*, which is ascribed to George III., said to have been spontaneous, on the occasion of a copy of Bishop Jewell's "Apology for the Church of England," being presented to his majesty. The story circulates, that when the king opened the volume, and read its title-page, he exclaimed in his usual thrice-repeated, emphatic, curt, manner, "An Apology for the Church of England! An Apology for the Church of England! An Apology for the Church of England! The Church of England needs no apology. The Church of England needs no apology. The Church of England needs no apology!"\* Admitting the justice of the reiterated royal sentiment, it applies with threefold force to the subject which I have undertaken to present; for not only did Christ himself say, "salvation is of the Jews," but he also clearly said to his disciples, "go rather to the lost sheep of the house of Israel." The mission among the Jews is as old as the Christian Church, and the Church can never fully do justice to the last words of the Saviour without preaching the Gospel unto them "who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever," (Rom. 9 : 4, 5). Although the cross was a stumbling block to the Jews, yet the first Christian community consisted entirely of Jews. In spite of the many difficulties and troubles which St. Paul had to suffer from his own people, during his life-time it could be said unto him, 'Thou seest, brother, how many thousands of Jews there are which

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\* Margoliouth, *Poetry of the Hebrew Pentateuch*, London, 1871, p. 1.

believe, and they are zealous of the law," (Acts 21 : 20). According to Eusebius, up to the reign of the Emperor Adrian, 120 A. D., there were fifteen Jewish-Christian Bishops at Jerusalem, viz.: James the brother of the Lord, Simon, Justus, Zacchaeus, Tobias, Benjamin, John, Matthias, Philippus, Senecas, Justus, Levi, Ephres, Joseph and Judas. Among the teachers of the ancient Church, who were of Jewish origin, we may mention *Hegesippus*, who flourished between A. D. 150—180, author of the *ὑπομνήματα*, or *memorials of the History of the Church*, in five books; *Ariston of Pella*, author of the *ἀντιλογία Ἰάσανος καὶ Παπίσκου περὶ Χριστοῦ*, a colloquy between Jason, a Christian, and Papiskos, an Alexandrian Jew, of which we have only some fragments left, in Grabe, *spicilegium* II. p. 127 ff.; and especially the Church-father *Epiphanius*, bishop of Constantia, who embraced Christianity when 16 years of age, the man of earnest monastic piety, and of sincere but illiberal zeal for orthodoxy, whom Jerome called the *πεντάγλωσσος*, the five-tongued, and whose biography is found everywhere. The same Epiphanius tells us, (Haeres. c. 30), of the conversion of the Jewish Patriarch Hillel, a descendant of Gamaliel, who was secretly baptized on his death-bed by a bishop.

"Joseph, his physician, had witnessed the scene, which wrought strongly upon his mind. The house of Hillel, after his death, was kept closely shut up by his suspicious countrymen. Joseph obtained entrance and found there the gospel of St. John, the gospel of St. Matthew, and the Acts in a Hebrew translation. He read and believed, and was publicly baptized, and rose high in the favor of Constantine, and attained the dignity of Count of the Empire. Burning with zeal, he turned all his thoughts to the establishment of Christian Churches in the great Jewish cities. He succeeded under the protection of the government, and with the aid of a miracle. As he commenced an edifice on the soil of a heathen temple in Tiberias, the Jews enchanted the lime which was to be used for mortar,—it would not burn. But Joseph having sanctified some water with the sign of the cross, the spell was discovered, and the building arose to the discom-

future and dismay of his opponents." (Milman, *Hist. of the Jews*, III. 20, Am. ed.)

Without dwelling on the manner in which the Christian Church developed itself, which, on the one hand, gave cause to the Jews for complaining of the great zeal of the Church in converting them, and on the other, to the church for complaining of the great obstinacy of the Jews, we will glance at some of the most famous converts prior to the Reformation, in order to show that the Gospel always proved itself to be a "power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. 1:16).

In the latter part of the seventh century flourished *Julian Pomerius*, archbishop of Toledo, to whom great praise is awarded by the historians of that period, especially for his writings and labors as a bishop. He took part in the great theological disputes of his time concerning the twofold will of Christ, against the Monothelites; and left as the fruit of his labors, several books, one written against the errors of Judaism, concerning the coming of the Messiah, entitled: *de demonstratione sextae aetatis, sive Christi adventu adversus Judaeos*, Heidelberg, 1532. Between 1066—1108 flourished *Pedro Alfonso*, formerly Rabbi Moses of Huesca, in Aragon, physician to king Alfonso VI., of Spain. At the age of 44 he was baptized in the cathedral of his native city, in 1106, on St. Peter's day; and, in honor of the Saint, and his godfather, the king Alfonso, he took the name of Pedro Alfonso. He was a very learned and fine writer of the mediæval church, highly praised by all Spanish writers. He wrote a defence of Christianity, and a refutation of Jewish incredulity, in the form of a dialogue between Moses and Pedro Alfonso, under the title of: "*Dialogi in quibus impiae Judaeorum opiniones credentissimis tam naturalis quam caelestis philosophiae argumentis confutantur*," etc: Cologne, 1536, a work spoken of in high terms, and which has since been of great use in Spain. He also wrote a *disciplina clericalis*, a very popular book, which was already translated into French in the thirteenth century. But the greatest of all was *Paulus of Burgos*, also *de Santa Maria*, formerly Rabbi Solomon

Levi of Burgos, who at the age of 40, became acquainted with the writings of Thomas Aquinas, whose treatise “*de legibus*,” was the means of bringing him to the truth as it is in Christ. In 1390 he openly professed Christ with his four sons. He then betook himself to the study of divinity, and received from the University of Paris the degree of Doctor of Divinity, a title which was then a high distinction. He was appointed Archdeacon of Burgos, and subsequently Bishop of Carthagená, and lastly Bishop of Burgos, where he also died, August 25, 1440.\* His most important work is his *additiones ad Postillam Nicolai de Lyra super Biblias*, Nuremberg, 1493; Leyden, 1590, a work highly spoken of by Luther and Reuchlin.

The introduction, in which the venerable Bishop dedicates his work on the whole Bible, then completed, to his son, Don Alphonso of Carthagená, at that time Archdeacon of Compostella, will afford us, in his own words, a better insight into his character and private feelings, than any account written by another. He thus writes:

“What would you most wish, my dearly beloved son, that I should give you whilst I am alive, or leave as a legacy to you at my death? What could be better, than to add to the knowledge you already possess of Holy Scripture, which will strengthen your feet in the path of a well-directed zeal for Christian truth? It is this which I bear in my heart, of which I make confession with my lips; and concerning which I understand the words of the prophet: “The father shall teach his children thy truth.” (Isa. 38 : 19).

“I was not myself thus taught in the days of my youth, but was brought up in Jewish blindness and incredulity; while learning Holy Scripture from unsanctified teachers, I

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\* The malicious treatment, which this convert receives from the pen of the latest Jewish historian, Dr. Graetz, will surprise none, who is somewhat acquainted with this man's manner of writing history. He does not write, but makes history, and before him no person will find any grace, excepting himself. In his eyes all Jewish converts are impostors, who for base motives become Christians, and Hebrew Christians will find this less surprising, when they read the eleventh vol. of his history, and see the shameful manner, in which some of his own co-religionists are treated.

received erroneous opinions from erring men, who cloud the pure letter of Scripture by impure inventions, as such teachers have been wont to do. But when it pleased Him whose mercies are infinite, to call me from darkness to light, and from the depth of the pit to the open air of heaven, the scales seemed as it were to fall from the eyes of my understanding, and I began to read Holy Scripture with my mind in part released from the bonds of prejudice and unbelief. I began to seek for truth, no longer trusting to the power of my own intellect, but with an humbled spirit, praying to God from the heart to make known to me what might be for the salvation of my soul. Day and night I sought help from Him, and thus it came to pass that my love for the Christian faith so much increased, that at length I was able openly to confess the belief which my heart had already received. Having then attained the age at which you now are, my son, I received the Sacrament of Baptism, and was sprinkled with the holy water of the Church, receiving, at the same time, the name of Paul. You, my dear son, were then in the innocence of childhood, and received this purification at that tender age, while yet unsullied with the sins of riper years. You were baptized by the name of Alphonso, before you could say your letters.

“Afterward, as time passed on, I devoted myself yet to the study of Holy Scripture, reading both the Testaments, hearing the words of living teachers, and consulting the writings of holy men, our predecessors; thus I, who was formerly a teacher of error, am become, by the grace of God, a learner of the truth, and have continued so to the great age I have now attained. I can say in truth, that amid the pressure of worldly business, and the cares of my bishopric, which have occupied much of my time, there is no consolation to be compared to that I have found in the contemplation of the Eternal God, by the study of His holy and spotless Word.

“I have also enjoyed what the world calls prosperity. In my utter unworthiness, God has raised me to high honors in his Church. Called first to the Bishopric of Carthagen, then raised to that of Burgos, I have been, so to speak, gifted with the choicest portions in the Church of God. To these have been also added other temporal advantages. With King Henry III., of glorious memory, and with his illustrious son, our present monarch, I have been on terms of familiar intercourse, while holding the office of Chancellor.

How the goodness of God has also been manifest in his dealings with you and your elder brother, I need not recall to you. One circumstance, however, I cannot pass over in silence,—that to us, the descendants of Levi, have been fulfilled the promises written so many hundred years ago: “Wherefore there shall not be for the Levite a portion or inheritance among his brethren; the Lord himself is his inheritance, as the Lord thy God hath said to him,” (Deut. 10 : 9). Truly God himself is our inheritance! Christ is our portion! who has said of old time, that he would cleanse the sons of Levi and purify them, and they shall be the Lord’s, to present an offering in righteousness. He now allows us to present this offering, which he will not only look upon, but accept at our hands. It is not without a purpose that I have thus related to you the experience of my past life. It is useful and necessary you should know all the mercies of my God towards me, and a true and sincere memorial of them cannot be taxed with pride. To you, in particular, I address these recollections, that what you have not seen with your eyes may yet be engraven on your memory as coming from the lips of your father, that in your turn you may tell to those who are younger than you, and they to their descendants, not to forget the works of the Lord, nor cease from the study of his holy Word.”

After giving some further explanation of the nature and use of the Postils of Lyra, and his own additions to the work, he concludes his introduction with these words:

“This, my dearly beloved son, is my testament to you, and let it also be your inheritance that the law of the Lord may be your delight, and that you may meditate day and night on his Word. This meditation will become more pleasant and delightful to you by reading such works. Accept, then, your father’s gift, offered with a father’s tenderness and joy. And now it is enough. Having asked help of Almighty God, from whom, and in whom alone, is all wisdom, and having committed the work to him with humble prayer, let us lay our hand to the plough.”\*

Of his four sons, Don Alphonso, who for many years was Archdeacon of Compostella, succeeded his father in the bishopric of Burgos. He took his seat at the Council of Basle, in 1431, as a representative of Castile, and was treated with

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\* Da Costa, *Israel and the Gentiles*.

high honor, on account of his great talents and distinguished excellence. Aeneas Sylvius, afterwards Pope Pius II., called him in his memoirs "an ornament to the Prelacy." Pope Eugenius IV., learning that the Bishop of Burgos was about to visit Rome, declared in full conclave, "that in the presence of such a man he felt ashamed to be seated in St. Peter's chair."

Having mentioned *Nicolas de Lyra*, we will speak of him in a few words. He also was a convert from Judaism and flourished in France, as Professor of Theology, from 1300—1340. He is known as the author of *Postillae perpetuae in universa Biblia*, printed first at Rome 1471–72, 5 vols. folio, a work which not only immortalized his name, but also conferred upon its author the title of *Doctor planus et utilis*. "The great merit of this commentary consists in its embodying the sober-spirited and ingenious explanation of Rashi, whose mode of interpretation he regarded as his model." How much Luther and the Reformation were indebted to de Lyra, may be seen from a comparison of the respective commentaries, and from the couplet of the Reformers' enemies :

Si Lyra non lyrasset,  
Lutherus non saltasset.

*i. e.* If Lyra had not harped on profanation,  
Luther would not have planned the Reformation.

We could greatly increase the number of this catalogue, but let this be sufficient. It must not however be imagined that all these conversions were the direct result of the preaching of the Gospel in those dark ages—for dark they were especially for the Jews. All that was done in those days for the spiritual welfare of the Jews, was any thing else but the preaching of the Gospel. To persecute and kill the Jews, was regarded as the most charitable work of the Christian Church, and kings and priests rivalled with each other in this respect. The pages of Jewish history of those days are stained with the blood of that poor unhappy people, shed for the greater glory of God. Baptism or death, this was the cry of the Church. No country, however, has developed

such mad zeal for the conversion of the Jews, as Spain. Not only were the children taken away from their parents and baptized, but gray-headed men and women were dragged by their hair to the baptismal fount. True, the membership of the Church was increased by such forced baptism, especially through that hellish invention called the Inquisition. But was such an addition in harmony with the spirit of the Gospel? For really what seemed to be gain, was in fact no gain. The Church can gain nothing by hypocrites, who most naturally constituted a part of these so-called converts, who relapsed into Judaism again, when a chance was found, as can be seen from the life of Orobio de Castro, who after having been released from the pangs of the Inquisition, went to Amsterdam, where he openly professed Judaism. And this is not the only instance. Many became converts to Christianity, in order to stay in the country, where their fathers had lived for centuries, and where their dearest and nearest were buried, but in their hearts and secretly they remained Jews. And thus we see that secret Jews were said to have obtained the highest office of the State, and even of the Church, to have worn the cowl of the monk, and even to have sat on the tribunal of the Inquisition. Cloisters of monks and nuns were full of Jews; there were canons, bishops, inquisitors, not only of Jewish descent, but in heart Jews. In the light of such facts, it will not appear strange, when Mr. Barrow, p. 233 of his "Bible in Spain," tells us a story of secret Jews in the Church of Spain in our own days; some of the most learned performing, with seeming solemnity and earnestness, the ceremonial of the Church, but in spirit still faithful to the law of Moses. Such was and is the result of the missionary spirit exhibited in the middle ages, especially in Spain, which finally resulted in that cruel edict of 1492, by which two hundred thousand were driven from the peninsula, who would rather suffer exile and poverty, perils and death, than become the spiritual children of that monster of humanity, the grand Inquisitor Torquemada. There is method in every thing, and as Shakespeare says, "there is even method in madness," but Spain's method was

only her disaster, that even the Sultan Bajazel exclaimed, when the poor exiled Jews arrived in his country: "you call this a politic king (Ferdinand) who impoverishes his own kingdom to enrich mine."

A brighter morning came with the Reformation, though on the whole, the Reformation, whether in its early days or in later times, with all its great teachers and numerous adherents, effected little or no change in the disposition of Christians towards the once chosen people, now so sadly decayed and scattered over the earth, because of their heinous sin. Luther appeared well disposed toward them in the beginning of his career as a reformer. In a treatise especially, which he wrote in consequence of some accusations of heresy concerning the virginity of Mary, "to prove that Jesus Christ was of Israelitish birth," (dass Christus ein geborner Jude war)—he spoke of the Jews in a manner which seemed likely to overthrow popular prejudices against the nation itself, and cause men to set some value on the imperishable privileges of their descent. To give some notion of Luther's views and feelings at this time, we will quote some of the most characteristic utterances of the treatise referred to.

"Our fools, the popes, bishops, sophists and monks, those coarse asses-heads, have hitherto proceeded with the Jews in such a fashion, that he who was a good Christian might well have desired to become a Jew. And if I had been a Jew, and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hag than a Christian. For they have treated the Jews as though they were dogs and not men: they have been able to do nothing but scoff at them, and seize their property: when they were baptized, they showed them neither true Christian doctrine nor life, but simply subjected them to popery and mockery. My hope is, that if we act kindly towards the Jews, and instruct them tenderly out of the Holy Scriptures, many of them will become genuine Christians, and so return to the faith of their fathers, the Prophets and Patriarchs. But we shall only frighten them further away therefrom, by utterly rejecting their views of things, allowing nothing to be right, and treating themselves with haughtiness and contempt. If the apostles, who also were Jews, had acted towards us, the heathen, as we, the heathen, act towards the

Jews, never a heathen would have become a Christian. Inasmuch then, as they treated us heathen in so brotherly a manner, we ought to treat the Jews in a brotherly way, if so be that some may be converted. And be it remembered, we are ourselves not all up to the point, much less far advanced. My request and advice therefore is, to go gently to work with them, and so to instruct them from the Scriptures, that some perchance may be drawn in. But if we only use force, and go about with lying and defamatory stories, and charge them with having Christian blood if they do not stink, and I know not what fools' work besides; if we hold them at once to be dogs, what good can we possibly do them? Furthermore, if we forbid them to labor and work amongst us, and to join with us in other pursuits of men, thus driving them to usury and the like, what the better do we make them? If we mean to help them, we must put into operation towards them, not the laws of the pope, but of Christian love, we must receive them friendly, let them trade and work with us; so that, having cause and opportunity to be with us and about us, they may hear and see our Christian doctrine and life. Though some remain stiff-necked, what doth it matter? Are we all of us true Christians? Here, however, I will leave the matter till I see how my work prosper. God grant us all His grace. Amen."

Afterwards he spoke very differently of the Jews, either from indignation at some theologians of Wittenberg, whom he looked upon as infected with the leaven of rabbinism, or from disappointment because the Reformation, by which he had promised himself a favorable influence over the minds of the Jews and their conversion to the Gospel, found no more favor or acceptance than Romanism with this entirely singular nation. In his work on "*Shem Hamphoras*," Luther says—

"To convert a Jew is about as possible as to convert the devil. A Jewish heart is so stone, iron, devil—hard and callous, that there is no way at all of moving it.\* In fine, they are young devils, damned to hell. \* \* \*

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\* How readily modern Jewish writers delight in such phraseology, especially when speaking of Jewish converts, may be seen from the following quotation, taken from Kayserling *Sephardim Romanische Poesien der Juden in Spanien*, Leipzig, 1859. p. 17. "Among the ear-

And in his tract published in 1543, on "The Jews and their Lies," the same immoderate degree of bitterness is manifested. "Much less do I go about with the notion that the Jews are ever to be converted. That is impossible." "We may say on this point," says the late da Costa, "that the Christian in Luther is lost sight of in the German, always the adversary of the Jews. On the other hand, we cannot deny that the light of the Gospel, which the Reformation had again set on the candlestick, had no more influence over the body of the Jews, than when it was in great part hid under the bushel of Popery—at all times some few individuals have embraced it 'according to the election of grace.'"

It would be tiresome to give a list of names of all converts who have embraced Christianity in the time following the Reformation, and who excelled as professors and ministers of the gospel. I will, however, mention some. In *France*, we may mention *Philipp de Aquine*,† 1650, Professor of Hebrew at the University of Paris; *Louis Compiegne de Veil* and his brother *Charles de Veil*, whose biography is given in Kitto's Cyclop., and of whose commentaries the Baptists can always be proud, especially that on the Acts, (London, 1684); *Pierre Vignoles*, who for fifty years was Professor at the College of Paris.

In *Italy*, *Iechiel Pisaurensis*, philosopher and physician, and his contemporary, *Paul Eustathius de Nola*, Hebrew teacher of Thomas Aldrobrandino, brother of Pope Clement VIII., who was baptized in 1567;† *Sixtus Senensis*, author of the *Bibliotheca Sancta*, Venice, 1566; *Alessandro di Francesco*,

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liest authors who cultivated Spanish literature, was one whom we must mention. Though born a Jew, he denied his own existence, raised his hand against his own mother, like a traitor and mocker, and sought to degrade and extirpate his fellow citizens, his brethren, his fellow believers; nay, not fellow believers, because an apostate Jew believes nothing, for, as a praiseworthy German monk who crushed the Papal hierarchy to the earth at one fell stroke, in his strikingly compact manner remarked, "*A Jewish heart is so stone, iron, devil—hard and callous, that there is no way at all of moving it.*" This was Rabbi Abner, of Burgos.

friend of Clement VIII., and Bishop of Forli; *Fabianus Fioghi*, professor of Hebrew at the college of the Neophytes at Rome; *Emmanuel Tremellius*, said to have been converted by Marco Antonio Flaminio; *Felix Pratensis*,† 1539 at Rome, *Raphael Aquilino*, *Giulio Morosino*,† 1687, librarian to the Vatican library.

In Germany we may mention *Paul Riccio*, professor at Padua, and physician to the emperor Maximilian I.; *John Isaac Levita*, *John Harzuge*, who in 1570 published at Cracov the New Testament in rabbinical types; *Christian Gerson*, minister of the gospel; *Georg Friedrich Lichtenstein*, also a minister of the gospel, at whose death the famous Spener delivered the funeral oration; *Friedrich Albrecht Augusti*,† 1782, a minister of the gospel, whose two sons studied for the ministry, and whose second son, E. Fr. Anton, was the father of the famous theologian, *Christ. Wilh. Augusti*, Professor at Jena, Breslau, and Bonn, where he died in 1841.

In this our rapid survey, we have thus come down to the eighteenth century, when the mission among the Jews really commences. "The first quarter of the eighteenth century was a period of great religious excitement in Germany, owing to the indefatigable labors of Spener and Francke (especially by the "collegia Pietatis" of the former), which quickly spread far and wide, among rich and poor, high and low. The Bible, which had been entirely neglected and forgotten, was taken in hand and read again; and how extreme the desuetude, into which the word of God *had* fallen, may be gathered from the fact that Spener had to procure a special order from the Elector, for the practical explanation of some part of the Bible at the Universities." "A fruit of this new life in the Church (for it was a complete regeneration), was the foundation of the University of Halle. Bible and missionary societies were also called into existence. Nor were God's ancient people forgotten. An interest for the Jews was evinced to a degree exceeding anything known of former periods of the Church. It seems as if rulers magistrates, professors, the clergy, had been alike animated with zeal for the conversion of Israel; for we find that Reineccius, in one

of his works, published 1713, says: "The general topic of conversation and discussion of the present day is about the conversion of the Jews." This new-born zeal for the Jewish cause was so great, that we are told many Christians learned to read Jewish-German, in order to make themselves better acquainted with Jewish books, and more efficient for conversing with Jews. Prof. Callenberg lectured on that language, and had an auditory of one hundred and fifty persons."

The Rev. John Müller of Gotha, who very often came in contact with traveling Jews, and took a lively interest in them, wrote a tract for the Jews, entitled "The Light at Eventide," in dialogical form, which was intended to prepare the Jewish mind for the reception of Jesus Christ the Messiah; and through the extraordinary exertions of Dr. Frommann, a Jewish convert, it was published in Jewish-German, for wider circulation among the Jews. This tract produced the greatest sensation. For soon it was not only reprinted and translated into Hebrew, but also a German, Dutch, Italian and English translation was published, the latter by the Society for Promoting Christian Knowledge, in the year 1731. Even Roman Catholic priests took an interest in its circulation, and sent subscriptions for promoting it to Professor Callenberg. "This tract became, in fact, the foundation stone for the well-known *Callenberg Institution*, established in 1728, the object of which was the conversion of the Jews and Mohammedans." This institution, however, was closed in the year 1792. But the interest in behalf of God's ancient people was not confined to Germany, but it also spread beyond the continent, for the well-known Jewish missionary of that period, *Stephen Schultz*, tells us in his "*leitungen des Höchsten*," vol. III., p. 74, that when he visited England in 1749, he was told that there were many laymen in London, zealous for the conversion of the Jews.

The Callenberg Institution, as we have seen, was closed in the year 1792, but, in the providence of God, soon another way was to be opened for the mission among the Jews. "It was only a few years after the first great thunder-clap of the

French revolution, when three German students, in whose hearts God had begun a work of grace, were assembled together, for mutual consultation and direction, in a room in the metropolis of northern Germany. They were pondering in their minds what they should do, and whither they should go, that they might be successfully employed in the cause of missions. Berlin, their native metropolis, was at that time the stronghold of Rationalism, the centre of religious infidelity; and evangelical religion, or Pietism, was above all things hated and almost universally spoken against. Where, therefore, were the three German students to go? Iaenicke, and some few other pious Christians in Berlin, who had established a Seminary where six or seven students were trained for missionary enterprise, were often in the greatest straits for want of funds. Their cause met with little sympathy, and they were almost in despair, when one day help came in time of need from another great metropolis, with a demand for three missionaries to occupy an important missionary post amongst the heathen tribes of Africa." This was in the autumn of 1801. Our three students went to London, in order to enter the service of the London Missionary Society, and one of them was a Christian Israelite, C. G. Frey by name, who died some years ago in this country, a member of the Baptist denomination. "During his stay in London it was put into his heart to visit his brethren of the house of Israel. He found them in a state of darkness and bondage, worse than that of their fathers in Egypt. He spoke to them of Christ and his salvation. He engaged a few other Christian friends to feel a concern for their spiritual welfare." He made known to the Directors of the London Missionary Society his earnest desire to be permitted to preach the gospel to his own brethren. This application was favorably considered by the Directors; they acceded to his request, and some three years having been consumed in the needful preliminary preparation, we find him, in 1805, commencing in earnest missionary work, under the auspices of the London Missionary Society. It was soon, however, discovered that the work required distinctive and peculiar machinery. Accordingly,

after the brief existence for a few months in 1808, a separate society which did not contemplate Jews *exclusively* as its object, the present *London Society for promoting Christianity among the Jews* was founded, in the beginning of 1809. The main promoter of this Society was the nobleman Lewis Way. It was in the year 1808, that Lewis Way, while riding with a friend of his in Devonshire, passed a park where some very fine trees attracted their attention. His friend told him, that the owner of this park in her last will forbade the cutting down of these trees, until "the Jews would again have come to Jerusalem." These words so deeply impressed themselves on the mind of Lewis Way, that he never forgot them. From that day he devoted his great fortune as well as his talents to the conversion of the Jews. At first the newly constituted society was composed both of churchmen and dissenters. In 1815, by an amicable arrangement, the dissenting members retired from its management, and its liabilities having been discharged by Way's munificent donation of £10,000, it entered on the present phase of its existence, as a Church of England Society, on the 11th of March, 1815. In the year 1844, the Duke of Kent, the father of the present Queen of England, laid the foundation stone of the Episcopal Chapel, in which up to this day divine service is held in different languages. This society, which was so small at the beginning, has not only its own printing establishment of Hebrew Bibles, tracts, etc. etc.: but has also its stations in Europe, Asia and Africa, occupying thirty-four different stations, with a staff of about one hundred and twenty-four laborers, among whom are over sixty converted Jews. It is a fact worthy to be recorded, that this century witnessed the consecration of *three bishops* of the house of Israel; one was the late Bishop Alexander, the first Protestant Bishop of Jerusalem, the second is Dr. Helmuth, now Bishop of Huron, in Canada West,\* and the third is Dr. S. J. J. Schereschewsky,

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\*Comp. *Jewish Intelligence* 1871, p. 290 sq., *Hebr. Christ. Witness*, 1872, p. 8. 11.

who was elected in 1875, Missionary Bishop to China.\* We may also mention, that there are about one hundred and fifty members of the house of Israel who are ordained ministers of the Church of England, besides those who belong to the different denominations of the Church of Christ. Now these are astonishing facts, which ought to be borne in mind as a proof that God has not cast away his people, and that the Church has still the duty to bring the glad tidings of salvation to the lost sheep of the house of Israel.

Besides the London society, there are a number of other societies which have the same object in view. There are the British Society, the Edinburgh Society, the Free Church of Scotland Missions, the Presbyterian Church of Ireland Missions, all of which have their missionary stations and schools.

In the year 1822, the Berlin Society was founded, of which Prof. Tholuck was for some years secretary. There is no exaggeration when it is stated, that there are in Berlin alone over two thousand Jewish converts of the house of Israel. Not only in different parts of Germany, but also in Norway, there is a society for the mission of the Jews, under the lead-

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\* Comp. H. Chr. W. 1875, p. 111 sq. The *Churchman*, in mentioning the election of Dr. Schereschewsky, makes the following remark: Dr. Schereschewsky, after laboring continuously in China for the period of fifteen years, returns to receive the mitre, which, in the opinion of the House of Bishops, he deserves. Dr. Schereschewsky has accomplished a work in China of which the Church may well be proud. After assisting in translating the New Testament into the Mandarin or court language of the Chinese, he undertook, single-handed, the translation of the Old Testament into the same dialect, thus opening the Word of God to a population that numbers many millions. The importance of this great work, pursued through so many years of unremitting toil, cannot be overestimated; and the result will connect his name for all coming time with the annals of the great Chinese nation. In the Board of Missions, last week, he was received with every mark of respect, and his able address was listened to with the deepest interest, showing as it did a complete command of his subject. With the entrance of Dr. Schereschewsky upon the work to which he has been called, a new era will be inaugurated in connection with the Chinese mission, and its friends will everywhere be filled with encouragement and hope.

ership of Prof. Caspari, himself a convert from Judaism, best known in England and in this country by Prof. Wright's translation of his Arabic Grammar. Jewish Christians are to be found everywhere, in the Church and in the State, as preachers and teachers, professors and statesmen, and their influence is not small. Who can study church history without perusing the voluminous works of the latest church historian, Dr. A. Neander, a convert from Judaism? Nobody will imagine, when looking at his picture, that such a noble soul and such a vast amount of true learning were hidden in such a weak body. What student of dogmatics can well dispense with that bulky dogmatical work of the Rostock Professor, Dr. Philippi, a member of the house of Israel? What student of jurisprudence can overlook the work of a Julius Stahl, a convert from Judaism? Who can study the early history of England without consulting the historical works of that intelligent antiquary, Sir Francis Palgrave, a convert from Judaism, or who can study the modern history of England, without perceiving the influence of Disraeli, a descendant of Israel? The same is the fact with the modern history of France, where Mons. Fould, a Jewish convert, is one of its heroes. Jewish influence is felt everywhere, all stations of life are theirs, art and science are cultivated by them, and as to music, none has better described their influence than did Disraeli, who in his *Coningsby* puts the following words into Sidonia's mouth: "There is not a company of singers, not an orchestra in a single capital, that is not crowded with our children under the feigned names which they adopt to conciliate the dark aversion which your posterity will some day disclaim with shame and disgust. Almost every great composer, skilled musician, almost every voice that ravishes you with its transporting strains, springs from our tribes. The catalogue is too vast to enumerate; too illustrious to dwell for a moment on secondary names, however eminent. Enough for us that the great creative minds to whose exquisite inventions all nations at this moment yield—Rossini, Meyerbeer, Mendelssohn—are of Hebrew race; and little do your men of fashion, your *muscandis*

of Paris, and your *dandies* of London, as they thrill into raptures at the notes of a Pasta or a Grisi, little do they suspect that they are offering their homage to the sweet singers of Israel.” \*

In conclusion let me say, that wherever we go, we will meet with members of the house of Israel. As ministers of the Gospel, we will further the cause of missions, and probably the mission among the heathen. But shall sincere heathen be admitted into the kingdom of God, and the true-hearted and devout of this peculiar people be shut out by a relentless reprobation? Surely not. But it may be asked how can I reach this peculiar people? My answer is, do as St. Paul did; be unto the Greeks a Greek, and unto the Jews a Jew. Study their language, the language of the Old Testament, show them that it is our heart's desire to do them good by bringing to their own mind what Moses and the prophets have foretold and which is fulfilled in Christ Jesus, the promised Messiah. Let them feel that we have charity for them, that charity “that suffereth long, and is kind, that envieth not, that vaunteth not itself and is not puffed up; that behaveth not itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in truth, and beareth all things, believeth all things, hopeth all things, endureth all things.” Study the history of this wonderful people since its dispersion down to the present day, which can only fill our hearts with compassion for them who have been a proverb among all nations. We will hereby not only enrich our own stores of knowledge, but will better understand the word of God, seeing how wonderfully all the prophecies have been fulfilled, which without that knowledge are a book sealed with seven seals. Study their prayers and hymns, which a modern Christian writer regards as well worthy the study of the Christian minister.

Give them the Bible and send them evangelists. True

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\* Margoliouth, *A Pilgrimage to the Land of my Fathers*. vol. 1., p. 363 sq., London, 1850.

that there are many Jewish converts in the Romish Church, such as Abbe Ratisbonne, Baur, Veith, Leman, Rosenthal, &c., but the Jews will be the inheritance of our Protestant Evangelical Church, and this only through the word of God, and the preaching of the Gospel. Beautiful indeed are the words of St. Augustine, to which he gives utterance somewhere: "Whether the Jews, beloved brethren, hear this willingly or unwillingly, let us still preach it to them in the spirit of true love, wherever we can. Let us not proudly exult over the branches that are broken off, but rather remember through whose long-suffering and great mercy, and into what root we are grafted. We will not boast against them, but being united in humility, not in proud division; and rejoicing with trembling, entreat them, saying, 'Let us walk together in the light of the Lord, for his name alone is exalted among the nations.' If they hear and obey, then that will be true of them which was said 'Come to him and he will enlighten you, and your face shall not be ashamed.' But if they hear and do not obey, see and do not believe, then that will come to pass which was said, 'The sinner shall gnash with his teeth and shall perish.' The Church of Christ however, says, 'I am the fruitful olive tree of the Lord; my hope is in the Lord forever and ever, from everlasting to everlasting.'" I know that a good many are wont to say, what is the use of sending missionaries to the Jews? They live among us, our churches are open to them, our church-bells invite them to the house of God. This is true and good, but not according to the spirit of Paul, who says, "how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" and,

"The Jews do perish ; day by day  
Thousands on thousands pass away :  
O Christians to their rescue fly !  
Preach Jesus to them ere they die.  
Wealth, talents, labor, freely give ;  
Spend and be spent, that they may live.  
What hath your Saviour done for you ?  
And what for him should you not do ?

If we truly love our Saviour, we must also love his brethren according to the flesh. If the Bible is really precious to us, remember that its writers were Jews. If we strive after heaven, remember that in heaven we shall meet with Abraham, Isaac, and Jacob. Let me close with the following lines:

“The Word of Life if prized by you,  
We owe to the despised Jew ;  
In all their wanderings, far and near,  
His word was sent their hearts to cheer ;  
Preserved by them and handed down,  
We see their light—their Saviour own ;  
Then on your knees, before His throne,  
Remember oft the Jew.

If Christ the Lord, is prized by you,  
He once was a despised Jew ;  
Without a spot to lay His head ;  
For you he came, and lived and bled :  
And can you then refuse to feel  
Compassion for His nation’s weal ?  
Their griefs might break a heart of steel—  
Oh pity then the Jew !

If we would “prosper” all life through,  
Still Zion’s peace we must pursue ;  
Though trodden down, the *Jews shall* rise  
And own *that* Christ they now despise ;  
Then lend your every aid to bring  
The outcast Jew to Christ our King,  
That Jew with Gentile soon may sing,  
“Salvation to the Lamb.”

We dare not, will not, hence refuse  
To love, and feel, and pray for Jews.  
O praise our God ! Through Abraham’s race  
Came *light*, and *Christ*, and *promised* grace :  
Then, God of Abraham, hear our cries  
Remove the veil from Israel’s eyes ;  
Make Jews and Gentiles truly wise,  
And Jesus all in all !” \*

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\* Margoliouth, *Modern Judaism investigated*. p. 259, London, 1843.

## ARTICLE IV.

## TWO COMMON OBJECTIONS.

By Rev. Prof. W. E. PARSON, A. M., Imperial University, Tokio, Japan.

Prominent among the objections made against Christianity, in our day, stand two, the force of which must be felt by all thinking people.

One of these objections is based upon the seeming malevolence of Nature, and commits the error of endowing Nature with personality, sensibility and will. The other objection is based upon the hostility which seems to exist between the laws of Nature and the facts of Divine Revelation.

No one who thinks, certainly no one who is endeavoring intelligently to teach others, can escape these difficulties. We shall do well to examine them in such a way as to enable us to give a reason for the faith that is in us.

And looking first at the seeming malevolence of Nature, we find Mr. John Stuart Mill, among philosophers, as the most recent and most conspicuous instance of this method of viewing Nature. But the objection is an older one, and is not confined to the philosophers. It has found a place in many an obscure heart, and has been felt in all its force by those who had not words in which to utter their difficulties.

That we may hear the objection in its strongest form, let us take Mr. Mill's statement of it.

"Nature impales men, breaks them as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis or a Domitian never surpassed. \* \* \* She mows down those on whose existence hangs the well-being of a whole people, perhaps the prospects

of the human race for generations to come, with as little compunction as those whose death is a relief to themselves, or a blessing to those under their noxious influence. Such are Nature's dealings with life. Even when she does not intend to kill, she inflicts the same tortures in apparent wantonness. \* \* \* Next to taking life (equal to it according to a high authority,) is taking the means by which we live; and Nature does this too on the largest scale and with the most callous indifference. A single hurricane destroys the hopes of a season; a flight of locusts, or an inundation, desolates a district; a trifling chemical change in an edible root, starves a million of people. The waves of the sea, like banditti seize and appropriate the wealth of the rich and the little all of the poor with the same accompaniments of stripping, wounding, and killing as their human antitypes. Everything, in short, which the worst men commit either against life or property is perpetrated on a larger scale by natural agents. \* \* \*

“Anarchy and the Reign of Terror are overmatched in injustice, ruin, and death, by a hurricane and a pestilence.”

Such is the picture drawn by Mr. Mill. It is true he has not written these words directly against Christianity, seeing he claims to be viewing Nature apart from Revelation. But we must all see at once that if such a view be held, then our faith in the Goodness, or in the Omnipotence of God must be given up. We can no longer assert that the God of Nature and of the Bible are one. Mr. Mill is aware of this, when he says in another connection, (“Utility of Religion”):

“It is true, the God who is worshipped is not, generally speaking, the God of Nature only, but also the God of some revelation; and the character of the revelation will greatly modify and, it may be, improve the moral influences of the religion. This is emphatically true of Christianity; since the Author of the Sermon on the Mount is assuredly a far more benignant Being than the Author of Nature. But unfortunately, the believer in the Christian revelation is obliged to believe that the same being is the author of both.”

There is no thinking man who has not felt the force of this objection, and we can understand how any one, dwelling on such a view of Nature, should come to hold cruel notions of God, and dark views of life. This then is the question—

How to reconcile inexorable Nature, cruel and cold as she seems, with the loving character of the God revealed to us in Christ; how to regard the title of Father, which includes the tenderest and most solicitous of all human affections, as applied to God in his government of the world. This is the real trial of faith, in answering which many strong men have cried out like children.

Before we proceed to give some kind of an answer to this objection, it may be in place to glance at Mr. Mill's solution of the difficulty. In the same article from which we have already quoted, we find, what Mr. Mill calls, "the only admissible moral theory of Creation."

"The Principle of Good *cannot* at once and altogether subdue the powers of evil, either physical or moral; could not place mankind in a world free from the necessity of an incessant struggle with the maleficent powers, or make them always victorious in that struggle, but could and did make them capable of carrying on the fight with vigor and with progressively increasing success. Of all the religious explanations of the order of Nature, this alone is neither contradictory to itself, nor to the facts for which it attempts to account."

And again:—

"One only form of belief in the supernatural—one only theory respecting the origin and government of the universe—stands wholly clear both of intellectual contradiction and of moral obliquity. It is that which, resigning irrevocably the idea of an omnipotent creator, regards Nature and Life, not as the expression throughout of the moral character and purpose of the Deity, but as the product of a struggle between contriving goodness and an intractable material, as was believed by Plato, or a Principle of Evil, as was the doctrine of the Manicheans."

And again:—

"Omnipotence, therefore, cannot be predicated of the Creator on grounds of natural theology. The fundamental principles of natural religion as deduced from the facts of the universe, negative his omnipotence."

Here then, we have in few words the substance of this new objection, and the conclusions to which one is led who fol-

lows it out logically. Now, if any one is honestly asking what Christianity has to say to such an objection, then we have something to suggest.

And first, let us notice how dark and hopeless and empty is such a view of this world and the forces that rule it. The *fate* of the ancients comes back upon us. To speak of "the recklessness of the cosmic forces" is only a modern phraseology for the same thing. And man becomes a helpless atom hurled into its place, and out of it, by some Demiourgos who, though he may desire to help his creatures, is not able. Surely then to be wise were folly.

And further, we are to note carefully this, *that for the facts on which this objection is based Christianity is in no wise responsible.* These things are not thus because Christianity is in the world. On the contrary Christianity is here to do a given work, because these things are in such a plight. The frosts will freeze, the fire will burn, stones will crush, wild beasts devour, the hurricane will devastate, and the waves engulf, even though one should be able to blot out the record of God's Word, to banish all forms of religion, and to cancel, if it were possible, the very notion of God. It does not take away evil to take away God. It does not remove the cloud that hangs like a pall over the earth, to stand beneath it and cry—*How black it is!* We must insist that these evils of which Mr. Mill complains are not to be laid at the door of Christianity. Believers in the Word of God are not to be required to explain all the facts of the universe.

And to go still further, we must remember *that as to the facts in the case Christianity asserts the same thing with Mr. Mill.* Dark as he has drawn the picture, the Bible draws it equally as forbidding. It represents the whole creation as groaning and travailing in pain together. It affirms evil, setting forth its history and workings as a dark back-ground on which it limns a most glorious hope. And herein lies the difference. Mr. Mill asserts the cruelty of Nature, while Christianity both asserts the fact, and interprets it, showing thereby a divine intention, to say the least. She affirms that there are sufferings, but she does what Mr. Mill does not, she passes on to

affirm that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed. She looks on all these stubborn things as possible, if not in every case actual, instruments of moral discipline. She induces in men such a spirit as shall enable them to feel as Milton felt, when in his affliction he said: "It is not so terrible a thing to be blind as it is not to be able to endure blindness." We can understand that, to hack a human being to pieces for the mere cruel gratification of watching the agonies of the sufferer would be fiendish. But we can understand further that to cut the human body, and inflict great sufferings, shall be the most humane thing possible. It is the difference between the demon and the surgeon. And who shall dare to charge that God is the demon? We do well to note also the inconsistencies in which men involve themselves, and the extremes to which they go, in their opposition to Christianity.

God is a God all-merciful, says one objector. He is a God unmerciful, says Mr. Mill. Once nature was the only true divinity, and her worship the only pure worship. The Church, the Bible, were scarcely worth perpetuating. No other religion was of any worth save the religion of Nature. Now even Nature is out of joint. A new tide is setting in, and there are no evidences of God's Benevolence to be found in Nature which may not, according to the new school, be more than counterbalanced by manifest evidences of malevolence.

Wherefore, the old argument for the Goodness of God is overthrown. This can be the only fair and logical inference.

But aside from argument, let us ask ourselves a question. Which requires the greater faith, to believe that Nature is merciless and vindictive, the cosmic forces reckless; that God is not good, or not able to enforce His goodness; the heavens over us brass, and the earth beneath us iron; or to rise from one fact to the probable meaning of all facts, to reverse the order of our reasoning, and say that evil is here because man is in evil, and because he needs just the conditions that surround him. We grant the hostility of Nature,

but deny its malevolence. We grant the bitterness of life, but assert as part of our faith, that this is only the shading in a picture, the full meaning of which no one can ever catch who dwells only on the shading. For, if with God's Goodness asserted, His existence believed in, the future life promised, the consolations of the Bible held out, we must yet confess that "we see as through a glass darkly," then what must our condition be when the glass is broken, and the little that we now see is taken away? Blot out the sun and there will be no clouds. There will follow such a midnight as shall leave neither earth, nor cloud, nor face of friend, nor anything visible.

Such considerations as these must lay a fearful responsibility at the feet of any one who seeks to disparage Christianity by magnifying the ills of life, and undermining the faith of mankind in the Goodness of God; seeing that Christianity itself has had no share in the production of these ills, and remembering further that one of the chief ends of our religion has ever been—and in the case of the great multitude of its followers, has ever *successfully* been—to make these ills look small when compared with some glorious hope of the future. In a word, our religion does what nothing in all this world can do for us, it speaks comfortably concerning the sorest events of this life, and it speaks positively concerning the future life. If we silence this voice we cut off all possibility of certainty.

We come now to the second objection. Many, not prepared to assert that Nature is malevolent, are yet involved in perplexity because the fuller unfolding of Nature's laws in the discoveries of Science seem to make a revelation of God's methods in conflict with that other Revelation, which we call Divine. We cannot now enter upon a statement of the whole case, but we may lay down a rule or two for our guidance. In the first place we may assert, with some emphasis, the possibility of a great mind accepting and harmonizing the discoveries of Science, and the doctrines and facts of Revelation. One such name as Newton, Locke, Kepler, Agassiz, Faraday, will guarantee to us the fact. New-

ton, with all his greatest discoveries, never discovered anything which to his thought conflicted with the Christian faith, to which he always held.

Kepler was no "undevout astronomer," concluding one of his works with such words:

"I have proclaimed the glory of Thy works to men, as far as my finite spirit could comprehend Thine infinity."

Faraday united with the Church at the mature age of thirty, an humble and sincere believer in Christ, belonging to a little company of Christians before whom he not unfrequently preached.

Agassiz says: "Let me not be understood as supposing that there is any conflict between the narrative in Genesis, and the results of scientific investigation. 'In the beginning God created the heavens and the earth.' When that begins Genesis does not say.'"

How then does it become those who only dabble in science, and who do not study deeply into the truths of the word of God, to ask themselves whether they are dealing fairly when they throw overboard the whole Christian system, because forsooth they cannot reconcile it with some things in Nature's system.

We may be certain that Nature and Revelation are but the two pages of the same leaf in God's Book. They do not record contradictory truths when we shall be able to read all of both.

Further, we must cultivate some measure of charity for the bigots of science. Theologians have no monopoly of the article commonly denominated bigotry. Indeed, one of the strongest evidences of the truth of Scripture is to be found in the undesigned coincidence with its teachings which human nature, in its most favorable phases, is constantly furnishing. 'Who can understand his errors?' asks Scripture. Men cry out against bigots, and never does it occur to them that they are doing so bigotedly. Men proclaim themselves as liberal, when a little acquaintance with their methods of thought, or manner of life, will reveal the fact that these are

the ones among whom to search when you are looking for the essence of illiberality. We enjoin a charity for those who in mistaken zeal are propagating a false, or partial, system of Christian doctrine. We may counsel charity, also, for such in the world of scientific research as give themselves up so thoroughly to their work as to overlook all other claims of duty. These, imagining that religion is hostile, because in former days she accepted slowly the conclusions of science, or because she now actually opposes the claims of the more advanced theories, are therefore driven into the defensive. Many, not content with such an attitude, assume the offensive, and become avowed enemies of the religion of Christ.

We can account for the utterances of Tyndall in no other way. We want all of Mr. Tyndall's ascertained facts, but are not so solicitous as to his speculations. When he hints that we shall all melt into the infinite azure like streaks of the morning cloud, we grow skeptical. For, if it be true, it is not his to utter, seeing he has made no demonstration of it, and can make none. When, unsupported by a single fact, he asserts that he discovers *in matter the promise and potency of every form and quality of life*, we beg to suggest that he is bringing to us, not the results of investigations in his laboratory, but the weavings of his own brain; and when once we enter the realms of fancy, we all can weave for ourselves.

Mr. Huxley declares that skepticism has done more for the world than faith. We challenge the statement, and call for the proof. It can not be proved. Still, we will grant that Mr. Huxley's skepticism has done more for the world than Mr. Huxley's faith. For, while his faith has done little that we know of, his skepticism has done much in that it has made men think. Mr. Darwin's studies in a certain line of investigation, have been like the revelation of a new world, and of great gain. But his theories go beyond his facts. While we cannot gain-say the one, we may sit in judgment on the other. Darwin may be the John the Baptist of the true explanation of the Descent of Man, but until Science

herself is agreed that he is, we need not be uneasy about the manner in which we shall harmonize his theories with Revelation.

If Religion has ever seemed slow in accepting the conclusions of Science, it was only because of her zeal in holding on to what is good, until something better could be given beyond the possibility of dispute. In doing this, she has simply done what the students of science do in waiting until a certain number of facts are gathered, and a certain strength of demonstration is gained, before a conclusion is reached. If Science accepts no dictum from any quarter, until it has been fairly tested and fully proved, shall Christianity do more?

We must remember, further, that the Christianity of to-day is not to be judged by the Christianity of five hundred years ago. We do not so judge Science. The question is—Has there ever been any real conflict between true religion which we should own as such, and true science which we should own as such?

Rome is not Christianity; (though Dr. Draper fails to recognize that fact in his recent book, the title of which is a plain *petitio principii*—"The conflict of Science and Religion.") Nor is the phlogiston theory of combustion science. We do not ridicule the memory of Newton because he did not know of the existence of oxygen gas. Why ridicule the Christian Church of this day because its followers, five hundred years ago were ignorant of that greatest of all the graces, charity,—toleration of other faiths—when the Church had not so much as discovered that there could be another faith?

As well blame Science of to-day for the ignorance which persecuted Galileo, and killed Savonarola, as blame Christianity for the bigotry or impiety of those acts. A sentence or two from the address of Professor Christlieb, at the last Conference of the Evangelical Alliance, will be most appropriate.

"In order to maintain a firm position against the attacks of natural Science, we must first consider the purpose for

which the Scriptures, as a whole, were given, and thus draw a sharp line between this aim, and that of scientific investigation.

The aim of Scripture is to show us the way of salvation, and this it does by communicating religious and moral truths, which the apprehension of man, darkened as it is by sin, could never have discovered by itself. But in no respect is Scripture intended to play the part of a hand-book of natural history or philosophy, or to give us physical information which is of no essential importance for our faith. The Bible should not, therefore, be called upon as arbiter in questions of pure natural Science, which do not in the least affect morals or faith. Not even the highest inspirations could have been intended to lift the Biblical writers above the view of nature current in their day, or to give them the clear insight into natural Science which was reserved as a reward for the patient toil of later generations. Its purpose was to enable them to enunciate the truths of Divine Revelation, as far as they were connected with physical relations, in a form which should not militate against the objective truth of these relations, and should leave room for all future discoveries in that region. For this reason the Bible speaks of natural phenomena simply in the language of every-day life, which gives impressions as they are received. \* \* \*

If the Bible and Nature both contain a Revelation from God, they cannot really contradict one another. Where this would seem to be the case, it is because either God's words, or his works, have been misinterpreted. In such a case we must not immediately cast away the Word, in order not to give offense to the cultivated, but quietly wait for a reconciliation; again examine the exegesis of the passage in question; but at the same time see whether natural scientists are not giving us doubtful conjectures, in which they have often been mistaken, instead of really certain results."

## ARTICLE V.

## THE LORD'S PRAYER.

By Rev. J. P. SANDERSON, Dixon, Ill.

The Lord's Prayer is twice recorded in the Gospels; once by Matthew, 6 : 9—13, and once by Luke, 11 : 2—4. In Matthew the complete prayer is recorded: "After this manner pray ye: Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." In Luke the Prayer is not so complete: "And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." That these two prayers are one and the same, is sufficiently evident; but it is equally true, that the time and circumstances in which the prayer was given, as recorded by Luke, are not the same as those in which the prayer was given, as recorded by Matthew. The theory has been stoutly maintained, that the Sermon on the Mount, as given by Matthew, is merely a collection, by that evangelist, of many of the words of Christ into one grand discourse or sermon; and that, as a consequence, the Lord's Prayer, as recorded by Matthew, is only a part of this compilation. Stier eloquently defends the genuineness of the Sermon as a unit—in his "Words of Lord Jesus." A few objections to this theory will suffice to disprove it, and at the same time establish the position that the Lord's Prayer was twice uttered by our Saviour. The advocates of this theory

meet with difficulty in the preface of the Sermon, where the evangelist introduces it with the following words, (Matt. 5 : 1—2): “And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: And he opened his mouth and taught them, saying;” and then follow in succession the 5th, 6th and 7th chapters of Matthew, or what is known as the Sermon on the Mount. Now it is not reasonable to suppose that had Matthew collected the words of Christ and presented them in one discourse, he would have chosen such an unfortunate—and may we not say untruthful?—preface. On the contrary, he explicitly states that Christ went up into a mountain, and when he was set, he opened his mouth, and taught them, saying—“Blessed,” etc. The difficulty is aggravated by the fact, that throughout the three chapters constituting the Sermon, in no instance is a clause or even a word inserted by the evangelist; the Sermon continues without a break, and its peculiar unity savors more of the wisdom of Christ than of the skill of a compiler. Again, as though the preface had not been sufficiently plain, the evangelist adds, at the conclusion, (Matt. 7 : 28, 29): “And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the Scribes.” There is one reason furnished by the advocates of this theory deserving attention. It is claimed that no other theory can account for the numerous repetitions in the Sermon of words which, according to the other evangelists, must have been uttered at different times, and under wholly different circumstances, and prominent among these repetitions is the Lord's Prayer. Upon examination, however, this theory is involved in difficulties which must far exceed its advantages; for, in the first place, Matthew's explicit statement in his preface must be disregarded or wrested from its meaning; and, secondly, even if accepted, it still fails to explain the repetitions in Matthew's own Gospel, for it is unreasonable to object to a repetition of the other evangelists, without harmonizing repetitions in Matthew's own Gospel. Compare Matt. 7 : 17, from the Sermon on the

Mount, with Matt. 12 : 33 ; also Matt. 5 : 29, 30, with Matt. 18 : 8, 9 ; also Matt. 5 : 32, with Matt. 19 : 9. In these passages the same language is used in both instances ; it is scarcely probable that Matthew would have repeated them if he had compiled the Sermon ; hence this objection proves too much, and thereby disproves the theory advanced. It seems then more reasonable, to accept these repetitions as repetitions of what had been before spoken, and in no sense is this unworthy of Christ as a divine teacher, no more than the repetition of the miracle of the loaves and fishes. The Prayer, then, unquestionably can be regarded as having been twice uttered by our Lord ; once as a part of the Sermon on the Mount, and afterwards (Luke 11 : 2) when sought by his disciples and requested that he might teach them how to pray. The two prayers differ in length ; the one does not contradict the other ; that of Luke though in a more concise form, omitting some of the passages in Matthew, is nevertheless in perfect harmony with that of the other evangelist. With this relation of the two prayers defined, let us proceed exegetically to an examination of—

#### I. ITS TEXT.

It may be said in general, that the texts as given in Matthew and Luke differ in various places,—and much more than is apparent in our English version. But more particularly, Luke omits besides the Doxology, which in Luke is omitted in all MSS., three important clauses.

1. The clause: *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, and has simply *πάτερ*. The authorities for its omission are—**Σ**, B, L, the Cursives 1, 22, 57, and others, and the Fathers, Origen and Tertullian. This clause is not omitted in the English version. The omission is a point of dispute with critics, but the latest editions of the Greek Testament do not sanction its genuineness.

2. The clause: *γεννηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς*. This is omitted upon the authority of MSS. A, B, C, D, L, M, and the cursives 1, 22, 130 etc. It is not

omitted in the English version, and, like the preceding, has been a subject of dispute; most of the later editors, however, omit it.

3. The clause: *ἀλλά ρῦσαι ἡμᾶς ἀπο τοῦ πονηροῦ*. The omission of this clause is not so well authorized. **Σ**, B, L, and the cursives 1, 22, 57, 130 and others omit it. It is supported by A, C and D. Late editions omit it.

Having indicated these differences, we return to the text of Matthew. With a few exceptions, there has been no dispute upon the text, other than that upon the Doxology. These exceptions are of no great importance. They are—

1. The form of the verb *ἐρχομαί* in the third clause. **Σ**, D and G give the form *ελθάτω*, whilst B, K, L, M and others give *ελθέτω*.

2. The article before *γῆς* in the following clause. Tischendorf omits it on the authority of **Σ**, B, Z, D, the cursives 1, 22, 406, and the Fathers Clement and Origen. It is found, however in MSS. D, E, G, K, and L.

The great point of interest, however, is in connection with the much disputed Doxology. It may be said, in general, that the vast majority of critics regard it as an interpolation; and yet it is not without advocates who stoutly maintain its genuineness. It may be added that no argument can be founded upon merely subjective grounds, as Stier has attempted to do. Certainly the fitness of the Doxology in connection with the Prayer, as seen by the eye of the commentator, cannot be recognized by the critic. In this, as in all other cases of dispute, where the accuracy of the text is involved, we must resort only to the three sources of evidence in textual criticism. Again it may be added, that little argument can be derived from the fact that in all MSS. of Luke's Gospel, the Doxology is omitted; as a confirmation of its omission in Matthew it is valuable, but an argument founded upon it would prove too much, for then the three disputed clauses already mentioned, would give equal reason for disputing their genuineness in Matthew. Each Prayer must rest entirely upon its own merits. If, then, we examine the three sources of

evidence, we will find the authorities divided—in general—in respect to number, in favor of its insertion, but in respect to value, in favor of its omission. It is to be regretted that the codices A, C, F, and others, are defective in this place. As to the remaining codices of value—~~Σ~~, B, D, and Z, omit it; also the cursives 1, (one of the most valuable), 17, 118, 130, and 209; also the Versions—Vulgate, Old Latin, (in most copies, though some have it), Gothic, Arabic, Armenian and Ethiopic. It is omitted by a large majority of the Greek and Latin Fathers. Neither Tertullian, Cyprian, Origen, Jerome, (who, however, inserts—*ἀμὲν*), nor Augustine, makes mention of it. Tertullian expressly mentions the last petition as the *Clausula*. Further, its omission is supported by the critics Griesbach, Scholz, Lachmann and Tischendorf, whose combined judgment cannot be disregarded. On the other hand it may be said, as before, that so far as numbers are concerned, it has ample authority from a multitude of MSS.; but no MS. of great value, either among the Uncials or Cursives, is known to contain it. It is worthy of note, however, that the three Syriac Versions, Peschito, Philoxenian, and Jerusalem, all contain the Doxology. The authority of the last two will not be highly regarded, and, with MSS. of so much superior value opposed, it seems unnecessary to say with Alford, that although in the Peschito, yet it may not always have been there. Candor demands the statement, that the objection urged against the Philoxenian and Jerusalem versions, may also be urged against equally valueless versions which are advanced in support of the omission. A few of the Fathers, Euthymius and others, bear witness to its insertion. Its genuineness has been advocated by Witsius, Baumgarten, Matthai, and Stier, and others—but it must be added that the discovery of the Sinaitic MSS. might have modified their opinion.

Arraying the evidences for and against its omission, it must seem evident, if we are to decide upon objective grounds, that the Doxology was not a part of the original text. As to the time of its insertion there is much uncertainty. As to the cause or manner of its insertion, we have

found only the one theory. Among the Jews, the custom early prevailed of responding in public worship. On the public reading of prayer, the people either responded by Amen, or by a more extended doxology, (1 Chron. 16 : 36—"And all the people said, Amen.") This, with many other Jewish customs, passed over into the Christian Church. That it was a response by the people, seems to be indicated by the fact that the Doxology is not the same in all the versions, in some being abbreviated, and in others mentioning the persons of the Trinity. It has been conjectured by Erasmus, and after him by scholars generally, that it is an interpolation borrowed from the liturgical service of the Church in its early history. This is the most reasonable hypothesis presented. We turn from the text to—

## II. ITS ORIGIN.

Were it possible for the skeptics of the 19th century to have stood beside the cross, and have heard the last plaintive prayer of Christ—"My God! my God! Why hast thou forsaken me," would they have convicted Christ, because that, in his hour of distress he appropriated the words of the Psalmist? Such an objection to this use of the Psalmist's words is not urged or considered. But these skeptics do affirm, that the Lord's Prayer is merely a judicious selection of the petitions of the Church into one prayer—and hope thereby to diminish the wisdom of Christ. But, if this theory were true, we are far from convicting Christ of merely human wisdom in selecting the materials of human wisdom. This theory so boldly advanced and so falsely held by modern infidels, aims to establish the merely human nature of Christ. A flimsy foundation upon which to rest so weighty a structure. It may not be too much to say, that the mind which could collect the individual petitions of ages into a whole so grand, so comprehensive, and yet so simple in its conceptions; so beautiful, so harmonious and yet so complete in its structure; so direct, so definite and yet so judicious in its purpose, must have been more than human—must have been divine. But we are not obliged to accept this theory of modern skept-

tics, and our rejection of it need not rest upon any subjective ground. One proposition, as affirmed by these skeptics, is that the Lord's Prayer is a brief compilation of the prayers of the Zend-Avesta. One affirms that every petition has its parallel in the Zend writings. In proof of this assertion, however, only one passage can be quoted in which there is any resemblance to the Lord's Prayer, and that with the fifth petition. Another proposition is that this prayer was derived from the Jewish Prayers,—but there is no sufficient evidence for its truth. There are indeed petitions resembling some of those in the Lord's Prayer—and it would be remarkable if there were not. "Our Father in heaven" was of frequent occurrence in Jewish prayers. The only clause which seems to have a real parallel is the third, which has the parallelism, "Let thy name be hallowed by our works"—but this expression savors more of Pharisaism than of Christ. The two following are of so frequent occurrence in the Old Testament that they are scarcely included in this objection. The remaining clauses have no real parallelisms in the Jewish or Rabbinical writings, other than what might be discovered in accordance with any pious petition. Add to this the fact, that these so-called parallelisms are collected not from one authority, but some from the Talmud, and others from the liturgical collection of the Portuguese Jews, so late as the 15th century, and there is no basis for the objection, but proof that the spirit of skepticism has been its source, rather than any real evidence either within or without the text. Its genuineness remains unimpaired. These words are none other than those of the Son of God.

Having thus noticed the text, and the divine origin of the Lord's Prayer, let us next consider:

### III. ITS STRUCTURE.

Theories abound, and it may be said that any conclusion is little else than theory. Here again the skeptics oblige us to assume the defensive. They irreverently claim that the Lord's Prayer possesses neither comprehensiveness nor unity. It is

claimed that the Lord's Prayer—a perfect prayer—should possess both. This last statement will be readily admitted. It remains then for the first to be proved. It is said by one, in language of shocking impiety—"In short, as soon as we begin to contemplate the Lord's Prayer as a connected whole, we see in it so much that is wanting, that it is difficult to conceive why Jesus had not furnished one more full and complete." How this impious critic could see *in it* so much that is wanting is one of the mysteries of optics. But, jest aside, we reply that the Lord's Prayer is not only comprehensive, but is also bound together in a beautiful unity. An examination will make this evident. Numerous theories have been held as to the principle of construction underlying the Prayer. A supposed resemblance to the Decalogue has led some to discover a similar principle of construction. This seems to be confirmed by the "I am the Lord thy God," of the one, as contrasted with the "Our Father which art in heaven," of the other; by the "Thou shalt not take the name of the Lord thy God in vain," of the one, with the "Hallowed be thy name," of the other; by the prominence given to God in the first part of each, and of man and his duties and relations to God in the latter part. But this parallel whether real or apparent seems incapable of being produced in each individual petition. That there is some similarity is evident; we may regard the Decalogue and the Lord's Prayer as exponents respectively of the Old and New Dispensations.

It is readily observed that there is a marked contrast between the first three, and last four petitions. In an article in the *Biblical Repository*, Vol. v., (to which we are indebted,) it is well said—"The former express God's relation to us, the latter our relation to God." The first three, it is supposed, severally represent the several offices of the Godhead. "Hallowed be thy name," is an acknowledgment of the being of God as referred to the Father; "Thy kingdom come," through the mediation of the Son; and "Thy will be done," indicating by the agency of the Holy Spirit. The correlate is found in the remainder of the prayer in which God, the Father, whom we acknowledge as the author of all

temporal blessings, is besought in the expression—"Give us this day our daily bread;" God the Son for the forgiveness of sins; and God the Spirit for guidance from temptation—and the three besought to deliver from *all* evil. This theory of Prof. Tholuck seems to be, if not the true theory, at least a very attractive one, and we are disposed to adopt it. According to it, the Prayer is all comprehensive and is bound together in beautiful unity. It may be termed the Trinitarian theory. It will be observed that the Prayer is thus progressive in its arrangement; the Godhead is first acknowledged, and then, in man's relation to God, first his temporal and then his spiritual wants,—and his spiritual wants are first the forgiveness of sins, and secondly the aid of the Spirit.

In the consideration of the structure of the Prayer, two minor questions have arisen.

(1). Are the clauses in the first division to be regarded as petitions, or as a doxology? Both positions have been maintained. It is difficult to conceive of their partaking altogether of the nature of a doxology, and yet it does not imply inconsistency to admit into them as prayers the element of praise.

(2). Is the clause, "Lead us not into temptation, but deliver us from evil," one or two prayers? Or, is the Lord's Prayer composed of six or seven petitions? Critics are by no means agreed upon the number, and many give no decided opinion. In view of this, we only venture to say, that the *ἀλλά* seems to indicate a continued sentence, but that it is possible that there is sufficient reason to regard it as two distinct petitions. from the fact that our Saviour was particular to avoid tautology, and so the latter word *πειρηρῶν* would be more comprehensive in its meaning than *πειρασμός*. We turn our attention finally to—

#### IV. ITS USE.

Here, again, theories abound. Some claim that it was furnished to the disciples as a symbol of faith; while others argue that it was furnished to them merely as a provisional

prayer until the time when they would be taught of the Holy Spirit. The whole ground of dispute, however, is involved in the two extreme positions, viz:

(1). That it was designed to be used by Christ's disciples as a standing formula; and,

(2). That it was designed to indicate what ought to constitute the substance of Christian prayer.

That it did not, as has been claimed, exclude all other prayers is evident from the frequent use of other prayers both by the Lord and his disciples. That it was not especially designed as a standing formula in public worship, seems to be indicated by the fact of the absence of any such instructions, or the record of any such use of it either in the Gospels or the Acts of the Apostles.

On the other hand, that it merely indicates what ought to constitute the substance of Christian prayer, is also open to objection, for although it is a pattern for all, yet it is not to be considered aside from its intrinsic merit, its real positive excellencies, and we must be careful to avoid the other extreme, that the wording is itself immaterial, and that our Lord only meant to say—When ye pray, pray like this. Luke introduces the prayer with, “When ye pray—say.” The use of the οὐτως cannot be so indefinite where the subject of the discourse is a proposition, and the words expressly quoted. Compare the Greek of Matt. 2 : 5 and Rom. 10 : 6. We are to receive the Prayer then, not as a fixed and exclusive form, but as a pattern worthy of our feeble imitation, but yet more as embracing all the higher aspirations of the soul; and consequently the use of it is peculiarly every one's privilege and duty. And so may we continue to use it until—as beautifully remarked by Bengel—“The whole number of the Sons of God shall have reached their goal, and then will the pure doxology arise in heaven. Hallowed be the name of our God. His kingdom is come. His will is done. He has forgiven our sins. He has brought temptation to an end. He has delivered us from the evil one. His is the kingdom, and the power, and the glory, forever. Amen.”

## ARTICLE VI.

## LUTHERAN CHURCH POLITY.

The article of Prof. Ort, in the April number of the REVIEW, may be regarded as a model of good-natured and amicable discussion. It contains much, too, which will receive the endorsement of all sound Lutherans. But with all the apparent frankness and candor of the writer, either he has most strangely misapprehended the meaning of some of the testimony adduced, or has made a very strange use of it to support his views. And unless we have failed to understand him, there is considerable in the article that we cannot reconcile with the plainest facts in the case, nor with the views and utterances of others on the same side in this question. Were it not for such difficulties, the article might be allowed to pass, on its own merits, without further discussion. As it is, we propose to call attention again to this subject, hoping to contribute something to a clearer and better understanding of it.

Prof. Ort has made concessions which we deem creditable alike to his judgment and candor. It has been quite common to appeal to the prejudice of the laity, and to insist on their entire competency to take part in the work of examining candidates for the ministry. Some years ago, an advocate of the abolition of the *Ministerium*, said in the *Evangelical Review*:

“We maintain that the lay delegates, as they are called, instead of being incompetent to this work of examining and selecting ministers for the Church, are, especially qualified for it, are the very persons whose voices ought to be heard in regard to the fitness or unfitness of a candidate for ministerial functions, at least some of them.”

Another, on the same side, reiterates the “opinion as to the abundant capacity of our pious and intelligent laymen to

participate, to the complete satisfaction of the churches whom they represent, in such examinations;" and adds, "that perhaps the presence of a few shrewd, quick-sighted and judicious laymen upon certain committees of examinations would have prevented the admission of some men into the ministry of our Church, etc., etc." According to these writers, ministers are not the best qualified for such work.

Over against this, Prof. Ort now says:

"Upon whom properly devolves the duty of examining candidates for the ministry, and inducting them into the sacred office, there is really no issue taken. \* \* About the superior competency and the propriety of the ministry to conduct the examination of candidates, or about the special fitness and more orderly mode of the ministry performing the act of ordination, there is no variance of opinion. \* \* The advocates of the so-called non-Ministerium side, do not deny the propriety, fitness or superior competency of the ministry to examine and ordain; neither do they dispute that it is the duty of the ministry to perform this work."

These writers, on the same side, are very far apart in their views, and we repeat, that Prof. Ort's frank concessions are creditable to his judgment and candor. The same judgment has been expressed by numbers of the most intelligent laymen in the Church.

Prof. Ort narrows the discussion down to the single point of "*voting*," alleging that "no change involving power will occur, except in the case of voting," and adds: "This unquestionably is the only amendment to those two articles [chapters xviii. and xix. of the Formula of Government] that the non-ministerium side of the house would desire, in any case, to have recognized." Whether he speaks by authority for his "side of the house" we do not know, but certainly he has conceded very much that has been zealously maintained. We shall come to this matter of voting by and by.

We confess ourselves at a loss how to understand him when he assures us that it is not a "question of Ministerium or no Ministerium;" and that "the advocates of the so-called Ministerium side do not propose to set aside a long established custom, or reverse a time-honored practice" in the Lutheran

Church. Surely, if words have any meaning, or acts can be interpreted to signify purpose, this is just what they do mean to do. If this is not their intention, then they have been beating the air and disturbing the peace of the Church for simple amusement. One of them argued some years ago, in the REVIEW, that "the word *Ministerium* should at once and forever disappear from our synodical constitutions," and another declared, on the floor of the General Synod, "that it should be expunged from our ecclesiastical vocabulary." How such sentiments can be reconciled with statements in the article of Prof. Ort we cannot comprehend.

The original organization of the Lutheran Church in this country has as its official title, "*The German Evangelical Lutheran Ministerium*," and the first five chapters of the Constitution contain the regulations for the government of the *Ministerium*; whilst the Synodical part follows after. Thus Lutheranism was organized in this country more than a century and a quarter ago, and continued to exist until quite recently. In Dr. Kurtz' "*Why are you a Lutheran*," we read, "There is connected with *every* District Synod a *Ministerium*, etc.," which was strictly true until within a few years. That staunch defender of Lutheranism resisted the first attempt to destroy this feature of our system, and the Synod of Maryland adopted a resolution forbidding any change in its constitution impairing the authority of the *Ministerium*. Ten years ago there was not a Synod in the Lutheran Church in the United States without such a provision in its organic law. How then the very name can be blotted out, expunged from our vocabulary, so that the name and the thing disappear together, without setting aside a long established custom, or reversing a time-honored practice, we leave to the ingenuity of others to explain. For ourselves we are simple enough to believe that it does mean change, and that when the *Ministerium*, so long cherished and revered, is assailed as "*unprotestant*," "*hierarchical*," and the like, and the cry goes forth, "rase it, rase it, even to the foundations thereof," it means war upon our long established, and, for generations, universally recognized Lutheran Church polity. This much

we think is so clear that it is useless to attempt to conceal it. And if some are resolute in their determination to resist any such change, it should not be forgotten, that they are contending for nothing new, but for the established faith and practice of the Lutheran Church.

The chief object of the article in the January number of the REVIEW, was to show that the powers claimed and exercised by the *Ministerium* are those which have always been recognized as belonging to it by our Lutheran authorities. To this end a few of the older leading divines were cited, and it was supposed that their testimony was so plain that it could leave no room for doubt on this point. It may be that too much was taken for granted, and not sufficient care used to explain and guard this testimony from misapprehension and perversion. It was deemed unnecessary at the time, and so left to stand without explanation or argument. Prof. Ort has ingeniously attempted to show that these authorities teach the very contrary of what we allege, and are really on his side. No doubt some will admire his adroitness, in seeking to turn to his own account our witnesses, but whether he has been successful in the effort, our readers must decide when they have carefully and impartially examined the case.

The first witness introduced was Gerhard, and the first citation from him was simply to show a matter of fact—that after the religious peace of Passau, when “the electors, princes and states of the Empire adhering to the Augsburg Confession, secured for themselves episcopal or ministerial rights in their territories,” they would not even touch, but left entirely to the ministers of the Church, certain duties, as the examination and ordination of ministers. The passage cited was designed to show that the practice of ministers attending to such business as is assigned them by the *Ministerium* ran back to the very time of the Reformation, or the official recognition of the Lutheran Church. And this it does prove beyond all reasonable controversy. It proves something more than the fact. It proves that then so clear and strong was the judgment of what belonged to the ministry, that those who were regulating the affairs of the

Church would not touch (non attingant) what they felt did not belong to them.

But now for Prof. Ort's very curious comment on this testimony. He says :

"The general principles of Lutheran polity peep out of every clause of this passage. They left to the ministers what? \* \* Gerhard says, "that they left certain duties to the ministry: then of course they must have had authority over them, or else they could not have made any disposition of these certain parts."

It is thus viewing the matter, that he sees the principles he advocates peeping out. After such powers of vision we need not wonder at other things which are seen. Let us look at the facts in the case. Because "the electors, princes, and states of the empire" would not even touch certain matters in the Church, but left them to the ministers, as "the preaching of the Word and the administration of the Sacraments, the power of the keys, the examination of those to be elected as ministers and their ordination," we are assured "then of course they must have had authority over them or else they could not have made disposition of these certain parts!" The fact that they were unwilling to lay any claim to what they felt did not belong to them, is made the ground of proof or inference that they actually had authority in the premises. This is strange logic. Suppose we should somewhere read, in an accredited history of our country, that the framers of our national Constitution would not touch the subject of the Church, but left the whole matter of religion where it properly belongs, with the people or the different religious denominations: then according to this logic, of course they must have had authority over it, or they could not have made such a disposition of it. Most people would reason differently, and come to the very opposite conclusion. They would conclude that their unwillingness to interfere with it, was evidence that they did not consider it as coming under their control.

Let it be observed that Gerhard is not speaking in this  
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statement of the Church or people, but of the "electors, princes, and states of the Empire," and these are the parties of whom it is affirmed, that "*of course they must have had authority, etc.*" So, according to this logic, the civil powers are invested with this authority.

But what is fatal to this conclusion, if anything more is needed, is the concluding part of the statement, not given entire in the January article, as not necessary to the object then in view. Gerhard informs us further, that some things they reserve to themselves alone, as the "promulgation of ecclesiastical constitutions, the convocations of Synods etc." and "that finally, some things they administered with the consent of the Church as the election and calling of ministers." Then, in allowing to the Church the privilege of electing and calling ministers, of course they must have had authority over the matter or else they could not have made this disposition of it. So the Church is no better off than the ministers, and has only such authority to elect and call ministers as may be granted by the civil powers. Prof. Ort does not mean to say all this, but this is the plain, inevitable conclusion of his logic.

Nothing can be more certain, to any one who takes the trouble to examine the views of these older theologians, than that they do not leave the decision of ministerial qualifications to the uncertain judgment of those, who have no personal acquaintance with the duties and responsibilities of the office. Over and over again do Gerhard and others repeat, that this decision is not left, in the Lutheran Church, to the unskillful multitude (*imperitae multitudini*) as it was with Anabaptists and others. And yet, if we understand the argument in the April number, it claims that the people decide this in a popular election. After admitting the duty of ministers to examine, and ordain, and finding no hint of any place for a vote except theirs, in connection with the examination and ordination, we are told ;

"The election of a candidate as pastor was simply the order of the Church to ordain," and "Bearing this in mind, the statement of the old theologians, that the ministry ex-

amined the candidate and ordained, and that the people consented, voted, and approved, becomes very clear."

This, then, according to the argument, is where the right to vote comes in; and unless it be maintained that the Church should vote more than once in making ministers, this must be the only voting done by the people on the question of ordination. Let this be distinctly borne in mind. The claim for the right of the people to vote in the ordination of ministers, as over against the decision being made by the Ministerium, is based on "the election of a candidate as pastor" being "simply the order of the Church to ordain."

It is quite easy to state a theory, and show how every thing might be arranged in beautiful harmony with it; but sometimes stubborn facts will not adjust themselves to suit our wishes, and this is just the difficulty in this case. It would all be "*very clear*," if it were all true, and were it not that the theory is contradicted by the express statements and plainest facts, as furnished by these "old theologians" themselves. Not now to mention others, Gerhard and Buddeus both tell us, very expressly, that the examination, and also the decision as to the ordination, took place after the election by the people and this order by the Church to ordain. So that after all, the final decision was with the Ministerium, or those who examined. It is true that Gerhard does speak of being examined before preaching the trial sermon, and there may have been some diversity in practice. Undoubtedly there would be some examination of qualification before being allowed to preach a trial sermon, and before the holding of an election and extending a call. But the authorities are quite definite about when *the* examination was held. Gerhard has a special head on the time of the examination, (*Tempus examinis*) and says, "This examination is accustomed to take place as soon as any person has been legitimately and solemnly called to some certain place." This legitimate and solemn call includes and follows the election. He gives several weighty reasons why it would be more fitting to have

the examination precede the trial sermon and the extending of a call. One of these reasons is the mortification and disgrace attending the rejection of a candidate, if on examination not found qualified for the office, after his election by the congregation. Qui jamdum vocationis literas accepit, illi non potest sine summa ignominia ordinatio denegari, si vel maxime in examine non satisfecerit presbyterii expectationi. This shows who had the decision of the matter—not the congregation, but those who examined the candidate, and they could even after an election and a call, disregard or refuse to obey this “order of the Church to ordain.”

Buddeus says expressly: “*After the call*, there is a presentation to the Bishop, or consistory, or body of theologians, *for examination* and ordination.” Post vocationem episcopo, vel consistorio, aut theologorum ordini, ad examen et ordinationem praesentatur. He also finds fault with this order, but his testimony establishes the fact as to the practice.

It was then, according to the testimony of these authorities, not the voice of the people, but the vote of the Ministerium examining, that decided the question of qualifications and induction into office. It may not have been done until after a vote of the people, yet it was not this vote that decided whether he should be ordained. This was done by those most competent to judge and decide. The mistake in supposing that an election “was simply the order of the Church to ordain,” is plain from the fact, that this election by the congregation is repeated as often as a change of pastors occurs, or a minister is called. On this theory the order would be repeated over and over with the same individual, as often as he is elected to another field. But ordination is not repeated, no matter how often elections and pastoral changes take place, showing that such an election is no order to ordain, but an election by the people of a pastor for themselves. This and no more. So what seemed so “very clear” turns out, on examination, to be a strange delusion.

It may be interesting and instructive to observe how this same principle is illustrated, again and again, in our Church at the present day. At one of our leading Synods last Fall,

if we are correctly informed, two cases occurred showing how this order of the Church to ordain is set aside by the Ministerium. In one of these cases the individual had already an *ad interim* license, on the recommendation of Conference, and was serving congregations. In the other, there was said to be a very earnest desire, on the part of the majority of the congregation, for the services of a candidate who had been preaching for them. There was considerable feeling in both cases. The examining committee of ministers did not make a favorable report, and the Ministerium refused to license. Here the judgment and wishes of the congregations were overruled by the *Ministerium*. It may have been very hierarchical and un-Lutheran, but it was shared in even by those who are opposed to this part of our church polity.

What has been said will make it plain enough, that neither by our older theologians, nor practically by the Church at the present day, is the matter of qualifications or fitness for the ministry left to the voice of the congregation—in any such sense as that their vote is to decide the question. It would be easy to extend this article by ample quotations and numerous facts utterly disproving such a theory, but they are unnecessary. One of the zealous advocates for the abolition of the Ministerium, some years ago in the *Evangelical Review*, uttered himself very strongly against this decision being made “by a single congregation, where there is often great ignorance, prejudice, passion and want of proper deliberation and insight into character.” He truly says, “The recommendations so often sent to Synod by congregations, who demand or desire the services of men without a single qualification for the work, can not recommend this system very strongly to those who have much experience in matters of this kind.”

It may be well to state, that according to the most current view of our older theologians, as a rule no one was to be ordained without an election and call from a congregation. Ordination followed such a call, and was not under ordinary circumstances to be performed until such call had been extended. Gerhard, who represents the prevailing view of that

period, says, *ubi nulla vocatio praecessit ordinatio conferri haud quaquam debet*, "where no call precedes, ordination should by no means be conferred." In accordance with this view, it was the practice of the fathers of our Lutheran Church in the United States, not to ordain until a call was received and accepted to some particular charge. It was very common for a candidate to wait for a considerable period before he was ordained. In this way, ample opportunity was afforded to the Church to become acquainted with the qualifications of candidates, to judge of their adaptedness to the particular needs of individual congregations, and to secure the rights of the people in the election and calling of their pastors. According to this method, which is contemplated in our Formula of Government, the whole Church does truly and practically participate in the work of calling ministers.

Under the plea, however, of vindicating the rights of the laity, it sometimes happens that much more is taken away than is given. With the abolition of the *Ministerium* has followed, in some cases, the abolition of the system of licensure, and the Synod ordains, without waiting for any expression from the congregations. The candidate may never have opened his mouth in the pulpit. His ability to teach may have had no proof. Before any congregation has called, or even heard him, he is ordained; and without any assurance that he ever will be acceptable to the Church, he is made one of her accredited ministers. This recalls what Hooker says:

"What is this else but to deal with the people, as those nurses do with infants, whose mouths they besmear with the backside of the spoon, as though they had fed them, when they themselves devour the food? They cry in the ears of the people, that all men's consent should be had unto that which concerns all; they make the people believe we wrong them, and deprive them of their right in making ministers, whereas with us the people have commonly far more sway and force than with them."

Considerable stress is placed on the fact, that some of our older theologians speak of the Church as a republic, and from this the inference is drawn in regard to the source of power

and authority, and the proper official relations of ministers to the Church. It is overlooked, however, that some of these same authorities point out how widely, in many respects, the Church differs from a republic, and how defective such a comparison is. One need not travel far to find a quite different view of the matter. In Schmid's Dogmatic, where this republican idea is brought forward, a more lengthy exhibition of the Church as an aristocracy may be found. One proves about as much as the other; and so practiced a logician as Prof. Ort knows very well how uncertain and deceptive is all such analogical reasoning. Buddeus says: Unde et eos falli, manifestum est, qui ecclesiam universalem, eam quidem improprie sic dictam, per modum republicae, aut status cujusdam civilis concipiunt. We commend those who are possessed with the extreme republican ideas of the Church to a more careful examination of what our older divines do teach on the subject.

By the by, as Schmid is so cordially endorsed on the other side, as a true and faithful expounder of genuine Lutheranism, and as not "a man of weak understanding," will his general statement of the *Church representative* be accepted? He says:

"As in councils also the clergy largely preponderate, there is no need, in the definition of the *representative Church* just given, of any special mention of the laity."

Those older divines did claim that the ministry constituted the Church representative, *ecclesia repraesentativa*, and as such had authority to act for the whole Church.

Buddeus says:

Ministerium porro ecclesiasticum, ecclesiae representativae nomen sibi vindicat, quia vox et doctrina pastoris, totius ecclesiae, cui praest, vox et doctrina esse censetur.

This may not be deemed very republican, but it expresses the very current view set forth by respectable Lutheran authorities on the subject. We do not feel ourselves called upon to defend this view, but simply present it as a matter for the consideration of those who adduce these old divines

to support their radical theories of the Church and the ministry.

Exception is taken to what was said about the Lutheran view of the universal priesthood having little or nothing to do with this question. The point of our argument seems to have been entirely misunderstood, and we will not consume the time now in restating or explaining it. It is argued that if the doctrine of the universal priesthood of believers is valid against the Romish view of the priesthood, then it is equally decisive against the 'right to set apart any man to the sacred office unless in some way authorized to do so by the whole Church'—and, "that all authority has been given to the whole Church irrespective of any office."

As we are assured in regard to the old theologians, that "they said precisely what they meant, and meant what they said," one of them will be allowed to speak for the whole on this point. On the point of the keys being delivered, not to one or another, but to the whole Church, Matt. 16 : 19, Gerhard says :

"From the saying of Christ it is indeed rightly gathered *against the Romanists*, that the right of calling ministers belongs to the whole Church, to which the keys are given by Christ, \* \* for the keys are indeed given to the whole Church, that is, for the use and welfare of the whole Church, and so that a certain right belongs to all orders of the Church in the calling of ministers; meanwhile, nevertheless, the administration of these keys is committed by the Church, and even by the power of divine institution (*etiam vi divinae institutionis*) ought to be committed, to certain persons, viz. to those whom God has appointed stewards in his house, 1 Cor. 4 : 1, and to whom he has given the power of closing and opening, that is, of binding and loosing. But if any one, except in case of necessity, arrogates to himself the administration and use of the keys, he invades another's office."

This does not sound as if our representative divines believed and taught that "all authority has been given to the whole Church irrespective of any office."

Martensen is quoted to prove that it is the general priesthood of believers which gives birth to the special office of the

ministry. To this we present the plain and universal teaching of the New Testament, that the Christian ministry is of direct divine appointment, and whilst the call may be mediated through the Church, it is no growth or development out of any universal priesthood. The doctrine of development or evolution, as applied to the ministry, has no more foundation in the word of God than it has in the world of nature. In both cases it tends to exclude a designing and governing mind: in the one, we must dispense with an all-wise Creator, in the other, with Him who is head over all to his Church. Martensen may be very respectable authority, but we oppose to him, and all who maintain such views, not only the divine word, but the united testimony of the Church. In the Smalcald Articles we read, not that the office of the ministry springs out of the universal priesthood of believers, but:

“We are clearly taught that the office of the ministry originates from the common call of the Apostles.”

Again:

“It must be confessed, that the Church is not built upon the power of any man, but it is built upon that office which bears the confession made by Peter, namely, that *Jesus is the Christ, the Son of the living God*, Matt. 16 : 16 ; for this reason Christ also speaks unto him as a minister of that office, in which this confession and doctrine should exist; and he says: *Upon this rock*, that is upon this doctrine and ministerial office.”

The German has, *diese Predigt und Predigamt*: the Latin, *hoc ministerium*. If the Church, according to this testimony of the reformers, is built upon the ministry—of course Christ himself being the chief corner stone—how can the ministry be developed as an office out of the Church? Individual ministers may spring from the bosom of the Church, and may be recognized and authorized by the Church to exercise their office in the midst of the Church, but the office itself is of divine appointment, and underlies the very existence of the Church.

It has not been deemed necessary to re-examine all of the

witnesses, whose testimony was introduced in the article of the January number of the REVIEW. It is admitted that the consent of the whole Church—ministry and laity—is necessary in the calling of ministers. But not one of these witnesses maintains that the whole Church constitutes the tribunal to examine, decide on ministerial qualifications, and induct into the office of the ministry. Even the most radical opponents of the Ministerium in our own day, declaim against the laity participating in the solemnities or ordination. Prof. Ort admits and maintains the duty of the ministry to examine and ordain. It may be asked by what law or authority he separates the duty of examination, from the duty of judging of the character of the examination, or of the qualifications of those examined? The consent and vote of the Church come in just where Gerhard places them—in the election of pastors, *ne ecclesiae invitae pastor obtrudatur, sed consensus, testimonium, et suffragium illius accedat*—that a pastor may not be obtruded unwillingly on a church, but that its consent, testimony and vote may be given. All of the authorities cited can be readily interpreted in harmony with this, and none of these can be honestly interpreted to favor the opposite view.

This brings us to notice briefly some of the errors which pervade the article in the April number, and to some extent characterize the whole of this opposition to the Ministerium.

When the Church is spoken of, it is very often not the Church as presented in the word God, nor as defined in the Augsburg Confession. There is little care to state clearly what is meant by the Church. Once, indeed, we have by the way of explanation “the whole Church—ministry and laity.” But very often, it is only too apparent that what is meant by the Church is simply “the congregation of the saints,” and that “*irrespective of any office*” of the ministry. Language is used which implies that the ministry is only “*some adjunct, office, or instrument of the Church.*” The ministry is no more in the Church than the various offices in a republic, created by the will of the people, and to carry out their behests. They are not the “called of God,” “servants of Jesus Christ,”

“ambassadors for Christ,” but “servants of the Church,” and deriving all their power and authority from the Church.

Now we hesitate not to say, that any view that ignores or denies the divine side of the ministry—the divine institution, the divine call, and the divine authority—and that regards it simply as an appendage to the Church, or something created by the Church and, as its creature, subject to its will and control, is unscriptural, unLutheran, and unchristian. The word of God and our Confession know of no such Church. The Church which they recognize, is that Church in which there is a divinely instituted ministry, which derives its authority from God, which is included in and underlies the very existence of the congregation of the saints. Without a ministry there is no true Christian Church. The Augsburg Confession defines the Church as “*the congregation of all believers among whom the Gospel is preached in its purity, and the holy Sacraments are administered according to the Gospel,*” and tells us that “*God has instituted the ministry, and given the Gospel and the Sacraments.*” The Lutheran Church holds it as a mark of a true Church, that in it is preached the pure Gospel and there are rightly administered the Sacraments. It is not simply a congregation of believers, if such were possible without the ministry, but a congregation with a ministry and sacraments appointed by Christ.

We do not allege that those who oppose the *Ministerium* deny all this. They may admit that the ministry is a divine institution, but they so habitually represent it as the mere creature and servant of the Church, and of a Church of which it is not a fundamental part, but “some adjunct, office, or instrument,” that the idea is left of the Church as something separate from and independent of the ministry. Whilst the Romish view makes the ministry or priesthood everything, this view makes something called the Church, but which is only a part of it, everything, and in the one case as in the other, it is not the Church of the New Testament—“built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone in whom

all the building fitly framed together, groweth unto an holy temple in the Lord."

Luther, so often quoted to sustain views which seem to level all distinctions between the ministry and laity, says:

"In times past, when I was but a young divine, methought Paul did unwisely in glorying so oft of his calling in his Epistles; but I did not understand his purpose; for I knew not that the ministry of God's word was so weighty a matter \* \* \* Every minister of God's word should be sure of his calling, that before God and man he may with a bold conscience glory therein, that he preached the Gospel as one that is called and sent; even as the ambassador of a king glorieth and vaunteth in this, that he cometh not as a private person, but as the King's ambassador."

Another error to which attention is called is, that while the right and duty of the whole Church to participate in the work of electing and calling ministers is strenuously insisted on, as a God-given right, and which can never be surrendered, yet the theory and practice of those who oppose the Ministerium contradict the principle so zealously maintained. We are told that it "is the God-given authority and right of the whole Church to elect and ordain ministers;" and, "If the question is who has the authority and right to elect and ordain to the ministry, every Lutheran must say, the whole Church." "This must be the beginning, middle, and end of the whole doctrine on this subject."

By the whole Church it may be assumed is meant, not a part of it, the laity to the exclusion of the divinely instituted ministry, but really the whole—ministry and laity. And in the election, calling and ordination of ministers must be included the election and calling of ministers or pastors for the Churches. Under the general head of "*calling*," Lutheran theologians treat of all the particular parts, as election, calling, examination, ordination, etc., and the doctrine is, that the whole matter of "*calling*" belongs to the whole Church; but it is also maintained that to each part of the Church belongs its own particular share of this work. Confusion and

disorder are avoided, and the divine plan observed of doing all things decently and in order. It is claimed by our divines, that whilst election and calling in the stricter or narrower sense belong to the congregation or laity, the examination and judging of the requisite qualifications, and ordination to the office, belong by equal right to the ministry. The opponents of the Ministerium, however, maintain that, by divine right, the whole business belongs to the whole Church, and that the ministry has no distinctive rights except such as are delegated by the Church. On this theory, then, the other part of the Church—the laity—can have no distinctive rights except such as are delegated by the whole Church. For let it be remembered that it is the whole Church, and not a part of it, that possesses this power or authority. Then the ministry should take part in the election and calling of pastors, or to use the logic of the other side, no congregation has any right to elect or call a pastor without the consent of the ministry. To us this “smacks of Presbyterian polity,” which requires the presbytery to be heard in the calling of pastors.

If it be said that this does not apply to the election of pastors of Churches, but only to the introduction of men into the sacred office, then we answer that this distinction is opposed to the whole theory on which this opposition to the Ministerium is based, as well as to the true Lutheran theory of the ministry. To be consistent, the advocates of this theory must either maintain Presbyterian polity or that of Congregationalism.

It may be safely maintained that the system as set forth by our older divines does involve the right and duty of ministers to examine candidates for the ministry, decide upon their qualifications, and induct them into the sacred office. There is not a word to be found in them opposed to this view, but directly and indirectly it is affirmed, and statements made which are irreconcilable with the opposite theory. Quenstedt expressly states that, “*Each part of the Church has its own duties in the calling of ministers: It is the part of ministers to examine the candidates for the ministry, to inquire into*

*their learning and life, TO ASCERTAIN AND JUDGE OF THE GIFTS NECESSARY TO THE MINISTERIAL OFFICE, and to ordain, etc."*

With this all standard Lutheran authorities agree. If, as we understand Prof. Ort, there is no question about who shall examine and ordain, but only who shall decide upon the qualifications, then it is submitted there should be an end of all controversy on the subject. The Lutheran authorities are unanimous in their verdict on this point.

To avoid, so far as possible, misapprehension, a brief statement will be attempted of what we regard as scriptural and Lutheran; premising that it is not intended to be complete or full in all particulars, nor presented for learned criticism. 1. The true Church includes the ministry and laity, or the congregation of believers with the sacred office. 2. The ministry is not something outside of the Church, separate and distinct from it, and to be perpetuated for its own sake; but is part of the Church, and to be perpetuated in and through the Church, and for the Church's sake. 3. That in perpetuating a ministry the whole Church is concerned, and each part of the Church has its proper share of the work. 4. That the call to the ministry primarily comes from God, that the examination and judging of the qualifications of those professing to be thus called, with their ordination, belong to those already in the sacred office, and that their election and call as pastors belong to the congregations. Thus the power or authority of the whole Church is recognized, no part of the Church is denied its legitimate share in the work, and no individual congregation has a minister thrust upon it, without its own free consent and act.

The views set forth by the older Lutheran divines is in harmony with this general statement, and such have been the prevalent view and practice in our General Synod. It is believed that no practice is more scriptural, and that none better commends itself to the intelligent sober judgment of the Church. We have not entered on any scriptural argument in support of the views thus advanced, but do not shrink from such an ordeal. Let our Church Polity be proved unscriptural if it can be, and we are ready to abandon it. Oth-

erwise, let the work of our fathers stand. It is dangerous to dig among the foundations of a building, or cut away the chief supports, unless it is intended to pull down the whole structure, that it may be removed out of the way, or to prepare for something better. Is the Lutheran Church prepared for this?

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## ARTICLE VII.

### HOME MISSION WORK IN THE GENERAL SYNOD—ITS DIFFICULTIES AND ENCOURAGEMENTS.

By Rev. J. CAL. KAUFFMAN, Orrville, Ohio.

It took considerable time for the Lutheran Church to realize that she had a sufficient mission in the New World, to warrant the organization of such a body as the General Synod. And while the nation is celebrating her first centennial, and some of our American churches and societies look back with pride over a longer history than that of the nation itself, the Lutheran Church, though her settlements in this land date back to early colonial times, and some of her names acquired no little distinction in the last century, must be content, in this year of grace, to congratulate her children but a few anniversaries subsequent to her golden wedding. A hundred years are no long period, and fifty-six are considerably less, but in fifty six years much has been done that cannot fail to cheer the heart of every devoted lover of the Church of the Reformation.

Since the year 1820, when the General Synod was organized, the Church has had a recognized mission and a definite line of action. Born in the spirit of Halleian Pietism, the General Synod has gone on in its work in that same spirit whence it emanated, affiliating with itself here and there the scattered portions of our Lutheran Zion, assimilating what was in concord with its sentiment and life, and casting off, now and then, that which became attached to it through the lapse of years and partook not of its spirit, or was destitute

of its life. Taking, all along, the ground of liberty, restrained by salutary laws, avoiding on the one hand the license of utter independence and rationalism, and on the other the iron rule and exclusiveness of rigid symbolism, it reached, after the trial of years, a certain goal, and maintains a definite standpoint, and gives to the Christian world an explicit declaration of principles.

While passing through the ordeal of controversy in defence of truth, there was little strength left to exercise in the direct work of spreading the Gospel. Mission work of all kinds was neglected, and in many instances the Church was not able to hold her own children and establish her own people. But the day of controversy is over, and the forces formerly spent in defending principles, can now be utilized for aggressive work in vindication of those principles.

The "*Home Missionary Society*" was organized in 1845, twenty-five years after the establishment of the General Synod; and, acting independently of that body, it can be said, truthfully, and without any invidious thrust, that it never exerted much force. It was not until 1869 that the General Synod was able to have its own "*Board of Home Missions.*" Since that time, the Church has raised more money, has done more for those destitute of church privileges, has done more solid work for the extension of her own interests, has done more for the glory of God, than in all her synodical history. And why is this? Simply because all the interests in this important work have been organized, our ears have heard the cry of the needy, our eyes have seen their wants and distresses, our hearts have gone out in sympathy for them, our souls have given forth prayers for their sustenance, our minds have devised plans for their deliverance, and our hands have worked to secure the desired consummation. So far all is well, but not enough has been done. Witness this in the appeal sent out by the Board through the *Lutheran Home Missionary*. While great improvements have been made we need still greater exertions in labor and liberality.

From this hasty review of the Home Mission Work of the

General Synod, let us now pass to a more specific discussion of the subject under the head of

#### THE DIFFICULTIES.

These will be examined, first, *from the Board's Outlook.*

No one who has read carefully the first number of the *Lutheran Home Missionary*, can fail to see that the one great difficulty, which the Board has continually before it, is an empty treasury. While missions are asking for their dues, while neglected points are calling for help, while God's positive command to do our duty toward our own brethren, rings in our ears, our Board must reply: "We have naught with which to help. Our treasury is completely drained, and we must borrow money to pay the meager salaries of the self-denying missionaries now in the field." Under such circumstances the natural course with most people is to look for the cause of such things. This lies in the failure to discharge Christian duty. In times of financial panics, many professed Christians, deeming Church expenses as so much money paid for luxuries, retrench their expenditures by beginning with their contributions to the cause of Christ. All over the land, in every Christian society, in every Synod, Presbytery, and Conference we hear complaint against this abuse. Institutions of the Church, educational and eleemosynary, are compelled to curtail expenses to such a degree that the needy will be necessitated to suffer above what they can well bear, and the work of Christ's Church will be crippled. The matter with the Church is, she has not yet learned that covetousness is a sin put down in God's own enumeration of sins as of equal guilt with fornication, idolatry, adultery, theft, drunkenness, &c., (1 Cor. 6 : 9, 10). Men are not tolerated in our churches if they are guilty of any of the terrible sins mentioned in the passage referred to, but who was ever refused a part in the communion of any Church on the ground of withholding an undue amount from the treasury of the Lord? A report that such a thing had been done in any of our modern churches, substantiated by certain evidence,

would be a miracle as astounding as the striking to death of Ananias and Sapphira. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

To the casual reader, this seeming divergence to discuss the subject of beneficence might seem gratuitous, but when it is remembered that our duty is first to our own and that, as of old, we are "beginning at Jerusalem," and that no Board of the Church is suffering so much as this one, we trust the fitness of the preceding remarks will be deemed patent. We often hear demurrers against special appeals sent out by missions. The objection would be valid if it were not necessary for the struggling missions thus to do. But the Board has no money to give, the missions are importunate in their demands, and the Board as a matter of concession, from the necessity of the case, must grant missions the privilege to make special appeals.

Another difficulty with the Board is, that they have too many advisers and fault-finders to annoy them. People are not all sanctified yet, notwithstanding the many "advocates of perfect holiness" found in our day. Successful management is its own vindicator. Failures have been few. Some points have been taken under care of the Board, which promised little but produced much; others of fine promise produced less. Men are not supposed to be able to control all contingencies, much less great uncertainties. But our Boards, in all departments of Church work, will make fewer mistakes by being pestered with less unsolicited and altogether gratuitous advice. Points of interest should be brought to the attention of the Board, but the Board alone knows what it is able to do. Altogether the Board has managed very successfully, and God has rewarded, and will reward still more abundantly, if we as a Church are faithful to the work he has committed to our hands.

Turn now to look at *the difficulties which meet the missionary himself.*

The first difficulty which assails a home missionary is that

of explanation. Explanation is the best term at command to express the true idea. No better way of presenting this part of the subject occurs to the writer than to refer the reader to a portion of Rev. M. Sheeleigh's excellent address delivered before the Lutheran Historical Society, at the last meeting of that organization. The address was published in the REVIEW, and reference is here made to Vol. V., pp. 434-7. No sooner has your missionary reached his field than the work of explanation begins.

"What is the Lutheran doctrine?" is the intelligent (?) party's question. As though the Lutheran Church held doctrines that needed explanation, and had not given "by the blessing of God, all the doctrine and religious freedom Christianity has whereof to boast." "You are not a member of the *beer* Lutheran Church?" is the ignorant man's query. As though the position of our people on temperance was in doubt. "Are you high Church or low?" "You believe in transubstantiation, don't you?" "Are you the *Evangelical* Lutherans?" As though the Lutheran Church was not all evangelical."

These are samples. Such ignorance, in many cases, is wilful, and it is a matter of considerable doubt whether God will overlook it. In others it is because as a Church we have been entirely too modest and too slow. Had the Lutheran Church spent half the energy exerted by other denominations in circulating books and pamphlets defining her position and showing her scriptural basis, she would be in the New World, as in the Old, the largest as well as the oldest and most influential Protestant denomination.

Again, the missionary meets the difficulty of language. In every locality there are German people of our faith. Either they let their language keep them from our missionaries, or the missionaries fail to be able to approach them. The Germans who come to this country are learning the English tongue, and they desire to do so. If they could find their way to American usages, through the Church of their birth, many of them would be ready at once to seek the proper channel. It is important that our missionaries should be able to control an element like this, and if they were able

to hold converse with such people, even if not able to preach to them in the German language, it would assist them in getting to the hearts of honest Teutons. Even what is commonly called "Pennsylvania Dutch" would be of vast service to a home missionary. It is a pleasure to know that more languages are preached in Lutheran pulpits than in any other in this country. This fact alone, if the advantages are carefully utilized, will be of immense value to the Church in future years. To be able to converse satisfactorily with the various kinds of people we meet is one of the essential requisites of a home missionary in our Church.

The next difficulty with the home missionary, is found in the poverty of himself and people, and in the fewness of numbers of his fellow-workers. If individual poverty were the only trouble, it were not half so sad; but generally the mites at command are also few, so that in the aggregate the resources of the missions themselves are very limited. And as has been shown, the source whence aid might be expected is often cut off. The missionary is limited to a meager salary, and the mission church is destitute of property. This sort of privation is the great enemy of our Home Mission Work. Could the Boards but put our new organizations into good shape at once, then many of the minor difficulties would be considerably abated, and the final success of every attempted enterprise in this direction would be assured. If, instead of sending a man into a new field to gather up the scattered people of our Church, without help, with little assurance of his being kept from absolute want, without a fold, a church edifice, into which to gather his people, it were possible to build a church or chapel immediately, and then throw the mission upon its own resources, the Board supplying a small amount of salary, if necessary, it does seem as though failure were well-nigh impossible. Not trying to find the least fault with any of our Boards, it has quite frequently occurred to our mind that, if the work of Home Missions and Church Extension could be consolidated and made a Board of Church Erection, whose office it should be to build churches for mission stations, and paying to pastors' salaries only in excep-

tionally necessary cases, there would be more and better work done in the interests of what is so dear to our hearts, the establishment of our Church throughout this whole land, thus occupying our part of the heritage which God has left to his people in this great country. Most of our missionaries would certainly join in saying, "Build us churches free of incumbrance, and we will see to our support."

Once, more we must consider the opposition to the work which comes from without. One would suppose from the general attitude of other churches, that Lutheranism is something to be feared, or that the Christianity of some other people is sadly below par. It may be a sort of an infection which sectarianism has caught from Romanism, that would thus ignore our claims. When our missionary enters a new field he incurs harsh criticism. Some people do not see the use of another church in the place; others think the new society is too weak even to succeed. Some say that the new preacher has come to proselyte; others criticise his deportment. And many, suiting their actions to their words, hope, (some even pray)—and others throw obstacles in the way, that the enterprise may not succeed—that work may not be done in the name of the Lord. These things must be lived down by a firm adherence to the precepts of the blessed Gospel preached, and a determined course in doing the work of the Lord through the grace he vouchsafes to his faithful followers. In many instances a state of "perfect holiness" would, we fear, be a very weak safeguard against the feelings of resentment that are enkindled in the bosom of a much abused home missionary. But let victory be once perched upon the banner of one of our tried mission bands, and how very soon do those who formerly opposed it, vie with each other in paying deserved homage to the faithful. It is no great credit to the Christian spirit of a community, to be compelled in truth to say, that measurably more opposition is brought to bear against this work from the sister churches than from the world.

Another and the last difficulty we would consider, though there are others that might be discussed, is found in the

peculiarities of the work itself. Missionary work at home or abroad is difficult. It requires great strength in more than one particular. Labor is severe, making bodily strength and vigor a necessity. Ingenuity is taxed, and the mind must needs be acute. A good pastor, an apt teacher, and a fair preacher, must every successful home missionary be. None of these can any one easily be, without considerable experience. Hence it becomes almost absolutely essential to put men upon mission posts who have labored with success elsewhere. These it is hard to get. Having undergone the discipline of years in acquiring the qualifications necessary to occupy a position in this field, most men are unwilling to endure the privations, make the sacrifices, and perform the labors which necessarily devolve upon the home missionary. So inexperienced men are often taken, and in a very few cases have they been able to succeed; changes have been necessitated and time and money have been lost. Many things there are which are only learned by actual contact with certain circumstances, and nowhere in all our Church-work is the tact to handle men and take the advantage of different contingencies so necessary as in this. We have already learned that while youth and inexperience are not crimes, they are decidedly inconvenient when they brush against the bristling peculiarities of Home Mission Work.

Thus much for the Difficulties, let us consider now in brief

#### THE ENCOURAGEMENTS.

No one, who has looked over the workings of our Home Mission interests, but has seen that the work has been exceedingly prosperous. True, failures have been reported. These have been few, very few. In proportion to the number of independent charges, many more congregations, that were once self-sustaining, have gone out of existence, than missions have failed. There is reason for encouragement in every phase of the work.

When the missionary enters a new field, how it rejoices his heart to find himself so heartily welcome in every Lutheran home! How glad the people are to know that the

Church of their fathers has not forgotten them and how zealously they begin to work in her interests! How the Board and the Church can rejoice over the reports sent in from the missions! One need but look at the results as exhibited on page 67 of the Minutes of the last convention of the General Synod, to be convinced of the efficiency of the Home Mission work. Fifty-three missions were sustained from time to time during two years, the number of missions being forty-one at the last report of the Board. The writer has compared this report with the parochial tables of a number of Synods. (The list of home missionaries would make a fine Synodical roll.) The whole number of accessions in the field amounted to 1544. This for each year would be 772—a number which is nearly twice the average of accessions in each of the Synods composing the General Synod, and that too when the figures which belong to the missions are included in the general summing up, each mission as a matter of course reporting to its own Synod. It is not necessary to carry out this comparison of figures any farther than to say that in all the benevolence of the Church, the missions far outstrip the majority of our Synods, and while many congregations give little or nothing to prosecute the work of the Church, the missions as a class always contribute, and oftentimes more than their just proportion. If the ancient heathen maxim, “The gods help those who help themselves,” be true, then certainly is the sky propitious in our Home Mission work.

One need only to look at what the missions are doing to satisfy himself as to whether this work pays. The Home Mission work in the General Synod, in spite of all its difficulties, is encouraging enough to be given the prominence of the leading interest in all our Church beneficence. Not that any less should be done in other Church work, but more in all! Whatever looks toward the gathering in of our own people, let it be done with a will, that whether Germans, Swedes, Danes, Norwegians or Americans, we, as a Church, shall have the consciousness of duty performed toward those whom God has manifestly given to our own charge.

## ARTICLE VIII.

## THE CARE OF THE YOUNG OF THE CHURCH.\*

By Rev. G. U. WENNER, A. M., New York City.

With a profound conviction of the importance of the subject that has been assigned to me, I shall endeavor to illustrate the principles and enforce the methods of training the young, which have been laid down by the teachers of the Evangelical Lutheran Church. With an experience of ten years as a city missionary and pastor, engaged in gathering and building up a congregation among the neglected masses of a densely crowded city population, I have learned to value these principles as the basis of a true and healthy development of church life. I only regret that the constant and harassing demands upon my time, have left me but little leisure for that careful composition and arrangement which should mark the lectures delivered before a body of theological students. But I come with a sincere and ardent affection for that system of training the young which has obtained in our Church, and which, from its close connection with our history, I think we are at liberty to call the Lutheran system. In this field, if anywhere, the Lutheran pastor is strong. There are doubtless many *pia desideria* in our body ecclesiastic. We have not the compact organization of the Romanists. We may not always aspire to the social position of our Anglican brethren. The wealth and intellectual force of the Presbyterian Church, and the restless energy and perseverance of the Methodists, have secured for these bodies a commanding position. If in these things we attempt to excel, we may in our experience illustrate the old fable of the ox and the frog. Even in this school, if I mistake not, the doctors

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\* The fifth Lecture on the Rice Foundation in the Theological Seminary at Gettysburg, delivered May 31st, 1876.

are disagreed as to the true polity and outward organization of the Church. But there is one thing that we do know, there is one thing that we can do. We have inherited the secret power of winning the young and of training them up in the fellowship of the Church of Christ. This is the talent which God has entrusted to us, and woe be unto us if we bury it in a napkin.

The subject is one of special interest because it has to do with that golden age of life that seems to breathe the atmosphere of a Paradise regained.

“How beautiful is youth ! how bright it gleams  
With its illusions, aspirations, dreams !  
Book of Beginnings, Story without End,  
Each maid a heroine, and each man a friend !  
Aladdin’s Lamp, and Fortunatus’ Purse,  
That holds the treasures of the universe !  
All possibilities are in its hands,  
No danger daunts it, and no foe withstands;  
In its sublime audacity of faith,  
“Be thou removed !” it to the mountain saith,  
And with ambitious feet secure and proud,  
Ascends the ladder leaning on the cloud.”

It is also one of special importance, because we have here to do with the fountains from which proceed the broad streams and majestic rivers, the mighty forces that must mold the future of the lands. Every careful observer of the wants of our Church, must feel that somehow behind all our theories and schemes, our methods and plans for the development of the Church, there is the want of a more careful training of the children, of a deeper culture of the divine life in the hearts of the young.

I speak to those who are soon to become pastors. If you were to be mere preachers or declaimers, the subject might interest you but little. But if you wish to become identified with your people, if you wish to reap a rich harvest, if you wish to accomplish a permanent work, your care of the young will be chief and absorbing.

You are called upon to take a special interest in this ques-

tion, because you are personally responsible for the religious training of the young of your parish. The public school system, whether it be a wise one or not I will leave you to decide, makes church and school independent of each other. In Europe secular and religious instruction go hand in hand. And if the early training and education of the young is not to be altogether godless, it will be because you as pastor have cared for the religious instruction of the members of your flock. We have, it is true, a Sunday School system of which we are, in many respects, justly proud. But it is nevertheless an open question whether that system as understood and practiced in many congregations, makes the school in reality an adjunct of the Church. At all events you will have to judge the system from the standpoint of the pastor, and the value of its methods, or those of any other system, will depend upon its efficacy in promoting the church life as well as the Christian life of the young.

The special wants and dangers of the times in which we live must also serve to emphasize the significance and importance of this subject. In general there is a wide-spread knowledge of Christianity and an apparent deference to its demands. But nevertheless there is a strong current of infidelity and materialism whose banks are ever widening and whose ravages are deep and lasting. The pews of your own churches will often be filled with men and women of whom if you knew them, you could say, "Ye have not the love of God in you." They have itching ears for fine sermons, and in your social capacity they will tolerate you, but they will resist all the appeals and counteract all the efforts of the minister of Christ. At the same time another generation is growing up under the influence of ungodly and unchristian homes. If your lot is in the city or large town, you will soon find that the engrossing pursuits of this present life leave but little time, even in professedly Christian families, for that care of the young which is of such pre-eminent importance, and thousands around you are by conviction and training opposed to the very principles which are vital to salvation. Under these circumstances is it wonderful

when the clerks of the criminal courts inform you that the majority of cases brought there are those of young people, under eighteen and twenty years of age? Is it wonderful that so many a household is blighted or destroyed by the wayward sons and daughters?

But if on the one hand there is a great want, there have not been lacking on the other hand in these times measures and plans for supplying this want. The greatness of the disease may in part be estimated from the multitude of physicians who have offered their services. There has been indeed a great revival of Christian work during the past generation. And it does not become us to speak disparagingly of men simply because they do not think and act as we do. But there is one principle by which all this work must be judged. It is a principle sometimes falsely ascribed to the Romish church, but it is in reality as old as Christianity: *extra ecclesiam nulla salus*. In another sense from that in which the Romanist understands it, but really and truly, we also maintain, "outside of the church there is no salvation." Forgetting this principle men have put asunder what God hath joined together. Man-made institutions are made to take the place of those which God hath ordained. The sacrament of baptism is regarded as at best a time-honored ceremony, and the practice of catechization and confirmation is a relic of papacy. A sensational pulpit inspires a spasmodic vitality, and woe to the preacher who cannot long sustain the fictitious interest thus created. So it is too in the department of Christian work. Institutions which in proper subordination to the Church would prove a blessing, are in reality made to take the place of the divinely constituted means of grace. Even the mission school and the Y. M. C. A., the Evangelistic services and the Gospel meetings may in the light of this principle prove a snare instead of a blessing. Even the temporary success that may attend such efforts, should not close our eyes to the teachings of the word as illustrated in the history of the Church.

The superstitious miners in certain districts of France relate that in the evening when they leave the mine after their

day's work is done, there is still heard below the sound of digging and blasting and removing the rock. The gnomes, the fabled spirits of the mine, have taken the place of the miners, and all night long may be heard the sound from innumerable pick axes and shovels, and it would seem as though a mighty task were accomplished. But when the morning light comes, no work has been done, only the tools have been scattered in inextricable confusion.

But if the work is great and important it is also encouraging to know that you may expect real and lasting success.

Is. 55 : 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Christian pastor can indeed never be a pessimist. No matter how lonely his path, or how deep the shadows that lie across the valley, he can see from afar how the mountain tops are already gilded by the light of that Sun whose rising shall be for the healing of the nations. When Luther wrote the preface of his Small Catechism his country was enveloped in gross ignorance; but before he died he had the pleasure of seeing his Saxon land transformed into a garden of the Lord, whose youths and maidens, with their knowledge of the Scriptures, were the fair trees and plants that gladdened the heart of the great Reformer.

You will, perhaps, also allow me, coming as I do directly from the field of labor, to testify to my own experience in this matter. Amid the many discouragements and difficulties in the life of a pastor, and particularly of a missionary pastor, his success with the young will be a source of perpetual pleasure. I knew of no real success in building up my congregation until I had gathered my children around me and could look over an audience, the majority of whom had received their special religious training at my hands. Such a position is a most enviable one, and when once you

have secured it you would not exchange it for a monarch's crown.

That man is sincerely to be pitied whose only strength is his pulpit power, and who is constantly compelled to the intensest effort to sustain himself in his position, or to compete with some rival in the clerical race, who may appear as a fresh candidate for popular favor. Such a condition is not only unfavorable to the true view and work of the ministry, but it also surrounds the preacher with a multitude of sorrows. It makes him a perpetual candidate for an inviting field or an important vacancy.

Having thus pointed out the importance of the subject from several points of view, I shall consider the subject itself in the three principal features of Preparation for Church Membership, Training in Church Work, and Cultivation of Church Life. I shall give much attention to special methods, not that I believe them to be the only true methods, but because they are results of my practical experience and are in harmony with the general principles of our church work.

I shall speak with full confidence in the Lutheran system of training the young for full membership in the Church, and while I would not sweepingly condemn the new methods that at the present time are so popular all over the land, I shall show you that there is a better way as illustrated in the practice and teachings of the fathers of our Church.

#### I. PREPARATION FOR CHURCH MEMBERSHIP.

You will never be a good preacher unless you are a good teacher. Were I to express in one word the outward means of a successful ministry, it would be *catechisation*.

Perhaps I may the more readily secure your assent to such a proposition by quoting the testimony of history. The first theological seminary of which we have any record, was the famous School of Catechists in Alexandria in the second century of the Christian era. Clement and Origen, and other illustrious names, were the professors in this school. Two hundred years later, in a time of worldliness and spiritual decay, Augustine advocated a revival of catechization. (*De rudibus*

*catechizandis*). In one place he says: "If we should ever grow tired of repeating these well known things that are suited for the little ones, then let us attach ourselves to them in brotherly, fatherly, or motherly love, and when our hearts are joined to their hearts these things will appear new to us too." Charlemagne, the founder of the old German Empire, under whom the last of the heathen German tribes were converted to Christianity, knew of no other way of securing permanency to the work of the church than by establishing Christian schools.

Among the Reformers before the Reformation, it was Gerson, the Chancellor of the high school in Paris who wrote a treatise on the subject of leading the little ones to Christ. He shows the necessity of religious instruction for the children, and points out the advantage which the whole Church will derive from such a course. The best gifts, he says, are to be offered to God, and the susceptible natures of the children are better than the dregs of infirm and melancholy old age. They are the new bottles for the new wine. There were not lacking men in his time who regarded such a task as too humble for a man of his talents and position. But he replied that he knew of no more exalted work in which to employ his insignificant life than, God helping him, to rescue souls from the gates of hell. And when it was argued that he could do this better in his public sermons, he replied, "with more honor and glory, perhaps, but with less effect and success."

A century later, Doctor Martin Luther took up the same thought, and in his preface to the Larger Catechism he speaks his mind very freely about those ministers who do not study and teach the Catechism.

The first pentecostal period of the Reformation passed away, and you remember how the rigor of a dead orthodoxy succeeded. You also remember that God raised up a man at this time who inspired a new life, the founder of the pietistic school. He was the author of the catechism which I hold in my hand, Philip James Spener. And so you may trace the history of the subject down to the present time, and if you

do, I have no doubt that you will reach the same conclusion with myself: the periods of deep and genuine revival were the periods when catechization flourished.

In our day this course of instruction has to do mainly with the baptized children of the church who are thus to be prepared to ratify their baptismal covenant, and to be received into full membership in the Church by the rite of confirmation. In the old dispensation the Israelitish lad became a "son of the law," as it was called, at the age of twelve. The age at which children are now received into the Church varies in different communities. In my own Church it averages fourteen or fifteen years. I formerly preferred a more advanced age, latterly, however, I incline the other way.

I begin my classes of catechumens on the first Sunday in September. The course of instruction usually occupies nine months, there being two lessons a week. In Europe the preparatory training begins at the age of six, so that by the time the catechetical instruction of the minister begins, the children have already mastered Luther's Small Catechism, together with the Bible stories, the proof texts and the hymns connected with the course. For a number of years my candidates came to me totally unprepared, and I soon found that I could not depend upon the Sunday School for the systematic religious instruction which the course demanded. I was obliged to spend several months in teaching the rudiments before I could enter upon the real subject, viz. the Order of Salvation in its systematic arrangement.

I have therefore organized classes for children from five to twelve years of age. They come to my study twice a week in the afternoon after school hours, and by easy stages are made familiar with the rudiments of the Christian faith. There are also indirect advantages of such a system which you will readily perceive in having the children come frequently to the parsonage. The direct advantages I have already experienced in the improved preparation of those who are graduated from these classes into the regular classes of catechumens.

The first meeting of the children to receive regular instruc-

tion is one of great interest and indeed solemnity. "*Sie geben beten*," is the German expression for such a course. Much of the subsequent interest in the class depends upon the impression made at this first meeting. For purposes of instruction it is well to have boys and girls together in the same class, not only on account of the influence the presence of each will have upon the other, but also because you will thus be compelled to preserve the proper tone in your manner of teaching.

Although much of your time will be occupied in the work of instruction, and the rigid discipline of the school is therefore a prerequisite, your manner must not remind the pupils of the schoolmaster. It is the pastor who speaks, and his discourse is concerning sacred things.

The time when the instruction is to be given, varies of course in different communities. If possible it should not be held on Sundays or in the evening. I myself, however, am compelled to give most of my instruction in the evening, since the catechumens are mostly such as are compelled at an early age to seek employment, and frequently they come long distances to the class, after a hard day's work, weary in body, mind, and spirit.

Great kindness and considerateness will be necessary on your part in such cases, for your children are like the ancient people of Israel, who "hearkened not unto Moses for anguish of spirit, and for cruel bondage."

Your dull and indifferent scholars will also be a great burden to you at first. The bright and docile pupils, on the other hand, will be a source of pleasure. But if you are ever tempted to become impatient with those who are slow of comprehension, visit them at their homes. You will there doubtless learn something of their character and circumstances that will enlist your sympathy so that you will be able to account for their difficulties, and by your special efforts to atone for their deficiencies. Many of these dull pupils will afterwards far outstrip their brighter companions in the race.

The art of questioning is one of which you must become

master. Only in this way will you be able to find access to the minds of your hearers. Many a sermon would doubtless gain in effectiveness if it contained a question or two. But in catechetical instruction the form is indispensable. The Lord himself has set us an example of this form of instruction. His questions unlocked the deepest recesses of the heart, sometimes prompted by tenderest sympathy, at other times flashing with judicial majesty. You will never know how lamentably ignorant of some of the simplest truths of Christianity your hearers are, until you have obtained free access to their minds by a wise method of questioning.

The impressible nature of your audience may sometimes tempt you to an undue use of pathos. If you possess the gift of tears, you should however make but a sparing use of it. Indeed no preacher or teacher has a right to cry, unless he cannot possibly help it. Children will instinctively recognize a fictitious or mechanical pathos.

The subjects usually taught in this class are, the Catechism Bible History, and the Hymn Book.

The method of teaching the Catechism is a subject to which you cannot devote too much attention. If you were to spend the first ten years of your ministry in the compilation of a catechism adapted to the wants of your own classes, it would be labor well invested. Two favorite methods may be mentioned here, in order that you may be warned against them. One is the method of lecturing without requiring the scholars to commit to memory. It is an abuse of language to call such a method catechisation. The other is the method of nearly all the text books, and it is the guilty party that has brought the whole system of catechisation into disrepute. It is the method of requiring the scholars to commit a volume of questions and answers. When I entered the ministry I followed this course. I had been brought up that way myself, knew of no other way, and thought it was all right. In a few years, however, I found that my scholars had forgotten both questions and answers, and I began to realize that such a method of teaching was vicious. First of all, in

these human compositions there was lacking the authority that binds the conscience; and, secondly, the method of committing fixed answers to fixed questions prevents freedom of thought and inquiry. On this principle I should almost discard even the noble and classic explanations of Luther himself. But that were an iconoclasm which I know you would not tolerate. Luther's Catechism must still form, for a long time to come, the best text-book for our instruction.

But the true method is to teach the doctrine by means of God's Word. After the five or six parts of the catechism have therefore been examined analytically, it is time to take up the order of salvation synthetically. The statement of doctrine is enforced by an appropriate proof-text and illustrated by an incident of sacred history. An illustration from nature or history may serve to fix the thought in the heart and memory. Of late years, in order to break up the formal manner of merely committing the catechism to memory, I have dispensed occasionally with a text-book altogether and have dictated a catechism of my own. In this way the attention of the class was secured, and there was also a freshness for teacher and pupils that could not have been secured in any other way.

The subject of illustrations deserves a passing attention. Attractive and impressive above all others are those of the Holy Scriptures, because here are found the original types of character. Ahlfeld's *Katechismus-Predigten*, and Caspari's *Geistliches und Weltliches*, are valuable treasures for the Lutheran catechist. But the most valuable collections are those which you yourself may gather, partly from your reading and partly from your observation and experience. An interleaved catechism, with illustrations, or a scrap-book, indexed and arranged, will confer pleasure upon yourself and profit upon your hearers.

With the subject of Bible Stories, as a separate branch of instruction, I am not sufficiently familiar to be able to speak with authority. We have already considered it as an adjunct to the catechism in the way of illustration. Another form is found in the present system of Sunday School lessons, in

which a consecutive order of events is made the subject of study. But there is another form, which in this country has received but little attention, but which in Germany is regarded as an essential part of religious instruction. It consists in the presentation of narratives from the Old and New Testaments, in the language of the Bible, which are to serve as representatives of God's dealings with men. Perhaps some one who now hears me will feel called upon to prepare a text book to supply this want, but until that is done, it will perhaps be the wisest course to use as a substitute the Sunday School lessons of the International course.

The importance of learning and singing the best hymns I need hardly enlarge upon. How often have I stood by the bedside of dying Christians who gave utterance to their faith and hope in the language of some Christian hymn which they had learned in their childhood. The Prussian "Regulative" requires eighty hymns, but our standard need not be quite so high. Assuming that your course of instruction occupies five years, and that each year you teach the children six new hymns, what a treasure these thirty hymns would be in the hearts and memories of your people. The best method of learning them is in connection with the Church Year, since they can then be utilized for purposes of public worship.

Let me now suppose you to have instructed a class upon some such principles as I have indicated. The course reminds me of the worship of the ancient Israelites. The tabernacle consisted of an outer court, a holy place, and a holy of holies. Into the most holy place the high priest went once a year to offer the blood of atonement. To the contemplation of the sacred mysteries of our redemption you must lead your class. Here you must take the shoes off your feet for the place whereon you are standing is holy ground. The Person and Work of Christ is the central thought of all your teaching. Should the time at which this subject is considered be the Passion season, it will aid in your work, but in any event your preparation at this time must be not merely of an intellectual character, it must be the consecration of your whole being to the work of saving the souls of your hearers. Lift

high the holy cross, and let the finished work of Calvary be made so plain that the impression must remain forever.

In immediate connection with this subject will follow the subject of the work of the Holy Spirit, and here you will be able to explain the meaning of such terms as Calling, Illumination, Regeneration, Justification, and Sanctification. In connection with these subjects, it will be well for the class to commit the third chapter of St. John. Verses 14 to 18 shed a flood of light upon a subject that is so often misunderstood and misconstrued. Here is the time and opportunity to make those deep impressions which, under God, will result in the conversion of your class. If you are faithful, you will reap a rich harvest of souls. A single hour at this time outweighs weeks and months of ordinary teaching, so far as immediate and apparent effect is concerned.

As the day of confirmation approaches, it will be your duty to have a personal conference with each one of the candidates, in order that you may ascertain his fitness for assuming the vows. I am not aware that this course is generally pursued in this country, but I have done so from the beginning of my ministry, and have come to regard it as essential. I believe that its omission would be almost fatal to your success as a shepherd and bishop of souls. The German language has the beautiful term *Seelsorger*, for which no adequate substitute can be found in the English language, but it is in this capacity that you must now become known to your children. In some of our oldest Lutheran churches you will find a place reserved for what was called the confessional. But other times have come, and he would indeed be considered bold who would seriously advocate a return to those customs which obtained in the Church in the days of a Johann Arndt and a Paul Gerhardt. But it is worth while considering whether some of the new measures which in our day have become so popular and effective in religious work, such as the anxious bench and the inquiry room, the class-meeting and the monthly conference, are not in reality a modern attempt to supply the want which the benighted fathers of our Church attempted to supply by means of the so-called confes-

sional. At all events, whatever form this work may assume, the substance and reality must in some way be secured.

It is my custom to appoint an hour when each of my pupils may come to see me alone. If the class is large, many weeks are consumed in this way, and the work itself will prove most laborious. Here "under four eyes" you will have an opportunity of becoming acquainted with your pupil. You can ascertain his views of the truth, the proficiency of his attainments, the difficulties that have suggested themselves to his mind, which he probably would never publicly have stated. If your manner is kindly and sympathetic, you will obtain such an insight into his character and life as you could not have secured in any other way. Such an impression will also be made upon your own mind, that for years to come the memory of this interview will serve to give emphasis to your sermons, and will enable you to make a personal application to one or another of the audience before you. And how shall I describe its effect upon the candidate. Rightly understood, such an interview will establish you forever in your position as pastor and spiritual adviser. And all the years of your ministry will witness the fruit of this relation. Oh if you could sometimes read the deep longings of these youthful natures for some one to guide them, to speak to them words of grace, your souls would be filled with brotherly affection, and your lips would overflow with heavenly speech. There is great need of a Preacher in the Church who from the pulpit is able to expound the Gospel in eloquent and acceptable language. But there is greater need of a Pastor "who shall feed his flock like a shepherd: who shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

In conformity with my purpose of presenting certain specific measures, I will now say a few words about confirmation itself, as to the time and manner of holding the service. In the ancient church the reception of candidates took place on the first Sunday after Easter, popularly called White Sunday. Other things being equal, I should therefore by all means prefer the day that has received the sanction of

ecclesiastical tradition. Other days for which a preference might be expressed, are Whitsunday, in memory of the Pentecostal blessing, and Trinity Sunday, in view of the Christian confession. But I dislike to weaken the impression of those great festival days which proclaim to us the cardinal doctrines of our faith, such as Easter, Good Friday, or Whitsunday, by the introduction of other exercises. And I have also found a practical objection to the observance of White Sunday, from the fact that it occurs too early in the year to admit of careful and thorough preparation. I have therefore selected *Exaudi*, the Sunday before Whitsunday as the day of confirmation, and Whitsunday itself as the day of the first communion. On the eve of confirmation I gather the children around me once more and explain to them the nature of the service that is to be held, and admonish them to preserve a quietness of demeanor in order that the work of the Spirit may not be hindered by their attention to the outward circumstances of the day. Much importance is to be attached to the service itself. To the young candidates it is a day of days, the memory of which will cling to them to their latest hour. The service should be wholly of a liturgical character. Hymns of adoration and consecration, and versions of the *Veni Sancte Spiritus* are most suitable. The sermon should be a brief and heartfelt exhortation. In the laying on of hands it is best to use a scriptural benediction. The evening service should be of a devotional character, in order that the best impressions of the day may be preserved by prayer and meditation.

At the risk of encroaching upon another division of my subject, I will now state the manner of proceeding with the class for several weeks after confirmation. With the day of confirmation the children enter a new period of their lives. Even in their outward relations a great change takes place. Many of them at this time leave school. Others begin to learn some trade or profession. The girls frequently leave home to enter service. And even for those who remain at home and whose outward circumstances do not experience so great a change, there is the feeling that they have become

responsible agents and have left childhood behind them. The solemn and inspiring remembrance of confirmation day still renders them peculiarly susceptible of right impressions, and at this time you must be peculiarly watchful of your flock. You must note the first absence from church or accustomed religious duties, and must endeavor to ascertain the cause.

If you can about this time present each scholar with some book of devotion, it will be cherished as a precious treasure. Thomas a Kempis, Arndt's *True Christianity*, and works of that class are well adapted to this purpose. The German language is rich in books of devotion intended as aids to the Holy Communion. Such a book in the English language is greatly needed in our Church. The best substitute at present is, Oxenden's *Earnest Communicant*, and it will be well for you to give special directions as to the use of the book. There is a great deal of cant current on the subject of habit and formality, which you will do well to ignore in your practical work. The formation of Christian habits and the establishment of forms for Christian thought must be one of the chief objects of your ministry. Take, for example, the manner of our approach to the Holy Communion. What trifling circumstances may disturb our devotion and cause our thoughts to wander. Think, then, of the difficulty that the common people must have in preserving a proper frame of mind. To this end teach them some definite form of words with which to fix their thoughts. A convert from the Roman Catholic Church once asked me whether it would be proper to use the following form of words: "O Lord, I am not worthy that thou shouldst enter my house, but speak Thou a word and thy servant shall be healed." Since that time I have frequently recommended that very form to young communicants, to be used by them while surrounding the altar.

I have thus far refrained from considering the Sunday School as a means of instruction, but as its importance is mainly due to other considerations, I shall speak of it in connection with another branch of my subject.

## TRAINING IN CHURCH WORK.

I do not propose to give an exhaustive discussion of this part of my subject, but shall content myself with suggesting several methods that have commended themselves to my judgment.

You are aware that one of the principal objections to the training system is, that after confirmation it is so difficult to retain the children, and indeed it must be admitted that in very many churches such is the case, and a general complaint is to be heard, what becomes of our young people? My own experience in this matter has been exceedingly happy. With a membership of more than 500 communicants, I am able to report that more than 300 of these are young people whom I myself have confirmed. My method I will describe. As soon as the children are confirmed they become members of the Young People's Association. This was originally nothing more than a meeting of the young people at the pastor's house on Saturday evening. At first we met simply for singing and prayer and Bible study. The subject was either the Gospel for the following day, or the Sunday School Lesson. A penny collection at the close of the meeting and gifts from a few friends, laid the foundation of what is now quite a respectable library. The library itself is one of the attractions of the meeting. In the course of time the religious features of this meeting, particularly Bible study, were absorbed by other meetings, and it became desirable to adopt a substitute. This was found in literary entertainment, readings, recitations, &c., furnished at first by the pastor but afterwards by the members themselves. Special interest was subsequently awakened by occasionally holding a public entertainment.

This seems to be but a simple theory and hardly worthy of a very prominent place. But I assure you it has been the means by which hundreds of my young people have been kept from the temptations of the street, the ball-room and the theater, have been encouraged to a punctual attendance at church, and have been trained up to a life of intelligent usefulness in the church. And though we are living in the

very maelstrom of worldly sentiment and sinful amusements, I can gratefully acknowledge that my young people enjoy a comparative freedom from their temptations.

I illustrate this matter by portraying my experience in the narrow sphere in which I move. But the principle involved is a very important one, and admits of a wide application. If you believe that Christianity is a life-giving power destined to overcome the world, you will be ready to carry its blessings into every field and every path of human intelligence and activity.

The question of amusements is one which will very soon require from you a decision. Circumstances alter cases, but I have found it best not to tamper with temptation. In our congregation it is well understood that our young people must not be seen at places of amusement where the world's people meet. It may be that some of them go there sometimes, but they never tell me of it if they do. But on the other hand, we make up for this deficiency by supplying entertainments among ourselves. The social gatherings of our young people usually at the pastor's residence, are anything but dull, and I am quite sure that the pastor himself does not suffer in reputation by indulging in an innocent kind of fun.

If, however, you should hear of any of your flock indulging in questionable amusements, or frequenting giddy society, it will be well for you to see them personally about it, saying nothing about it to any one else. The evil may frequently be corrected with greater ease than you imagine. If you let it grow it may soon become a soul-destroying disease.

Another method of retaining my hold upon the young people, is by means of the annual reunion of all the catechumens. This is something like our college commencements, and I need not illustrate the principle any further. The financial responsibilities of Church membership are not unimportant. These are enforced by requiring from each confirmed member a monthly contribution by means of the envelope system, the amount being optional with the giver. By-and-

by your people grow older and the advent of new classes will make it necessary for you to form other associations.

Thus you may select a number whom you may organize as a Sunday School teacher's association, with regular meetings for study on Friday evenings. These will prove in time to be your best workers. Others you may place in the choir. I take it for granted that you have full control of the choir. If it is an independent organization, the sooner you get rid of it the better. I make it a point to be present at the rehearsals, even if but for a few moments, and also to introduce or review the kind of music that is used. In this way we avoid those disagreeable experiences known as choir quarrels. The next association in the order of time, will be the Young Men's Association for mental and spiritual culture and for Christian work. Here you will do well to be constantly at work. You will bind the young men to you with bands stronger than iron, and all the strength developed there can be utilized in your Church work.

By organizing your work you will relieve yourself of many a burden, and will at the same time be contributing to the spiritual growth of your members. Organized work, too, saves the results of your labors. Once I desired to canvass the neighborhood. I asked for volunteers, and ten young men offered their services, who agreed to visit ten families a week for ten consecutive weeks. A thousand families were thus easily reached in a very short time. The reports of their work were handed in once a week around the tea table at my own house, to which I invited them, on Sunday evening. Now and then you will notice that some one habitually absents himself from Church. Select one of his former companions, and tell him to make it a point to secure the attendance of such-a-one. It will be all the better if the one whose services you secure is himself somewhat derelict. You will thus secure the attendance of both.

Among the young women of your congregation there will be some who by nature and grace are adapted to the work of visiting the sick and the poor. You can arrange it so that they will offer their services, or else you can select suitable

persons and appoint them to the work. This subject alone is worthy of the deepest thought and study on the part of our Protestant clergy, not only for the sake of those who are directly benefited by such visits, but also for the sake of the young women themselves, who need such work to promote their own spiritual improvement.

The supply of suitable reading is a matter of great importance. If you do not attend to it, the world will. Next to the formation or use of a good library among your young people, you must see to it that they are supplied with suitable periodical literature. Keep an Index Expurgatorius in your own mind, at least, and bring in the good everywhere to take the place of the bad.

In this connection it may be well for you to remember that you are training your people not merely to be Christians, but also to be Lutherans. Not that you are to make narrow-minded sectarians of them, but you are to arouse in them the consciousness that they are the heirs of a noble history. Frequent allusions, therefore, to the heroes and heroic days of the Church and her missions, will cultivate a taste for distinctively Lutheran literature. For yourself, of course, the German library is the fruitful source of information.

I have dwelt on only two or three methods. But every man must study his own field and insert new forms or break up old ones. Ceaseless vigilance and activity on the part of the pastor, will produce a similar spirit in the congregation. And the qualities that will insure success in your calling, are such as are within the reach of every one. "For ye see our calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," 1 Cor. 1 : 26. The success of the merchant prince, who recently left his millions behind, was owing to his close attention to details and the observance of a few plain principles persistently and patiently put in practice.

But I must hasten to the concluding portion of my subject.

#### THE CULTIVATION OF CHURCH LIFE.

What a scene presents itself to the imagination at the sug-

gestion of such a term. I greatly fear, however, that only the term has been left to us, and the substance has long since been lost. Perhaps even some of you would have preferred that I should use the term Christian life in this connection, but I have used the present term designedly and hope to secure your sympathetic assent before I conclude. In our creed we confess, "I believe in the Holy Ghost, the holy Christian Church, the communion of saints," and how often do we sing,

I love thy Zion Lord!  
The house of thine abode;  
The Church, O blest Redeemer, saved  
With thine own precious blood.

And down through the ages there come to us the story and the tradition of that early apostolic church, which by its devotion and faith wrought such mighty works and conquered the world. Yet we think we have made great progress as compared with the times when church life was strongest. In truth, however, religion is now too often a mere sentiment, or at most a doctrine, and not a life. We live in an age of external and material progress, and the prevailing worldliness has even entered the Church. These are things that we all know and admit, and the question is how may the evil be corrected. The usual answer is that the heart of each individual must be right, that personal Christianity must be promoted. This is indeed true, and this certainly is essential. But is there not also another life which must be sustained, and that is the life of the Church, and this can be done only when each believer lives in the Church. It is not enough that he should be in the Church as an inactive member, but the relation which he sustains to the body of Christ must be actual and real. Far be it from me to suppose that such a state of affairs can be secured by a revival of forms and ceremonies. But if there be such a thing as church-life as distinguished from individual personal Christianity, it will soon express itself in appropriate forms. If Christianity were a mere sentiment or feeling, or even only a doctrine, we might be content with its spasmodic revelations in the individual

character; but since it is a life, we have a right to expect the manifestation of its power in the whole congregation of those who belong to the holy catholic church.

Practically, therefore, children should be led from their earliest infancy to understand that they are already members of the Church; they have become such by baptism, and their entire training and development should be in the power of that life which the Church of Christ throws around its members. Where these things are realized, the habits and customs of a family and a community will gradually adapt themselves to the demands of the higher life. In the Tyrol, and some other Roman Catholic countries, the passer-by will always greet you: *Gelobt sei Jesus Christus*, Praised be Jesus Christ, to which you are expected to respond: Forever and ever. Amen. I have sometimes been almost startled in passing through a crowded street at hearing a child's voice greet me in this way, and though the little one may have been clothed in rags, its face seemed radiant with the light of the better world. I love these pious forms that have come down to us from other days; and though it is the fashion now to regard them as mere forms unsuited to our practical life of the nineteenth century, I love them still, for they seem to show how this daily life of ours may be spiritualized and brought into living connection with the upper and unseen world. In some portions of Protestant Germany it is still customary to ring the vesper bell. Then for a few moments from all the country round the voice of prayer ascends to God. The busy housewife pauses in her work and gathers the children around the table, and teaches them to fold their hands and repeat their evening prayer. The laborer in the field stops the plough in the furrow, the traveler on the highway lays aside his staff and burden, and reverently uncovering their heads repeat the prayer,

*“Ach bleib bei uns Herr Jesu Christ  
Weil es nun Abend worden ist.*

But how, you will ask, will it be possible for us to undertake the cultivation of church-life on such principles as you

seem to indicate. The object you perceive to be a uniform training, and the deepening of the conviction that all are members one of another. Among the older members you will not meet with much success. So much the greater will be your success among the young. And if you go to a congregation with the purpose of staying there, your ultimate success will be only a question of time. One method of securing the object of which I speak, is the observance of the Church Year, with its teachings and customs. This is the order which wise and good men of many Christian centuries have followed, and we shall do well to follow in their footsteps. The remarkable wisdom which characterizes it will become more and more apparent every year that you follow it, and its influence in impressing upon the young the cardinal facts of the life of Christ and his work, cannot be overestimated. I could speak to you for hours on this subject alone, but I must be content with merely indicating its importance.

Another matter which demands your attention in the cultivation of church-life, is public worship. This, however, is the culmination of your work, and is the object to which all your other labors must tend. From many congregations the young are practically excluded, and it is therefore little to be wondered that the Church is always in a consumptive condition. The Sunday School has absorbed the entire attention and activity of the children, and itself in many cases stops short of promoting the spirit of worship and church-life. Thus two institutions, frequently antagonistic to each other, are found working in the same congregation, and the true success of both must therefore necessarily suffer.

The first thing that will be necessary, is that ministers themselves become familiar with the true principles of worship. If they imagine it to be their only duty to preach, or to labor for the conversion of sinners, they ought to become evangelists or missionaries to the heathen. Otherwise they will be forever returning to the first principles, and will preach themselves and their congregations asleep. This undue elevation of the sermon almost to the neglect of the other

parts of public worship, has positively had a romanizing effect in many of our Protestant congregations, the only difference being that Romanists worship the Mass and Protestants worship the Sermon. They do not go to church to pray or to worship, but they go to hear a fine sermon. If the sermon is a good one, they have had a good service; if not, their service has been a failure. Far be it from me to say that you should not preach good sermons. Your best efforts should be devoted to preaching the Gospel. But I do wish to point out one of the radical defects of our modern system of church workings, one of the causes too of the failure of so many ministers in gathering in the young. Do not suppose that this is a subject which you can easily master. It is a grand and magnificent structure to the study of which you may easily devote a lifetime.

If you should be willing to order your worship in accordance with the principles of the ancient Church, you will have no difficulty in securing the active co-operation of the children and the young people of the Church.

I would encourage the children to come to church, although I would in no case make it a matter of compulsion. A children's service held occasionally in the church itself will have a good effect in attracting them to the public services. But above all, let the Sunday School, in its general order of service, be a preparation for the service of the Church. For the Sunday School, the Evening Service, or the Prayer-Meeting, the responsive reading of the Psalms is an excellent exercise. They should be read, however, not in alternate verses, but according to the parallelisms.

The art of music will greatly aid you in promoting an edifying service. Our Church is a singing Church, and we should be true to our history. Luther, you know, prized music next to theology. If you should have the courage and patience to discard the flippant and meretricious melodies of modern times, and substitute for them the grand creations of Sebastian Bach, of Michael Praetorius and other masters of the seventeenth century, you will realize what it is to employ Art in the service of Religion.

I have thus been permitted to present to your attention a few phases of this important subject. The peculiar conditions of missionary work have doubtless compelled me to emphasize the importance of some of these methods, and yet I doubt not a wide application of them could also be made.

Happy should I be if I have succeeded in convincing you of the value of some of these old treasures that belong to our Church, and inducing you to use them in your work with the children that will be committed to your care. Be assured that a true sympathy with the children themselves will cause them to throw wide open the doors of their hearts, so that many-a-one shall in after years be able to say of you: "He taught me God's Word as no one else ever did."

In Lincoln Cathedral there is a window which was made by an apprentice out of the pieces of glass which the master had thrown aside, and yet it is said to exceed all the others in brilliancy and beauty. Devote yourselves patiently to the work which the gifted and eloquent teachers have too often ignored, and in the end your work will be found to be the truest and best because it most truly represents the spirit and object of Christ and his Church. These fragments, which the wise and mighty builders of our day too often reject, will shine with radiant glory in that temple of which the Lamb is the light.

## ARTICLE IX.

## NECESSITIES TO MANFUL LIFE.\*

By M. VALENTINE, D. D., President of Pennsylvania College.

“Quit you like men.” 1 Cor. 16 : 13.

This sounds like a battle-charge. It is one. It discerns enemies and danger. It sees the great field on which life comes to its grand victories or suffers its sorrowful defeats. When the army is drawn out, rank on rank, and the foot-tramp of the on-coming foe is filling the air, the call to high courage and brave deeds sounds all along the lines. So, after the drill and preparation from which the young are to pass to the earnest struggle and responsibilities of life, the summons must be heard: “Quit you like men.” The days of secluded culture are past, and those of practical life are at hand. In passing from College association and study into the broad world, you will find yourselves face to face with the duties and struggles to which your mission on earth is calling you, and in which you are to come to your true success and honor or fail of them.

I have taken this stirring summons as eminently fitting to engage your attention, during this hour which closes the years of instruction and counsel included in your collegiate training. It is meant to lift your view to the future, and quicken you with the inspirations which kindle under the light of life’s great necessities and duties. The call which is thus addressed to you, suggesting the necessities to manful life, naturally separates into two parts, which must successively claim your attention—first, a requirement as to *character*, and, secondly, some requisites as to *action*. It refers to what you are to be and to do, in order to meet the high meaning and work out the great issues of life.

I. Look at the first. The appeal, “Quit you like men,”

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\* A Baccalaureate Discourse to the class of 1876, delivered June 25, 1876.

involves something as to *character*. This is conditional for activity, and mainly decides it. What a man is, must determine the matter and manner of his active life. It is the sheerest absurdity to think of accomplishing the great, solemn, glorious work of life, without the primary qualifications for it. To do man's work, we must be men. It is worthy of notice, and very significant that the single Greek word which forms our text, means both to *be a man*, and to *show* one's self manly. The one is necessary for the other. Anything less than your true manhood must fail in manhood's mission. The tree can only show its own fruits. Only gold can show true gold. If brass tries to exhibit it, the darkening rust soon exposes the attempted cheat. In vain you look for grapes from thorns, or figs from thistles. The fountain determines the stream—the heart the life. To every one about to enter the arena of life's sublime service and endeavor, it is the primary necessity: "*Be a man.*" Sham will not do. Several things are included in this:—

1. *Rightly developed natural powers.* According to the constitution and intention of his nature, man is an exalted being. His endowments of reason and will lift him up toward the angelic powers. In the human intelligence, sensibility, and self-determination there is a reflex of the divine nature, a mirror in which may be beheld some features of God. Each one, however receives his natural endowments only as possibilities of his intended future self. They come to you in undeveloped form, folded up like the little bud of spring, with only the germinal force of what they are meant to become. God gives to each a genuine personality, in a cluster of rich possibilities—for the possibilities of the human soul are rich even in those that are least endowed—with a law of development, and says, 'Now make a man of yourself.' When He means to give the world a Newton, He puts Newton to work to produce him. He furnishes the material, the chisel, and the hammer, and from the rough marble comes the product which the ages cannot forget. Like all the gifts of God, mental talents grow by trading. To act aright your part in the world, your natural powers of mind

must be carried up to the rank of vigor and effectiveness for which they have been meant. The clear intelligence, the refined sensibilities, the prompt and firm executive will, acting in the harmony of reason and love, are part of the needed equipment for the struggle and service of your true manly vocation. Can a child carry the soldier's heavy armor or wield his effective sword? Can a Lilliputian cope with Anakim forces? There has been a wonderful unfolding of physical strength from the feebleness of childhood, when the work of mature years is taxing fully developed muscle and nerve. But the mental advance from the starting point, if made what it should be, is a far greater and nobler progress. Many persons are content to leave themselves very small. But in passing forth into the field of encounter of man with man, the world's great field of rushing enterprise and worthy service, you will find, that to rank a man with men, you will need the very best development of your powers. You will need all your powers of thought, feeling, and will in highest cultivation and most musical rhythm, facile in movement, vigorous in grasp, effective in work. Ours is an age in which, in peculiar degree, ideas are becoming royal, and swaying the sceptre. Truth is, under God, asserting its supremacy in the face of the world's powers of error and darkness. Our day is one of strong, if not impetuous, forces; and he who would stand in his place, and make any impression on the moving mass, must have control of his best self-hood, and will need himself in the fullest measure of his endowments, unfolded to their highest energy. You can never rank truly, or work up to the terms of the divine commission given you, if you consent to remain anything smaller than your best. The days of stone hatchets and blunt axes are past. To hack and bruise the material with unsharpened, unfit instruments, is not in the letters patent of the nobility of our times. Your work will not be done by repeating superficial platitudes. You need, therefore, to lay it on your mind, at this time as you step forward into the midst of life's responsibilities, that for your work as a man among men, you will have need of your fullest self, unreduced by any neglect or remission of self-culture.

2. The other thing required as to character, is *the renewing and strengthening power of divine grace*. Set this down as a prime qualification for your life-work. It must not be overlooked, that the true manhood of man has been lost from our nature. Though *created* a little lower than the angels, it has *gone* down much lower. It is worse than useless to refuse to accept the sad truth, that our nature has been disorganized and reduced by sin. From all round our world, down from all ages, come terrible witnesses to man's inner disharmony, moral bondage, broken strength, shattered manhood. A rupture has gone through his nature, dissolving its unity, and throwing its powers into self-wasting anarchy. There are left, indeed, in the fragmentary remains, some feeble hints of what the true glory was, as echoes of the truth as to man's intended power and excellence; but they do not enable any one to reach it. The ideal, obscurely discerned through the suggestion of the ruins, is higher far than any one can up-lift himself. Plato represents this state as the result of sin, for which men are imprisoned in dark caverns and bonds. Diogenes' search, with lighted candle, for a man, was a symbolic representation that the manhood of men has gone out of sight. Pliny has said with sarcastic bitterness: "There is nothing prouder nor more paltry than man." It is vain to dream of doing life's work in only the wreck of your powers—the mental ray obscured and confused, the loves of the heart in fetters to evil, the will in rebellion against duty, the nerves of strength cut more than half through. The war-vessel is not prepared for honorable achievement, going forth to the perilous encounters of the high seas, with timbers rotten and riddled, guns spiked, masts blown away, and helm broken. The deep disabling hurt of your nature must be healed, the enthralled powers given back to freedom, quickened into real life, renewed into orderly and victorious power. The recovery provided for human nature, restoring it into the divine image, returns manhood to men, man to himself. As a requisite more essential than all other requisites for your true character, work, and destiny as men, you must be true Christians. This is the one thing needful,

without which your life, whatever be the achievements in which it may spend its energies, will fail as to its true work, and in the issue will prove

“Like ships that sailed for sunny isles,  
But never came to shore.”

There is great need of knowledge, great need of mental discipline, great need of many things for your right equipment, but no necessity is so necessitous as that of divine grace which shall renew into the manhood which belonged to humanity by creation—now offered and given again in redemption. Moral excellence is justly recognized as the indispensable element in true greatness and success. “And he is but half great who is not good.” Nothing but *grace* can give the needed excellence. Among a sinful race “only the purified are pure.”

No mere training of natural endowments will suffice. This is not always properly recognized. There is a common, but superficial impression that genuine manhood and Christian piety are separable—that the latter is not essential to the former. Human life is thought to be complete in its native forces and worldly relationships alone. If above and beyond this, any one is a Christian, it is thought of as something outside of the necessities of his right manhood. Piety is not regarded as the needed power for the true human life—rather as a diplomatic contrivance to avert future wrath and turn open gates of pearl after death. But divine grace comes as God’s golden gift to meet the instant needs of our nature, recover it, bring it to order, health and power. Salvation means, in truth, salvation to human nature, rescuing the possibilities of a divine manhood still in it, breaking off the bondage of evil, lifting the soul out of the reduction and impotence of its ruin, and giving back to the believer the manhood of man. Matthew Arnold, and the whole school of culturists, may train and still train the broken and anarchic powers, but can never adjust their abnormal action to their normal functions, or give them back their true potency for effective work and musical joy. The development of per-

verted faculties will simply send them with more force and desolating destructions in the wrong direction, making the stream of the bad power flow broader and fuller. The sharper the instruments of regnant evil, the more incisively they work. It is not denied that persons, without the renewal of grace, may live an earnest life and do some service, winning, it may be, a name which shall be voiced round the world and carried down the centuries. The energies of their broken nature may be intense, and from the action of its discordant parts, as from the shattered diamond, the light may flash and dazzle. They may become eminent scholars, cunning scientists after the order which stops at nature's mere mechanisms, sharp business men, piling up hills of money, politicians climbing to high places of power. But in the sight of God, they may never have come to man's estate. They may be very diminutive, very meagre, very mean. They are not what you would point to as illustrations of what man ought to be. Never, therefore,—to use the Scripture phrase,—till you “come unto a perfect man” through the redemption of your powers from sin, and the harmonizing of them in right adjustment to God, and the sublime meaning and purpose of your immortal being, can you be prepared for all the offices of duty and responsibility in which you are to achieve manhood's holy mission and come to its blessed destiny. Never till you have gotten yourself again from out the grasp and perversion of sin, are you ready for your work and prepared to climb—to climb to ascents from which there is no fall.

II. But we reach the second part of the subject. It is mainly in the way you bear and sustain yourselves in the high duties and responsibilities of active life, you are called to fulfil the law: “Quit you like men.” You must look at this. Only the salient features of the required activity can be considered.

1. The first requisite, plainly, is the *employment of your cultivated powers on worthy ends*. There is something sad in the little use many men make of themselves. Clever, and sometimes brilliant endowments are never brought into action, or if exercised, are wasted on trifles. The bright promise of

honorable and serviceable activity seen in given talents and education never comes to realization. Many persons, even richly gifted and trained, pass through life in an existence without dignity or usefulness, and are scarcely missed when death wipes the ciphers out. Society suffers an enormous waste of capabilities, and is impoverished by the burial of the talents which God has given for its blessing.

This burial of talents or wrapping of them away in a napkin, is an offence by no means exceptional even among the educated. It is so general among the masses that it almost ceases to attract attention. Men have no right to subject the divine talents entrusted to them for human good, to the prodigality of nature's thoughtless waste. The cistus of the field may unfold hundreds and thousands of starry blossoms, morning after morning, to shine for a few hours in the sunlight, and then fall to the ground dead and useless. But the opening powers of mind and heart, the rich capabilities for usefulness and blessing, the endowments given for the purification and happiness of human life, are too sacred a trust to be let drop to the ground and perish, as the petals perish in the mould of fallen leaves. Only the poet's fancy could portray the glory and blessedness to which mankind would be raised, if all the powers of every person were, without waste or non-use, rightly fruitful for the common good. But, as in a forest of oaks, among the millions of acorns which fall every year, there is hardly one in a thousand that grows into the stately tree, so, in too great degree, it fares with the seeds of power, serviceableness and blessing put into the nature of the young. Viewed in the aggregate, the waste is enormous. Considered as suggestive of personal duty, it becomes a plea that *you* do not annul the possibilities you are to show. To acquit yourselves like men, you must marshal your powers and command them into action—and for worthy ends.

The intensest activity in unworthy aims, will not present a manly life. We sometimes, indeed, speak of little things, even the smallest, as important; but they are so only by being taken up into the scope of a life inspired by noble and holy aspiration, uplifted into the harmony of grand control-

ling purposes. Then the most trivial parts glow with great thought and meaning. But the utter lack of elevation in aim and scope of the life in which many persons keep themselves busied, reduces and degrades the whole thing out of dignity and manfulness. Without the inspiration of a worthy aim, the activities will be dwarfed and lost in trifles. Illustrations of this are constantly before us. The lives of hundreds about us, which might have taken hold of great ideas and been enriched and uplifted by them, are sunk into sordidness and the shame of uselessness. The common aims of men are not high. They grasp no noble conceptions of the meaning of life. The strange low ambitions of men sometimes startle and confound us. Occasionally a person has been found resolving his life-work into the high feats of ropewalking and playing antics on hempen chords flung from pinnacle to pinnacle over rocky streets. Some have chosen for the employment of their divinely entrusted talents the responsible service of moving with eminent skill the cunning figures of the chess-board. To make a business of play, even the most pleasant, must ever be unmanly. If your life is to be a rational and earnest thing, with unity, method, consistency and power, it must be quickened and regulated by the sublime meaning which belongs to it in the divine plan.

This does not mean that the young are to forsake the common callings and plain every-day labors of life, and aspire, always, to professional position and prominent place. Here is one of the worst evils of our times. Thousand of the young get the absurd idea that honest toil and hard work in the spheres in which God has set them, is inconsistent with high aims. But there is nothing unmanly in hard work, in any of the legitimate callings of society. Relief from this is not the necessary thing, but the holding of the industries of business and daily duty in right relation to the holy idea of life, and filling them up with the great sentiments which are to guide and beautify them all. The meaning of human progress, so far as progress is genuine, is not to be read as a movement away from material activities, but as an advancement of them into more efficient service to the moral and

spiritual life of man and the glory of God. Human activity moves to different aims, rank above rank. Material things are to be servant to higher good. The whole movement of human progress, down the ages, has been manifestly intended to conduct the race to its true moral and spiritual beatitudes. The goal to which the history of the world is set, is seen in the great plan of redemption. The activities of every man, especially of every educated man, should take hold of the worthy aims which echo to God's great aim with respect to men, and which will save from the wastes of idleness and the degradations of sordidness. Worthy purposes will exalt your activities in moving toward them. Men's lives are determined by what they live for. They bear themselves, to great degree, according to their aspirations. A living writer thinks that many failures in life occur from the young putting "aspiration for perspiration." There may be some truth in it. But the mistake is not in too much aspiration, if genuine and noble. It is the true force for perspiration. Under its control choose your life-work, and do it. You may be sure there is a divinely intended mission for each of you. No one is sent adrift into life, as a ship, all freighted and rigged, sent out to sea, with no intended destination. Eternal wisdom and love have placed before each of you a task, possible and worthy your best powers, in the achievement of which your true honor and blessedness will be found.

2. Another required feature, allied to the first:—life must be marked by *true earnestness and energy*. With right aims, and life adjusted to them, the next thing is requisite force and perseverance. To hold your life steadfastly true to itself and to its arduous work, will demand emphatic and persistent energy. The worthiest purposes will fail without this. The opposing forces, in you and about you, are too numerous and too strong to be overcome by feeble resolution. As the young man enters the world's field of busy and conflicting endeavor, he will find need of a braced tension of nerve, both to stand and to do.

It begins in self-control. No one can quit himself with

credit, who allows himself to be the sport of circumstances, the drift-wood of the changeful currents which strike him. Easy submission to prevalent notions or the influence of other persons, shows itself in vacillation, and is sadly destructive of true manliness of character and usefulness of life. There is too much of this. Few take the trouble to think for themselves, and keep self-equipoise impartial and fair. Many influences get the mastery of men, and subjugate them. A little prejudice, a little ill-grained temper, a little inherited crotchet, will often get the better of their reason and conscience, and push them into narrow corners where they can see nothing clearly and broadly, but only exhibit how sadly they are lacking in the energy of rational manly self-control. No one can bear himself aright in his work, unless he have force enough to conquer the circumstances which would annul his true independence and self-consistency.

The energy must be steady and persevering. Force is not enough, if it be only by jets and flashes, a spouting fountain, a hot geyser uprushing for a while, then all quiet and still. It must not be manifested as gusts of enthusiasm driving everything before them for a season, then sinking to rest in a dead calm in which effort dies. It must not be like changeful aerial currents blowing from every point of the compass in a short time, north, east, south, west, and equally boisterous every way. Such force will sweep away its own plans, and destroy its own work, scattering its own half-finished structures and bringing nothing to completion. You know how, from want of steadiness of energy, even the brilliant powers of Coleridge produced but comparatively fragmentary results. His brightest schemes dropped like half-opened blossoms. Opium-eating unstrung the nerves of his persistence. You know in what broken efforts the gigantic powers of Walter Savage Landor came to naught. The energy of his passions were greater than his energies of rational self-control.

This steady perseverance comes from genuine firmness of will—not the willfulness of will, which is ugly, unmanly and destructive, but its strength in following the guidance of

reason, conscience and God. Some wills are naturally stronger and steadier than others—some almost wholly imbecile, veering about like the vane of the spire, others full of strength and steady as the sun in his course. If deficient, it may be cultivated—and should be. The historian, Prescott, whose volumes have been so justly popular, naturally wanting in firmness of will, aided it into right control by severe discipline. To assist it into strength to prevent a waste of morning hours, he used to order his servant to carry off his clothes if he did not rise so many minutes after being awakened. To help him to uniform and vigorous work, he often bound himself to a forfeiture of money, in case he allowed his self-imposed task to fail. This may have been a desperate remedy, but it expresses strongly the evil of that want of steady energy it was used to correct. Without the power of deciding promptly and then maintaining the decisions of the will, you will necessarily fail of honorable success in the hard and trying struggle of life.

The required energy and firmness can be the product only of true enthusiasm, combined with fixed convictions of duty. No man ever moves on the higher levels, or climbs to summits, without this enthusiasm. The warmth and glow of a steady earnestness, the ardor which vitalizes effort, and lifts life out of stupid common-place, will be needed in all your work. It is the characteristic of manful action in every sphere of duty. The higher it rises, if guided by reason and piety, the more you will do. Let it become even heroic in its consecration to worthy deeds, annihilating selfishness and doing the work of God. There is a beautiful maxim, expressing the relation of this intense devotion of spirit to the true issue of life's high endeavor: "The angel of martyrdom is brother to the angel of victory."

3. Beyond worthy aims and earnest energy, your life must be marked by *genuine moral courage*. Without this you will fail to quit yourselves like men. It is always needed. Our times call for it in peculiar degree. Our day is marked, indeed, by the broadest toleration. There is the most unrestrained freedom of thought and speech. We are tolerant of

every thing but intolerance. There is a blessed absence of the old spirit of persecution; and this might be thought to remove the need of courage, so much demanded in worse times. But the necessity is undiminished. The present unrestricted liberty of thought and action, becomes, in fact, the ground of a special need of this high moral and manly quality. There may not be much call now for mere natural fearlessness—the nerve that shrinks not from suffering, demanded when men were called to face the tortures of the rack, the beasts of the amphitheatre, or the flames of the stake. But *moral* courage, as strength of principle, loyalty to right, duty and God, in the presence of difficulties, oppositions, false liberalism, pretentious errors and all kinds of self-vaunting impertinences, is loudly called for in our times. Under the shield of our freedom and toleration, every sort of error and evil has rushed forth into our general life. The field is full of conflicts and sharp collisions. Banded errors array themselves against the truth. A spurious liberality, in exalting love, is depreciating the worth of doctrine. False science is sowing skeptical thought. There is a general ferment, in which righteousness, truth and order have to hold their place through incessant conflict. Our free inquiry, free speech and free life are glorious things—rights of most sacred value. The unfettered mind of the age is working grandly, and bold thought is enriching the treasures of our knowledge. And we have no fears as to the issue of open, free battle between truth and error. When the smoke is lifted, we know where the dead will lie. But while the conflicts go on, they must be trying to the moral nerve of all who are called to keep themselves safe, and defend truth and order. The young who now go forth to meet the responsibilities of the hour, will, for their safety and work, have need, not only of their best faculties in the noblest strength of their Christian development, but a moral firmness that can brave many trials hardly inferior to those of the days of persecution and fagots. It requires, indeed, no great courage to join the iconoclastic crowds, in tearing down the structures long deemed sacred, and subverting the methods

of thought and life always considered orderly if not divine. The chief sphere of moral bravery in our day is not in overturning and destroying, but in discriminating the true from the false, the images of superstition from facts of divine order, and standing to the defense of sacred realities against wholesale processes of demolition and disorganization. It must be shown in steady resistance of pretentious skepticism, false science, social follies, and manifold misleading popular errors. It is needed to bear reproach for Christ and conscience' sake. Its office is not always in a readiness to antagonize other men, which may arise from a naturally contentious disposition, but often in agreeing with them and following truth and duty wherever they may lead. There is a sad lack of true courage. One of the noblest, it is at the same time one of the rarest features of character. From want of it, how few persons are absolutely and always true to their own individuality and convictions. What deception, pretense, dissembling, falsehood and crookedness, moral cowardice is continually producing. How it cuts the sinews of consistent strength, and subjects the conduct of men to the sway, perhaps dictation, of impudent evil and fashionable folly. How many persons know the right and approve it too, and yet fail to hold their lives to it, from want of courage to act up to convictions. How often is the truth denied, as by Peter scared by the maiden's question in the high-priest's palace. How many persons wound their own peace, impair their Christian character, lower their own self-respect, by pusillanimously compromising their sense of duty in complying with indefensible but popular customs.

There is something grand in true courage. It impresses every one as great and worthy. It puts a crown of glory on the human brow. It is essential to the dignity and manfulness of life. Looking back through the ages, we discern it as among the highest characteristics of the worthies who have met life's duties nobly. We see it in Moses, esteeming the reproach of Christ greater riches than all the treasures of Egypt—in Elijah, making the guilty monarch of Israel, as well as the priests of Baal tremble before the sternness of

his sublime fidelity—in Jeremiah, persisting in announcing to the court and king the coming captivity at Babylon, though loaded with abuse and menaced with death—in Daniel praying at his open window, in face of the king's decree and in certain prospect of the den of lions—in Paul preaching the cross of Christ to mocking Greeks at Athens and Corinth, and in the very palace of the monster, Nero, in Rome. Time would fail to range down the glorious list; for the history of the Church, as well as the pages of the Bible, is full of shining and impressive examples. They attract the admiration and reverence of the world. Perhaps the ages present no better example than that of Luther—especially as contrasted with the temperament and life of the famous contemporary scholar, Erasmus. Luther was probably the inferior of Erasmus as to natural gifts and polished, varied culture. But Erasmus was without moral courage. He compromised and trimmed, twisted, whiffled, and failed. The life of the heroic Luther, who, more than John Knox, never feared the face of clay, because he feared and trusted God, has poured power like a flood through the earth. Erasmus is peered at in his small nook in the library, under the dust but rarely blown away. This moral courage, so sublime in such great men, is not exclusively theirs—not, perhaps, even pre-eminently theirs. Few men can climb to such prominent position, and exhibit their bravery of soul in such conspicuous places. But it is found, in its nature just as pure, and in degree just as victorious, in thousands on thousands who live on our common level, walking the humble walks of life, and keeping themselves, while in the world, above it. There are humble children of grace all around us, there are men of steady Christian principle wherever we turn, who are maintaining their integrity, defending the truth, meeting their duty in the midst of bad surroundings and in the face of obstacles, bowing only to conscience and God with as much true moral heroism in the sight of Heaven and the angels, as Moses showed in the presence of Pharaoh, Daniel in the Court of mighty Babylon, or John Knox before a Scottish sovereign. And there is as true a need of it

for duty in your sphere and mine, as in places the highest, if we are to quit ourselves like men.

4. Once more—to cover the chief points in the essential characteristics of manly activity: Along with worthy aims, real energy and courage, there must be an inclusion of that *gentleness* which makes such energy and courage truly mighty for good, gives them their crowning beauty and brings them to their true victories. If you aspire to the best and most useful eminence possible to you as men, your earnestness and fidelity must not be marred and annulled by want of love and refined courteousness. It is the old Latin law of *suaviter in modo*, with *fortiter in re*. It is never to be forgotten that neither energy nor bravery means bluster or rudeness or over-bearing self-assertion. It is as striking a fact as it is a beautiful one, that to represent the greatness which is highest in the kingdom of God, Christ pointed to the “little child” in its humility and gentleness. It is remarkable, that the Gospel which comes with a ‘sword’ for the mighty overthrow of evil and the victory of righteousness, comes with the cross of self-sacrifice carried in front of all its lines of movement and power, with the word, “Come unto me, learn of me; I am meek and lowly in heart.” Not that Christ and the Gospel are without sternness and terror. But the strength of the Lord becomes victorious, as well as grander, through His love and sweetness. True strength and courage are always calm. They are calm from the consciousness of power, safety and success. There is a meekness, gentleness, humility about Christian heroism, that is the farthest remove from uncouth roughness. The quiet ease of high energy has generally been a marked feature of those who have honored Christian manhood most, and served it most fearlessly and best. The fountains of a strength which is in God, are always gentle. Think of the fact, as seen in Christ. Men may look up to God in the words of the Psalmist: “Thy gentleness hath made me great.” But with Christ the truth is reversed. His greatness made Him gentle. There is richest meaning in the words: “*The gentleness of Christ.*” He has presented in Himself the reality and model of a per-

fect manhood, for the imitation of the race. So calm was His aspect, so loving and sweet His spirit, that frail mortality could repose peacefully on His breast, though the Shekinah dwelt within. His followers, especially His earnest workers, should be like Him—mild, accessible, attracting others, and yet conquering them by the truth and moulding them by a transforming power.

The Providential progress of the centuries, the step of dispensation after dispensation, is after this idea of the transcendent elevation and glory of gentleness, and its relation to the best achievements of life. The dispensation of the Law is followed by the dispensation of the Gospel. The Old Testament is specially representative of legal force and compulsion. But after “the pomp, resounding trumpets, and tramp of mailed men,” comes the New Testament, with its gentleness and beauty, the attractiveness and conquering power of pardon and love. In this dispensation which introduces the full grace of redemption for the life of manhood, the law of gentle goodness is the law under which manhood’s activity it is to come. The ruggedness of some of the heroes of the old economy, is not to be taken as the full model for those who represent the kingdom and patience of Jesus Christ.

The greatness of gentleness is mirrored in the natural constitution of things. Nature’s grandest energies are without noise or bluster. The strength which works the most beneficent results, is gentler than a child. The power which clothes the fields with green, robes the trees in spring-tide bloom, and bends them with autumn fruit—the power which, in the sunbeams, kisses the restless waters of the seas and fills the cloud-chariots till there is a firmament of waters above us, to refresh the hills and supply the life-sustaining fountains and rivers of the earth—these are gentle powers. Destroying forces are tumultuous, rough and noisy—the rending lightning, the rocking earthquake, the devastating tornado. But the energies that build up, both in nature and grace, are glorious and mighty in their gentleness. Be assured, young men, that you can display your right strength, accomplish your proper work, and do yourselves your full

credit only when you combine your earnestness with this beautiful characteristic. The more thoroughly your activity is marked by calmness, gentleness, refinement and love, the better will you acquit yourselves. An apostle says: "Be courteous." It is certain that nothing is manly, that is not gentlemanly. Any want of this will reduce your excellence and usefulness. It is true, some rugged, stormy, uncourteous men have achieved great things. But they would have achieved greater had they been not thus hindered. Often have persons, mistaking rudeness for courage and priding themselves on being "plain, blunt men," raised barriers to their just influence and shut themselves off from their true usefulness. Often have they caused hearts to be locked against the truth, by the rough way they have sought to drive it into them. Often, in the arena of discussion, has the stronger man become impotent, affording a triumph to the weaker by want of the calm courtesy which should have given convincing truth the victorious help of a persuasive manner. Cultivate this grace. Let your whole temper be pervaded by it. Rebuke in love, remonstrate in meekness, urge self-restraint by showing it. It will give calm dignity to your life, and make it rich in happy influence. Your gentle words will waft the seeds of truth into open hearts all around you. Your power will not be peremptory and dashing, but quiet and effective, like the power of the soft sunshine when it expands the close-shut leaves and blossoms, which a rude hand would tear and crush, or like the spring-tide heat when it basks on the thick-ribbed ice which blows could only break, and melts the hard masses into the crystal stream along which life quickens into beauty and joy.

And now, young gentlemen, whose efforts to prepare yourselves for your work in life we have been for some years permitted to guide and help, we wish in these final words, to commend you to God, and the control of the truths and principles to-day set before you. Deep is the interest your teachers feel in your welfare and success. Strong is their confidence that in all your coming days, wherever you may go, in

whatever sphere God may set you, you will be found working up to best grades and quitting yourselves like men. You come to your life-work in times, to have your life in which is a high privilege. Never has life offered richer advantages, opened more precious opportunities, called to nobler things, or encouraged with better recompense than now. The misfortune of a life in listless, stagnant times, is not yours. Our times are offering the grandest fields for worthy activity, calling, in trumpet tones, for men good and true, in every department of effort and service—men of high qualifications and victorious Christian principle. This is your chance—and brings also its responsibility. As the graduates of this centennial year of our country's history, you go forth in a most interesting juncture of periods, at which, from the most advanced century of all past time, a new century is to take the accumulated blessings and carry them still on. A hundred years of our national life are exhibiting, before all the world, the attained results of the Christian principles and manly activity of those who met life's duties and responsibilities in our nation's origin and growth. We are shown what men may do, each one in his own sphere and place, for human good and God's glory. For, our present prosperity, in state, church, society, education, arts, industry, commerce, and all happy moralities, is not the fruit of one man's effort, or of a hundred or a thousand, but of the fidelity, activity, and service of the millions of useful men and women whose work has gone into our common life, and made it what it is. The grand harvest, of which we are all reaping, is from the sowing and tillage of the countless hands which have been at work—hands, especially, of such as, like yourselves, have in past years, gone forth with a Christian training from our schools and colleges. And we are reminded by this day on which this baccalaureate counsel happens to be given you—the day of Augsburg, the anniversary of the delivery of the great Protestant Confession, more than three centuries ago—how we are reaping golden harvests, richer and richer still every year, from the fidelity and labors of those who then, in serving God and their generation, quitted themselves like

men. That uplifting of God's truth at Augsburg, unshackling the human mind and giving it its freedom in the sphere of Christian thought and conscience, made our great free country a possibility. There could have been no American fourth of July without that German twenty-fifth of June. Our Centennial power and blessings have flowed from the truth and work represented on that day. Faithfulness in the past, therefore, have given you privileged times in which to live. You are called to show yourselves worthy. The work is to go on. The triumphs of truth and righteousness are to be carried forward, down the course of years. We know not what God

"From out whose hand  
The centuries fall like grains of sand,"

may bring to the realization of those who shall live a hundred years to come. But we know that if you act your parts well, your life, however humble, will bear its contribution to human welfare, and help to ripen some fruit sweet to human taste and lovely in the eyes of God. Duty done, reaches in its effects, down the ages and into eternity. Neither the prizes of life nor its usefulness are attained by accident. Faithfulness is, under God, the fountain of success. Humble though that success shall be, it will be precious. It is by the service of millions, thus faithful, that righteousness becomes triumphant, and the world is made better. You can live your life but once; and God has given you the high privilege of going forth into it in these earnest days, that you may receive and be blest by the affluent results which, under His providence, have come out of past endeavor, and, in manfully doing your whole duty, may add some strength to the holy movements which are working out the divine designs on earth.

## ARTICLE X.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*The Gospels in the Second Century*, an Examination of the Critical Part of a work entitled "Supernatural Religion," by W. Sanday, M. A., late Fellow of Trinity College, Oxford; *Sermons* preached in the College Chapel, Cheltenham, during the first year of his office, 1875, by the Rev. Herbert Kynaston, M. A., Principal of the College; *The Gospel and Epistles of John*, with Notes, Critical, Explanatory, and Practical, designed for both Pastors and People, by Rev. Henry Cowles, D. D.; *Meditations on the Essence of Christianity*, by R. Laird Collier, D. D.,—a view from Unitarian standpoint; *Old Bibles*, or an Account of the Various Versions of the English Bible, by J. R. Dore; *The Antiquities of Israel*, by Heinrich Ewald, translated by H. S. Sally, A. M.; *Christian Baptism*, its Subjects and Mode, by S. M. Merrill, D. D., Bishop of the Methodist Episcopal Church; *The Ministry of the Word*, being the Yale Course of Lectures, on Preaching, for 1876, by Rev. Wm. M. Taylor, D. D.; *The Young Man's Dream of Life*, and other Sermons, by the late President Walker; a new edition of Dr. Thomas Arnold's *Christian Life*; *Roman Catholicism*, Old and New, from the standpoint of the Infallibility Doctrine, by J. Schulte, D. D., Ph. D.; *Commenting and Commentaries*, lectures to students of the Pastor's College, together with a List of the best Biblical Commentaries, by Rev. C. H. Spurgeon; *Doctrine of Prayer*, its Utility and its Relation to Providence, by Rev. P. H. Mell, D. D., LL. D.; *The Speaker's Commentary*, Vol. VI., completing the Old Testament; *Being a Christian*, What it means and How to begin, by Washington Gladden; *The Doctrine of the Higher Christian Life* compared with the teaching of the Holy Scriptures, by Rev. Alvah Hovey; *Synoptical Lectures on the Books of the Holy Scriptures*, Third Series—Revelations—by Donald Fraser, D. D.; *The Doctrine of Retribution*, by William Jackson, M. A. (The Bampton Lectures for 1875); *The Testimony of the Evangelists Examined* by the rules of evidence administered in Courts of Justice, by Simon Greenleaf, LL. D., with an Appendix; *The Soul's Inquiries answered in the Words of Scripture*, Arranged by Washington Moon, with an Introduction by Theo. L. Cuyler, D. D.

SCIENTIFIC AND PHILOSOPHICAL.—*Similarities of Physical and Religious Knowledge*, by James Bixby; *Theory of Medical Science*, the Doctrine of an inherent Power in Medicine a Fallacy—the ultimate

Special Properties of Vitality and the Laws of Vital Force constitute the fundamental Basis of Medical Philosophy and Science, by William R. Dunham, M. D.; *Plato's Best Thoughts*, as compiled from Prof. Jowett's Translation of the Dialogues of Plato, by Rev. C. H. A. Bulkley; *The Conflict between Labor and Capital*, by Albert S. Bolles; *Annual Record of Science and Industry* for 1875, edited by Spencer F. Baird, with the assistance of Eminent Men of Science; *The Principles of Psychology*, by Prof. H. N. Day; *Lessons of Nature*, as manifested in Mind and Matter, by St. George Mivart, Ph. D., F. R. S.; *The Wages Questions*, a Treatise on Wages and the Wages Class, by Francis A. Walker; *A Short History of the Natural Sciences*, by Arabella B. Buckley, illustrated; *Meteors, Aerolites, Storms and Atmospheric Phenomenon*, from the French of Zürcher and Margolle, by Wm. Lackland, illustrated by Lebreton (Illustrated Library of Wonders).

HISTORICAL AND BIOGRAPHICAL.—*King and Commonwealth*, a History of Charles I. and the Great Rebellion, by B. Meriton Cordery and J. Suxtees Phillpotts, Head Master, Bedford School, formerly Fellow of New College, Oxford; *Lives of the Saints*, Compiled from Authentic Sources, with a practical instruction on the Life of each Saint for every day in the year, by Rev. F. X. Weninger, D. D., S. J., in two volumes; *Report of the Proceedings of the Advisory Council*, held at Plymouth Church, Brooklyn, from February 15—24, 1876, from the Stenographic Minutes of Miles, Tooley and Cole, the Official Stenographers, large octavo; *Cities of Northern and Southern Italy*, by Augustus J. C. Hare, author of "Walks in Rome," "Memorials of a Quiet Life," &c., in three vols.; *The Arabs and the Turks*, their Origin, their Religion, their Imperial Greatness in the Past, and their Condition in the Present Time, with Chapters on other non-Christian Tribes of Western Asia, by Edson L. Clark, member of the American Oriental Society; *The Age of Elizabeth*, by M. Creighton, M. A., (Epochs of Modern History), with Maps and Tables; *The Rise of the Romish Church*, its Results in Europe, and its Designs upon the institutions of America, by the Rev. J. B. Helwig, A. M., President Wittenberg College, Springfield, Ohio, with an Introduction by Hon. Wm. Lawrence, LL. D., of Ohio; *Memoirs of Norman McLeod, D. D.*, by his brother, Rev. Donald McLeod, D. D., one of Her Majesty's Chaplains, and the Editor of "Good Words," with steel portrait, two vols.; *The two Chancellors*, Prince Gortschakoff and Prince Pismarck, by Julian Klacxko; *The History of Pennsylvania*, from the Earliest Discovery to the Present Time, by Wm. M. Cornell, D. D., LL. D.; *A Popular History of the United States*, from the first Discovery of the Western Hemisphere by the Northmen to the End of the first Century of the Union of the States, preceded by a Sketch of the Prehistoric Period and age of the Mound-Builders, by Wm. Cullen Bryant, and S.

H. Gay, fully illustrated with original designs by the leading American and foreign Artists, in four vols., vol. I.; *The Life and Letters of Lord Macaulay*, by his nephew, G. Otto Trevelyan, vol. II.; *Memoir and Correspondence of Caroline Herschel*, by Mrs. John Herschel; *As to Roger Williams and his Banishment from the Massachusetts Plantation*, by Henry Martyn Dexter, D. D.; *German Political Leaders*, by Herbert Tuttle, (Brief Biographies); *History of India*, by L. J. Trotter, illustrated.

MISCELLANEOUS.—*Best Thoughts and Discourses* of D. L. Moody; *The Work of Moody and Sankey as Evangelists*, with Sketch of their Lives, and Portraits on Steel, by Abbie Clemmens Morrow, introduction by Rev. Emory J. Haynes; *Notes of an Indian Journey*, by M. G. Grant Duff, M. P.; *Myths and Songs from the South Pacific*, by Rev. William Wyatt Gill, of the London Missionary Society, with a Preface by Max Müller, M. A.; *Missionary Life among the Villages of India*, by Rev. T. J. Scott, D. D., twelve years missionary of the Methodist Episcopal Church in India; *A Nile Journey*, by G. T. Appleton, illustrated by Eugene Benson; *The Hearth-Stone*, thoughts on Home Life in our Cities, by Samuel Osgood, D. D., LL. D.; *The Select Works of Tertullian*, edited for Schools and Colleges, by F. A. March, LL. D., with an Introduction by Lyman Coleman, D. D., Prof. of Latin in Lafayette College (Douglass' Series of Christian Greek and Latin Writers); *The Mariner's Progress*, by Duncan Macgregor.

#### BRITISH.

SCIENTIFIC AND PHILOSOPHICAL.—*Contemporary Evolution*, by St. Geo. Mivart; *Critical Examination of Arguments for and against Darwinism*, by James Maclaren; *Philosophical Treatise on the Nature and Constitution of Man*, in two vols., by George Harris; *Thoughts on Art, Philosophy, and Religion*, with Introduction by Nichol.

HISTORICAL.—*The Seventh Great Oriental Monarchy*, or the Geography, History, and Antiquities of the Sassanian or New Persian Empire, collected and illustrated from Ancient and Modern Sources, by Prof. Geo. Rawlinson; *The History of India and Eastern Architecture*, by James Ferguson.

MISCELLANEOUS.—Burton's *Inner Life of Syria, Palestine, and the Holy Land*, in two vols.; *Eight Months at Rome during the Vatican Council*, impressions of a Contemporary; *Clouds in the East*, Travels and Adventures on the Persian-Turkoman Frontier, by Valentine Baker.

#### GERMAN.

BIBLICAL.—Of Bleek's *Introduction to the New Testament*, the third edition has made its appearance, edited by Dr. Mangold, of Bonn, 924 pp. The editor adds to Bleek's work the results of the researches since the author's death. The eleventh edition of *Theile's New Tes-*

*tament*, (Greek) is edited by Oscar de Gebhardt. The editor has made diligent use of the results of the labors of Tischendorf and Tregelles for the improvement of Theile's text. *Historical-Critical Introduction to the New Testament*. Prof. Dr. A. Hilgenfeld. 828 pp. Hilgenfeld belongs to the negatively critical school, and adopts, in the main, the principles of Baur. He regards Christianity as a product of the apostolic and succeeding ages. He thinks the first two Gospels were written during the first century, the third about the end of the same, and the fourth about the middle of the second. Hilgenfeld adheres to his original interpretation of John 8 : 44, the close of which he renders : "he is a liar and his father is a liar"—that is, the devil's father is a liar too. The fourth volume of Ewald's *Doctrine of the Bible concerning God, or Theology of the Old and New Covenants*, has been published. It treats of the Life of Man and the Kingdom of God. 279 pp. Like all the works of this voluminous writer, this book is learned and bears the traces of the author's peculiarities. The Biblical Theology, of which this volume forms a part, is a kind of summary of the results of Ewald's study of the Bible. He himself says, that in spirit he has labored on this work for nearly half a century. Among recent Commentaries on the Scriptures are the following : *On the Speeches of Satan in Scripture*, by Prof. Dr. H. G. Hölemann, 308 pp. Being an exegetical historical Analysis and an ethical mirror for our times. He regards all the sayings of Satan in the account of the Fall, in Job, and in the temptation of Jesus as literal. G. Volkmar has undertaken the historical explanation of the Epistles. The first volume, published in 1875, is on Romans and contains the text in German, and also that of the Vatican manuscript, with a brief commentary. 188 pp. A posthumous work of Prof. Dr. E. W. Hengstenberg has lately been published in Leipzig, consisting of Lectures on the Passion of Christ. 304 pp. A Commentary on Job, by the same author, has been published. Two parts in one volume of about 700 pp.

**SYSTEMATIC THEOLOGY.**—Dr. Schulze has published two volumes, 285 and 273 pp., on the Ev. Lutheran Dogmatics of the 17th century. The work is popular in character and is intended for Christians in general, not merely for theologians. These volumes contain the Christology. Of Wuttke's excellent work on Ethics, the third edition has appeared under the editorship of Prof. Dr. L. Schulze. 2 vols. 516 and 622 pp. Dr. J. Delitzsch, son of the well known Prof. F. Delitzsch, is the author of a volume on the Doctrinal System of the Romish Church. This volume treats of the fundamental dogma of Romanism—the dogma of the Church. Before the author could begin the second volume, he was called away by death, Feb. 3, 1876, being not yet thirty years old.

**HISTORICAL THEOLOGY.**—Quite a number of works on Luther and

the Reformation have recently appeared. Last year Köstlin's two volumes on the Life and Writings of Luther appeared. 811 and 679 pp. This important work completes the series entitled : The Life and select Writings on the Fathers and Founders of the Lutheran Church. "*Luther's three great Reformation Writings of 1520,*" is the title of a volume edited by L. Lemme, 215 pp. It contains Luther's Address to the Christian Nobility of Germany, his book on the Babylonian Captivity, and that on the Freedom of the Christian. A biography of Dr. Jacob Schenk, the Reformer of Freiberg, by J. K. Seidemann, 203 pp. Schenk was by no means prominent among the Reformers, and this is the first biography of him that has been published.

J. H. W. S. .

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

#### LUTHERAN BOARD OF PUBLICATION.

42 North 9th street, Phila.

*The Pastor*: His relation to Christ and the Church. By Henry Ziegler, D. D., author of "Catechetics: Historical, Theoretical and Practical," etc. pp. 248. 1876.

This volume, as we are told by the author, like his *Catechetics*, had its origin mainly in the Lectures delivered to the students, in the Missionary Institute, on Pastoral Theology. As it grew out of the labors of the class-room, so it abounds in definitions, short statements, directions in the discharge of duty, and other points which might be supposed needful for those preparing themselves for the practical work of the ministry. It is scarcely necessary to say that the volume contains a great deal of solid instruction and sound advice. Older ministers may be disposed to think that instruction and advice are sometimes given where they are hardly necessary; but it must not be forgotten that theological students and inexperienced ministers are often in doubt on points that may seem very clear to those of longer service in the Church. It covers a wide range of duties, and in many cases furnishes very specific directions how to proceed or what to do. Indeed, very often, it is simply a *directory* to guide the pastor in his official duties. As the expressed object of the author is "to be useful," the volume must be judged by its aim; and thus judged, it will be found serviceable to those for whom it is specially designed.

If it were proper to criticise such a volume, apart from this practical design, there are several points to which we might call special attention. It is not very clear or satisfactory in its statements of the

very elements of the subject discussed. We are told, in the opening sentence: "*This branch of theological science is founded on Acts 20 : 28.*" Is this correct, and has this science no other foundation? Again: "This special call includes in it also a general call to the work of the Christian ministry." Elsewhere: "A call to the ministry and a call to the oversight of a particular parish are not one and the same thing; the former necessarily demands the latter, whilst the latter is with equal necessity involved in the former." The relation of the special to the general call is from this by no means clear.

The authorities cited are chiefly those of other denominations, and even in some cases to support views contrary to those which have prevailed in the Lutheran Church. Dr. Ziegler is considered a good Lutheran, and stands up for many of the good old ways. It would have been no blemish, in such a work, to have given more Lutheran authorities. It would have directed young ministers to Lutheran works.

We miss in this volume what, after all, should be the chief excellence—the glow of enthusiasm, the spirit of inspiration. There is very little to stimulate the ardor and zeal, or fan the flame, of divine love. There are too many rules, and not enough of principles.

But it is not our aim to find fault. With what we cannot but regard as serious defects, we nevertheless fully agree with the author, that 'many of our pastors may be benefitted by its perusal, and that our laymen will find in it many things with which they ought to be familiar.'

SEVERINGHAUS & CO., CHICAGO, ILL.

*Denkschrift der General-Synode der ev.-Luth. Kirche in den Vereinigten Staaten von Amerika. Auf Beschluss der Synode von Central Illinois von der deutschen Publicationsbehörde herausgegeben. pp. 55. 1875.*

This publication is designed to furnish German readers with proper information in regard to our General Synod. It is issued by the German Publication Society of Chicago, and in accordance with a resolution of the Synod of Central Illinois. In a narrow compass, it furnishes just such information in regard to the parties and controversies in the Lutheran Church, with the doctrinal position, spirit, practices, and institutions of the General Synod as every intelligent reader will be glad to have. The German interest in our General Synod should receive much more attention than it does. We commend this *Denkschrift* to all our readers, and hope they will encourage its circulation, especially in German congregations.

J. E. STOHLMANN & CO., N. YORK. G. SEVERINGHAUS & CO., CHICAGO.

*Kirchenbuch für Gemeinden der Evangel.-Lutherischen Kirche. Von*

Vol. VI. No. 3.

60

G. U. Wenner, Pastor der Christus-Kirche in New York. pp. 150. 1875.

This manual of worship is prepared with care, and published in very neat style. It is designed especially to train the young to a more active participation in divine service.

LUTHERAN BOOK STORE, 117 N. 6TH ST., PHILA.

*The True Church: Its way of Justification: and Its Holy Communion.*

In three Discourses. By Rev. E. Greenwald, D. D., Pastor of the Evangelical Lutheran Church of the Holy Trinity, Lancaster, Pa. pp. 136. 1876.

*Sprinkling, the True Mode of Baptism.* By the same author. pp. 68. 1876.

These two small volumes, from the Lutheran Book Store (General Council), are by the highly esteemed pastor of the Lutheran Church of the Holy Trinity, Lancaster, Pa.

The first contains three discourses, preached on public occasions, and whose subjects are given in the titles. They are practical rather than learned or controversial, and yet they treat of subjects about which the warmest controversies have been waged. Judged of as doctrinal or theological discussions, they cannot be awarded any great merit; but considered as popular presentations, they will be found pleasant reading. Dr. Greenwald's productions are characterized rather by good common sense, and practical sagacity, than by critical acumen or accuracy of discussion. Sometimes he falls into errors, which a little more care might avoid, allowing himself to rely more on his judgment of what ought to be, than on a critical examination of the facts in the case. Thus, he gravely informs us that when "there was a vacancy in the apostleship occasioned by the death of Judas, they (the one hundred and twenty members at Jerusalem) *all* gave forth their lots, and the *vote* fell upon Matthias," etc. The latter part of the sentence is given as a scriptural quotation; but it is inaccurately quoted, and there was no *voting* done. The decision was by lot. This is hardly excusable in an argument for the true Church. Dr. G. should understand the genuine Lutheran faith better than we do, as he is a representative man in that branch of the Church that claims to be the conservators of the pure faith, but we are not quite sure that the Lutheran Church holds as an essential mark of "the true Church" that "*we have the True Church succession.*" The High Church Episcopalians have made a good deal of the true succession, but on this score Rome can argue with either.

The tract on Baptism will probably satisfy those who already accept the views set forth, and may convince some of the error of their ways. We regard the pretensions of immersionists as unscriptural and savoring of fanaticism. But we imagine that some zealous Baptists will

smile, if they do not do more, when they read the following: "Jesus stood on the edge of the bank, whilst John stooped down, and dipping up in his hand some of its clear water, he sprinkled it upon the head of Jesus, bent forward to receive it." This statement makes the matter wonderfully clear. We seem to see the whole scene before our eyes. The only difficulty is in its reality. Where did Dr. Greenwald get this account of the baptism of Jesus? It would be better to confine ourselves to facts and arguments that cannot be gainsayed.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

(Through J. B. Lippincott & Co.)

*Exodus*: or the Second Book of Moses. By John Peter Lange, D. D., Professor of Theology in the University of Bonn. Translated by Charles Mead, Ph. D., Professor of the Hebrew Language and Literature in the Theological Seminary at Andover, Mass.

*Leviticus*: or the Third Book of Moses. By Frederick Gardiner, D. D., Professor of the Literature and Interpretation of the Old Testament in the Berkeley Divinity School, Middletown, Conn., in which is incorporated a Translation of the greater part of the German Commentary on Leviticus, By John Peter Lange, D. D. 1876.

The Commentary of Lange, edited by Dr. Schaff, is rapidly approaching completion. This is the ninth volume on the Old Testament, and five more are expected, making, with the ten already issued on the New Testament, twenty-four volumes. The present volume on Exodus and Leviticus is only in part a translation. Exodus is from Dr. Lange himself, with additions from the translator. Leviticus is by Dr. Gardiner, of Middletown, Conn., including, however, translations from Dr. Lange. There is included, also, a general and special Introduction to the three Middle Books of Moses, by Dr. Lange, translated by Dr. Osgood, of Rochester, New York. Nothing seems to be wanting to give completeness to this volume, and covering, as it does, a most important part of the Old Testament, it will be greeted with pleasure by Bible students. It contains some quite elaborate discussions on important topics, and the whole is of a scholarly and critical character.

*The Holy Bible according to the Authorized Version (A. D. 1611)*, with an Explanatory and Critical Commentary, and a revision of the Translation, By Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in ordinary to the Queen. Vol. VI. Ezekiel—Daniel—and the Minor Prophets. pp. viii—750. 1876.

This sixth volume of the Speaker's Commentary completes the work on the Old Testament. It has been prepared by quite a number of learned scholars, in most cases each one having made a specialty of a

single book. Whilst this gives to different parts unequal merit, it secures for the whole greater value than would likely be secured by any single scholar or commentator. It is needless to say that in the Introductions, Notes, etc., there is a great deal of most valuable material for the better understanding of the sacred writers. This Commentary has already been commended in the REVIEW, in former issues, and we see no reason to change our verdict.

*The Greeks and the Persians.* By the Rev. G. W. Cox, M. A., Joint Editor of the Series. pp. 218. 1876.

This is the first of a Series on "Epochs of Ancient History," to be uniform with the "Epochs of Modern History." These volumes are designed to cover the most important epochs in ancient and modern times, and to give a general view of the most prominent characters and decisive results. The present volume covers a period of great interest, and the reader will be in no danger of growing weary. Every school boy has heard something of the Greeks and Persians, and many will be glad to have the stirring events of those times narrated in a simple and attractive manner. The volume is supplied with maps, chronological table, and index, which add to its value. For the young especially these series of histories will be of great value.

T. WHITTAKER, NO. 2 BIBLE HOUSE, NEW YORK.

(Through J. B. Lippincott & Co., Phila.)

*Miscellanies Old and New.* By John Cotton Smith, D. D. pp. 258. 1876.

The lectures, essays and reviews, which compose this volume, had been published separately, at different times, during a period of seventeen years. They are now gathered into a neat volume, and presented in a more permanent form. The author is known as a fine scholar and careful writer. The subjects discussed are, "Gladstone's Homer and the Homeric Age; The Suspense and Restoration of Faith; The Oxford Essays, and Baden Powell on Miracles; The United States a Nation; Evolution and a Personal Creator; Dante." We think the publisher has done well to give these productions to the public in this convenient form. They deserve a place in our permanent literature.

*Report of the Union Conferences*, held from August 10 to 16, 1875, at Bonn, under the Presidency of Dr. Von Döllinger. Edited by Dr. Fr. Heinrich Reusch, Professor of Theology. Bonn, 1875. Translated from the German by Rev. Samuel Buel, D. D., Professor of Systematic Divinity and Dogmatic Theology in the General Theological Seminary of the Protestant Episcopal Church in the United States of America, New York. With a Preface by Rev. Robert J. Nevin, D. D., Rector of the American Church, Rome.

The title of this volume explains its character and contents. The

Conference of "Old Catholics," and others, was one of great interest, if not of any great practical results. This volume will explain some of the points which keep apart the Greek and Catholic Churches, as well as some of the difficulties in the way of general Christian union. It will be of value for study and reference, especially to those interested in theological and church questions.

JAMES R. OSGOOD & CO., BOSTON.

*The Complete Poetical Works of John Greenleaf Whittier.* With Numerous Illustrations. pp. 297. 1876.

This is the Centennial Edition of the works of this popular poet—complete for one dollar. Whittier is too well known as a poet to call for any criticism. The price of this edition puts it within the reach of all. It is however to be regretted that the binding could not be more substantial than paper.

ANSON D. F. RANDOLPH & CO., NEW YORK.

*The Ministry of the Word.* By Wm. M. Taylor, D. D., Minister of the Broadway Tabernacle, New York City. pp. 318. 1876.

This volume contains the twelve lectures delivered at Yale for 1876 as the "Lyman Beecher Lectures." Some of them were delivered also at Union, Princeton and Oberlin Theological Seminaries. Of these very interesting and instructive lectures we intended to give a pretty full criticism, but are restrained for lack of space. The best we can do is to commend them to all our theological students, younger ministers, and all who are not too old to learn in the greatest of all works—preaching the Gospel. Such volumes must help to quicken the energies and direct the efforts of those who would make full proof of their ministry. These lectures deserve a place in every preacher's library.

HARPER & BROTHERS, NEW YORK.

*The Life and Letters of Lord Macaulay,* By his nephew, G. Otto Trevelyan, Member of Parliament for Hawick District of Burghs. In two vols. pp. 416, 406. 1876.

The simple announcement of these volumes will be sufficient to awaken interest in literary circles. Few names in modern English literature are better known than that of the brilliant essayist and reviewer, Macaulay. The admirers of his writings will be here gratified with a fuller acquaintance with the man. His nephew has performed a manifest labor of love in giving to the public these volumes, and his service will be duly appreciated. The work is largely autobiographic, as it contains so many of Macaulay's letters, and we are glad to have him speak for himself. After an introduction to the family and some account of his worthy ancestry, we are allowed to follow

him through his wonderful childhood, his student life, his public career, his literary labors, his ripened honors, his death, and his burial among the illustrious dead in Westminster Abbey. Descended of pious ancestry, and with so much that was amiable and attractive, we miss in this remarkable man the "one thing needful." These volumes are brought out in most excellent style, and will furnish most entertaining and instructive reading.

*Stray Studies from England and Italy.* By John Richard Green, author of '*A Short History of the English People.*' pp. 361—1876.

Mr. Green secured a high reputation by his "Short history of the English People," which at once placed him in the very front rank of writers in this department. He has demonstrated his ability for composition of a more varied and difficult character. The papers which make up this volume are reprinted from *Macmillan's Magazine* and the *Saturday Review*, and embrace a variety of interesting subjects which are treated with freshness and vigor. The volume is a charming one for occasional reading—just such a one as the reader likes to pick up and lay down at pleasure, or to carry with him to read at intervals. Valuable instruction is presented with the adornments of grace in manner and a pleasing attractiveness of style.

*The Select works of Tertullian.* Edited for Schools and Colleges, By F. A. March, LL. D., with an Introduction By Lyman Coleman, D. D., Professor of Latin in Lafayette College. pp 250—1876.

This is the third volume of the Douglas Series of Christian Greek and Latin writers for the use of Schools and Colleges. It is edited with every needful help to an intelligent study of the work. Among the Latin fathers of the early Church Tertullian stands pre-eminent for his fervid eloquence and zeal in the defence of Christianity. The Tracts selected for this volume are among his most celebrated pieces. We are glad to see these successive volumes appear, and hope they may be widely read by the young men in our colleges.

*Annual Record of Science and Industry for 1875.* Edited by Spencer F. Baird, with the assistance of eminent men of Science. pp. ccxc; 656—1876.

This is the fifth volume in this Series, and comes freighted with the richest fruits of industrial and scientific pursuits. The first two hundred and ninety pages present a general summary of scientific and industrial progress during the year 1875. This department has grown in successive volumes from 16 pages to nearly 300. The other 656 pages are devoted to the "results of investigations by special scientists, or respecting certain subjects," with Indexes, and sections on Necrology and Bibliography. The whole makes a very complete and

valuable volume, both for consultation and as marking the wonderful progress of a single year.

JONES BROTHERS & CO., PHILADELPHIA, CINCINNATI.

*A Popular History of the United States of America*, from the Aboriginal Times to the Present Day. Embracing an Account of the Aborigines; the Norsemen in the New World; the Discoveries by the Spaniards, English and French; the Planting of Settlements; the Growth of the Colonies; the Struggle for Liberty in the Revolution; the Establishment of the Union; the Development of the Nation; and the Civil War. By John Clark Ridpath, A. M., Professor of Belles-Lettres and History in Indiana Asbury University; Author of Ridpath's School History of the United States, etc., etc. Illustrated with Maps, Charts, Portraits, and Diagrams. pp. 676. 1876.

The extended title page pretty fully indicates the character of this work. It is popular and "intended for the average American." The mass of readers will prefer it to a more elaborate and extended history. It is profusely illustrated and seems to lack in nothing to make it complete in itself, and a most valuable history of its kind. With no lack already of histories of the United States, this one will claim an honorable place, and will furnish, in a single volume, just what hundreds of thousands of readers desire to have.

ROBERT CARTER & BROTHERS, NEW YORK.

*Life and Labors of Duncan Matheson*, the Scottish Evangelist. By the Rev. John Macpherson. pp. 392. 1876.

This volume is the record of the life and labors of one of the most devoted evangelists of modern times. The reading of it makes one feel the power of Christianity.

*The Story of the Apostles; or the Acts explained to the Children*. By the author of "Peep of Day." pp. 226. 1876.

*The Captivity of Judah*. By the same. pp. 234. 1876.

These two volumes, by the author of "Peep of Day," are interesting and instructive volumes for the young. The author takes a farewell of her "little readers" in this last volume, and says, "I can write no more books, for I am weak and worn out and ready to die." We learn that in England alone 1,250,000 volumes of her works have been sold. This is the best criticism.

*Haunted Rooms*. A Tale. By A. L. O. E. pp. 363. 1876.

This volume gains additional interest from the fact that the author is about to enter on a new field of labor in the East, as an honorary member of the Zenana Mission in India. She has contribu-

ted by her writings to the cause of missions, and now devotes to it the evening of life.

*The Gates of Praise*, and other original Hymns, Poems and Fragments of Verse. By J. R. Macduff, D. D. pp 256. 1876.

The admirers of Macduff will hail this little volume of poetry, but, whilst it may please, and the Christian tone is elevating, it is questionable whether the popularity of his poetical writings will equal that of his prose.

*Rays from the Sun of Righteousness.* By the Rev. Richard Newton, D. D., author of the "Jewel Case," the "Wonder Case," etc. pp. 341. 1876.

A most admirable volume of Sermons for the young, by that prince of preachers to children, Dr. Newton.

*Comfort Strong.* By the author of the "Win and Wear" Series. pp. 381. 1876.

The story of a female preacher, told with considerable interest, and illustrating her power for good.

*Oliver of the Mill, a Tale.* By Maria Louisa Charlesworth, author of "Ministering Children," etc. pp. 380. 1876.

The author of this volume is already most favorably known by previous works. This quiet and serious story will not diminish her reputation. She writes in the best vein of true piety.

*Christie's Old Organ :* or "Home Sweet Home." pp. 165. 1876.

A charming little volume for children.

*Wells of Baca :* or Solaces of the Christian Mourner. By J. R. Macduff, D. D. pp. 124. 1876.

This little volume of sacred poetry for "the bereaved Christian," will be read and cherished in the house of mourning.

*The Mariner's Progress ;* or, Captain Christian's Voyage in the Good Ship "Glad Tidings," to the Promised Land. By Duncan Macgregor. pp. 370. 1876.

This volume is on the style of Bunyan's *Pilgrim's Progress*. It is a graphic picture of the scenes of a voyage from "Babylon the Great" to the "New Jerusalem." Whilst Bunyan stands alone as the immortal dreamer, the author of this volume has given us a "dream" that will be read with pleasure and profit.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

*Principia or Basis of Social Science.* Being a Survey of the Subject from the Moral and Theological, yet liberal and progressive standpoint. By R. J. Wright. Second Edition. pp. 524. 1876.

This is a work to be thoroughly studied. No cursory reading or brief notice can do it justice. It is manifestly the fruit of much reading and careful thinking. The simple "*Table of Contents*," occupying nearly twenty pages, warns the reader that it is not light reading he has undertaken. It fairly bristles with topics for discussion, and the wide range comprehends subjects which should engage the attention of all thoughtful minds. The author is an advocate of what may be styled a "*limited communism*": but it is due to say that his views are a very great improvement on those of most of his predecessors in the same general field of discussion. He is free from the atheistic or skeptical principles which have usually characterized writers of this school. The Word of God is treated with reverence, and prominence is given to the study of Theology and to religious worship. The author says:

"The study of Theology is the scientific study of religion, and, therefore calls into exercise all the higher faculties of the mind. Hence it is one of the best preparations for earnest original study in any of the sciences. The success of the German and Scotch metaphysicians is chiefly owing to this cause. And even of the pre-eminent mathematical and physical scientists, Candolle's statistics show, as to the professions of their sires, that Protestant clergymen are more numerous than any other profession. And of the eminent men of the Christian world, a far larger portion of them are found to be the children of clergymen than of any other professionals."

We are by no means prepared to endorse all that this volume contains. Indeed, we scarcely feel prepared to offer a candid and intelligent criticism without a more careful study of the entire work than we have been able to give it. But we have examined it enough to venture the judgment that it contains a very great deal that is really valuable, and furnishes food both for sober thought and curious speculation.

HENRY HOLT & CO., NEW YORK.

*The Religious Sentiment.* Its Source and Aim. A Contribution to the Science and Philosophy of Religion. By Daniel G. Brinton, A. M., M. D., author of "the Myths of the New World," etc. pp. 284. 1876.

In this volume we hardly know whether most to commend or to condemn. The author maintains the essential religiousness of man's nature, and exposes the shallowness of some of the pretensions of modern skepticism on the subject. It seems like an improvement on Spencer, Huxley, Tyndall and that class; and yet he furnishes nothing at all satisfactory. God and the soul have no special place in his religion. Indeed we do not know whether he believes in either. The flavor of the volume may be caught from a single quotation. Speak-

ing of "that assumed something, the reason, the soul, the ego, or the intellect," he says: "For the sake of convenience these words may be used; but it is well to know that this introduction of something that thinks, back of thought itself, is a mere figure of speech." If the soul is a "mere figure of speech," we need not trouble ourselves much about its religious aspirations. In olden times some men professing themselves to be wise became fools.

CONGREGATIONAL PUBLISHING SOCIETY, BOSTON.

*The Prayer-Gauge Debate.* By Prof. Tyndall, Francis Galton, and others, against Dr. Littledale, President McCosh, the Duke of Argyll, Canon Lyddon, and "The Spectator." pp. 311. 1876.

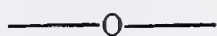
We would like to give a lengthened notice of this volume, but want of space in this number of the REVIEW prevents. And it is not necessary. The great value of the book is apparent from the profound importance of the subject of the debate, the high position and acknowledged ability of the chief writers, and the bearing the discussion has had in the confirmation of the Church's faith in the Christian doctrine of prayer. The prominence of the discussion at this time makes it desirable to have this collection of articles, including the original proposition of Prof. Tyndall, and the papers of those who figured most directly in the opening of the long discussions that followed throughout the Christian world. It is a book for the library of the minister of the gospel.

*The Arabs and the Turks.* By Edson L. Clark. pp. 326. 1876.

This volume is the first part of a more extended work undertaken by the author, with the design of "placing before the Christian public the means to a better knowledge of the great missionary field in the Turkish Empire." There is a promise, if this is well received, of other volumes upon the Christian races and sects of European and Asiatic Turkey.

The edition now issued is a neat duodecimo of 326 pp., and gives a very graphic resumé of the Christian world when Constantine came into power, in the fourth century. Mohammed and the Saracenic Empires; the Turks and the Ottoman Empire; the Turks of to-day, the modern Arabs and the Bedouins; all claim their proper portion of this volume. Recent events in Turkey make this an exceedingly timely work on the part of the author, and, now, that the state of affairs is so complicated that any prediction of the fate of the Empire of the late Abdul Aziz would be hazardous, we have here the very information given to post us on the history necessary to understand the present attitude of the Turks.

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## AMERICAN.

Biblical and Theological—Scientific and Philosophical—Historical and Biographical—Miscellaneous.

## BRITISH.

Scientific and Philosophical—Historical—Miscellaneous.

## GERMAN.

Biblical—Systematic Theology—Historical Theology.

## NEW BOOKS.

The Pastor—Denkschrift der General-Synode der ev.-Luth. Kirche—Kirchenbuch—The True Church—Sprinkling, the True Mode of Baptism—Exodus—Leviticus—The Holy Bible according to the Authorized Version—The Greeks and the Persians—Miscellanies Old and New—Report of the Union Conferences—The Complete Poetical Works of John Greenleaf Whittier—The Ministry of the Word—The Life and Letters of Lord Macaulay—Stray Studies from England and Italy—The Select Works of Tertullian—Annual Record of Science and Industry for 1875—A Popular History of the United States of America—Life and Labors of Duncan Matheson—The Story of the Apostles—The Captivity of Judah—Haunted Rooms—The Gates of Praise—Rays from the Sun of Righteousness—Comfort Strong—Oliver of the Mill—Christie's Old Organ—Wells of Baca—The Mariner's Progress—Principia or Basis of Social Science—The Religious Sentiment—The Prayer-Gauge Debate—The Arabs and the Turks.

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 THE FOREIGN QUARTERLIES AND BLACKWOOD.

•The Foreign Quarterlies and Blackwood have come regularly to hand, and the recent numbers have had numerous articles of special interest and value. We regret that we are so crowded in this number as to be unable to give even a list of the leading articles. These reprints of "The Leonard Scott Publishing Co." furnish American readers with the very best English Periodical Literature, and at a very moderate price. Many of the discussions are very thorough and by authors who are masters of the subjects.

THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
OCTOBER, 1876.

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ARTICLE I.

AUGSBURG CONFESSION, ART. XI., OF CONFESSION.

HOLMAN LECTURE FOR 1876. \*

By Rev. A. C. WEDEKIND, D. D., New York.

*The Augsburg Confession* may be compared to one of those grand old cathedrals of the Middle Ages. Standing without and surveying them you get a very indistinct impression as to what they really are. Their towering walls are enormous masses of stone, venerable and moss-covered; their lofty windows seem blurred and unintelligible hieroglyphics; and their huge domes appear only huge riddles. But enter one of these sacred fanes, and a scene solemn, grand, and harmonious, almost beyond description, bursts upon the view. What wondrous carvings! what gorgeous paintings! what magnificent mosaics! Each window now seems a new revelation, and every panel of the frescoed wall and dome the embodiment of celestial truth.

So it is with our venerable Confession. Viewing it only from without, there seems to be no particular beauty that we should desire it. Its structure is not regarded very regu-

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\* Eleventh Lecture on the Augsburg Confession on the Holman Foundation in the Theological Seminary, Gettysburg, delivered on Monday evening, June 25, 1876.

lar nor very imposing. Its buttresses have been very much battered and—bespattered. But enter it with reverent step and devout heart, and you will see amazing beauty and wondrous symmetry. You will behold a grandeur and a glory, a sublimity and a majesty that will extort from the beholder the astonishment of Sheba's queen in Solomon's palace: "I believed not the report until I came and mine eyes have seen it; and behold the half has not been told me." Every pillar of this venerable structure is an ornament, and every ornament a pillar of divine truth. And from its radiant though silent dome there comes a sacred and unceasing effulgence, which has prompted many an enchanted disciple to exclaim: "It is good for us to be here; here let us build tabernacles."

Can this general judgment of the Confession as a whole, be sustained in reference to its several parts; and more particularly in reference to Art. XI, which the unbroken custom of my predecessors in this course of lectures, has assigned me? An hour's time will put you in possession of the facts to answer this question as far as the present speaker has ability to reply to it. The article itself reads thus, as given in *Müller's Symbolischen Bücher*.

#### LATIN TEXT.

"*De Confessione* docent, quod absolutio privata in ecclesiis retinenda sit, quamquam in confessione non sit necessaria omnium delictorum enumeratio. Est enim impossibilis iuxta psalmum: *Delicta quis intelligit?*

#### GERMAN TEXT.

"Von der Beichte wird also gelehret, dass man in der Kirchen privatam absolutionem erhalten und nicht fallen lassen soll, wiewohl in der Beicht nicht noth ist alle Missethat und Sünden zu erzählen, dieweil doch solches nicht möglich ist. Psalm 19: 13, *Wer Kennet die Misserthat?*

#### ENGLISH TRANSLATION.

"In reference to Confession it is taught, that private absolution ought to be retained in the church, and should not be discontinued; in Confession, however, it is unnecessary to

enumerate all transgressions and sins, which indeed is not possible. Psalm 19 : 12, "Who can understand his errors?"

I may as well confess here, as any where else, that all through the preparation of this paper, I have felt and feel now, that mine is, perhaps, a thankless task. Whether right or wrong, Confession and Absolution, as taught in this article, have fallen into general disuse in our church. Some treat them with perfect indifference; others with positive aversion; few, comparatively, observe them. Good men and able, in our Zion have expunged the Article from their "Platform;" whilst others, equally good and able, and in direct conflict with their "Fundamental Principles," have placed it where the Confessions do not. Prejudice in some form or other exists against it, which makes my position not unlike that of Demosthenes who spoke Greek to the unsympathetic waves of the sea, whilst I speak English to an audience in whose breasts few, if any vibratory chords, are touched responsive to my words. But, "let us reason together" and see what we have gained or lost, by the course pursued.

Now, it is altogether possible that some men may lay hold of this article as boys do of chestnuts; they get their fingers full of prickly burrs, and then in their disgust fling away the kernel itself. Others, as they have walked through the rich fields of our Augustana, may have regarded this Article as one of those unsightly nodules, that lie so uninvitingly in some gardens and fields, being kicked about as utterly worthless and offensive, until some lapidist comes along, opens the stone and lays bare a nest of sparkling gems. One thing is very certain, that some of the most godly and extensively useful ministers of our church have been the most strict and conscientious observers of this Article; such men as Luther and Melancthon, Bugenhagen and Arndt, Harms and Büchsel: whilst, on the other hand, some of the most active disorganizers and utter failures in the ministry, have ranked in their opposition to it; such men as Carlstadt and the whole herd of rationalists of earlier and later periods. Spener's opposition to it I shall notice by-and-by. Another

thing is very certain, that the ridiculous prejudice against this article, has its origin in a two-fold misapprehension: *first*, in confounding it with the dreary, perfunctory, mercenary, torturing, "*ex opere operato*" theory of Rome, which it by plain and indisputable terms rejects, and from which it is as far removed as the north pole is removed from the south pole: *secondly*, in the loose and unscriptural notions of the office of the ministry. As these points will meet us by-and-by, we dismiss them for the present. Besides, there are certain words with which, by reason of their abuse or perversion, men have associated most monstrous ideas, and then they have become afraid of them as if they were some veritable specters. Take as familiar illustrations, the words "*Revivals*" and "*Christian Union*." In a proper sense they carry with them divine conceptions; truths for which every Christian heart beats warmly and offers daily prayers most importunately. And yet because of the miserable caricatures that have sought shelter beneath these sacred names, good men and true have applied epithets to them, unadvisably perhaps, hastily I am sure, that have pained the Christian heart.

So, likewise, and for the same reason, the words "confession," "confessional" and "absolution," words that form the very core of our article, seem to frighten some men out of all decent proprieties. They regard them as words of horrible incantation. And yet these very words are associated with some of the most momentous events in modern history. The "Glorious Reformation" was born in the confessional. The "old monk" at Erfurt gave the first ray of light to the self-torturing and despairing Luther in the confessional; and from before the Vicar-General Staupitz in the Augustinian monastery, the great Reformer rose from his knees a freely forgiven sinner, having had the comforting doctrines of salvation by faith in Christ applied to his tormenting conscience in this dreadful confessional. This institution, too, like a masked battery, gave the occasion to the 95 theses, that fell like so many bomb-shells into the enemy's camp and thus marked the beginning of the great Reformation. Nay

more, the glory and the shame, the brightest and the gloomiest periods of our Church's history are reflected, as from a faithful mirror, from this dreaded institution. And when the record of her inner life, which has not yet been written, shall be produced, I predict that that historian will stand closest to the XI. Art. of the Augsburg Confession; and from it, as his central point, he will evolve a true church life which will be something vastly different from the present table of dates and rattling skeletons of departed worthies. Let me yet say, in passing, that since our Church has grown indifferent to this Article in her creed, placing it among things *adiaphora*,—I know not by what authority—discipline and order in the congregations and power in the office of the ministry, have fallen into gradual and mournful decay.

In order that we may have a full comprehension of this doctrinal Article of our Confession, let me first give you a brief

#### HISTORY

that underlies the Article. This is very ancient. Its roots extend far back into the Old Testament dispensation. Thus Pharaoh confessed to Moses and Aaron, saying: "I have sinned against the Lord your God and against you; now, therefore, forgive, I pray thee my sin, only this once; and entreat the Lord your God that he may take away from me this death only." Thus Achan confessed to Joshua and said: "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done," (detailing his crime). Thus also Saul confessed unto Samuel and said: "I have sinned; for I have transgressed the commandment of the Lord and thy words: now, therefore, I pray thee, pardon my sin, and turn again with me that I may worship the Lord." But neither Aaron, nor Joshua, nor Samuel could grant what these troubled consciences demanded. For the power to absolve had not yet been granted to man. That was reserved to a fuller and completer dispensation; and so these persons, one and all, "went to their own place." Nevertheless, as Neander remarks: "Each Jewish synagogue exercised a disciplinary judgment of this kind over their members." In the

days of John the Baptist, all classes of men "came to him in the wilderness, and were baptized of him in Jordan, *confessing their sins*." Surely this was not a general, but private confession. As each one was individually baptized, so each one individually confessed his sins. John understood the desperate depravity of the human heart too well, to have these multitudes go off in a sort of general mourning on account of sin. That deceitful thing which each man carries in his own bosom—that unfathomed abyss in which mortal plummet has never yet touched bottom—in which, amidst all fair exteriors, lie coiled broods of iniquity like nests of vipers under old stumps in fair wheat-fields, was not to be eased off in that way. Oh no! There was the Pharisee, that whited sepulcher; and the tax gatherer, that enormous cheat, and the soldier, that petty tyrant, and the king himself, that notorious adulterer; each one got attention, and each one got his portion, too, in due season.

Under the New Dispensation new elements enter into the history of this subject. The Gospel makes immediate and complete provision for pardon and peace, to the repentant and believing sinner. Three modes of confession of sin are indicated. *First*, that directly made to God; *secondly*, that made to those who are "stewards of God's mysteries" and who "stand instead of Christ;" and, *thirdly*, that made by one believer to another—(mutual). With the first two, the divine promise of pardon, on the evangelical condition of repentance towards God, and faith in the Lord Jesus Christ, is connected; with the last no such direct promise is associated. The first is not questioned; the last is not under review; the second enters full-sized into our discussion. It rests, directly, on the teachings of Christ Jesus himself. He is our righteousness. Through him we obtain remission of sin in his blood. But the sinner needs assurance of this. His peace demands it now. He cannot wait until he stands face to face before his judge. The thirsty Israelite in the wilderness cannot wait to slake his thirst until he reaches the promised land. But who shall offer the sinner this quickening word? He cannot ascend into heaven to fetch it

thence; nor does the Lord descend from heaven to bring the news; neither is there a voice from the spirit-land saying: "Go in peace; thy sins are forgiven thee." What then? Where is help? The gracious Lord has made provision. He has in general appointed his Church as his almoner; and in that Church he has appointed his representatives as the "stewards of his mysteries." They are his ministers; his "ambassadors," his plenipotentiaries; to them is "committed the word of reconciliation." Their commission reads thus: "All power is given unto me in heaven and in earth; go ye therefore into all the world," &c. "As my Father hath sent me, so I send you." "He that heareth you, heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." "And he breathed upon them and said: Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." These are solemn words. They are not the "glittering generalities" of impotent man, but the pregnant declarations of the omnipotent Christ. If they do not mean what they say, they are a monstrous deception; if they do mean what they say, there is a monstrous error somewhere. Common sense teaches that we should get into the clear somehow and somewhere. *It is an admitted fact that whatever Christ confided to his apostles as something belonging to his Church, could not, and did not, expire with their death.* And yet, though I can remember sermons, extending over a period of thirty or forty years, I have never heard one on this text. It is a perfect "terra incognita" in Protestant pulpits. Why is this? Does this passage not belong to that "message of God unto men" which we are to proclaim "whether men will hear, or whether they will forbear?" Not so did the early Church understand this language, in either the Latin or the Greek branch. The veriest tyro in church history knows the importance and the comfort this language had to many of her martyrs who went to the stake from the confessional, with a heroism and enthusiasm that struck awe into the hearts of their executioners. "In the large cities," says Neander, "especially in the Greek Church,

a special presbyter was appointed for the purpose of attending to the duty of confession and of determining their proportion of church penance. By reason of a scandal, created by the crime of an ecclesiastic, which became notorious, the patriarch of Constantinople, Nectarius, was led to rescind this office about the year of 390." And it is the testimony of the church historian Sozomen, that the abolition of this practice had an injurious influence on the general state of morals. If the evangelical sense, the sense of Christ, had been retained, without the errors which human ingenuity and cupidity invented and added, the doctrine of private confession and absolution would have continued to prove, as it was originally designed, and as our Confession aims to restore, an unspeakable blessing to the body of Christ. It would, however, be a needless and a wearisome repetition of church history to adduce the numberless examples—striking and pointed as they are—in confirmation of our point. Suffice it to say that this article was raised to the dignity of a sacrament, in both the Greek and the Latin branches of the Church. The fatal mistake in both rested, and still rests, on the Pelagian heresy in regard to natural depravity. An organic conception of sin, is foreign alike to both parties. Hence their torturing process of the enumeration of sins. Hence, too, the unscriptural notion that no sins can be pardoned that have not been enumerated. It is at once seen, that this whole theory rests on the imposition of church penances, such as prayers, fastings, alms, pilgrimages, &c., as a *remedy and satisfaction* for the sins confessed; whilst the evangelical element, which our Confession brings so pointedly to view, is entirely ignored. Faith in Christ and in his all-sufficient atonement has no place in this theory; nor has the Bible doctrine of man's inability to know all his faults.

Under Pope Innocent III. (1225), the hitherto observed custom in the Church—by no means uniform, though very general—was enacted into an inviolable law; and thus *Auricular Confession*, that right arm of the papacy, was established. It was distinctly decreed that all sins must be enumerated to the priest at least once a year, and those not enumerated

could not be forgiven. The Lutheran Church has *private* but not *auricular* confession. She rejects, as an impossibility, the torturing and unscriptural notion of specifically recounting all our sins; though if it will do any one any good to mention some that particularly burden the conscience, like a gentle mother dealing with an erring child, she will seek first to awaken a sense of guilt and shame, then bring about an acknowledgment of the faults and then make known the glad tidings of a full and complete remission of sin through the atoning sacrifice of her blessed Lord. Can any thing be more becoming, more in harmony with Christ's spirit or Christ's example, more in the very centre of gospel institutions than this practice?

When, therefore, Spener, in 1667, abolished private confession, which up to his time had been almost exclusively the form in use in the Church, and instituted the general form now in use in most of our congregations, he was moved to this step not by any inherent opposition to the practice itself, but by circumstances beyond his control. By reason of his multiplied duties he could not properly attend to this onerous one in the manner prescribed in his own "*Explanations of Luther's Catechism*." He was frequently called upon to administer absolution to persons with whom he had no acquaintance whatever. The good man overlooked the fact that he fared no better in the general form. He knew as little of the flock in general to whom he announced the public absolution, as he did of the individuals in particular whom he declined to absolve. Consistency has always been a jewel. Spener, with all his excellencies, forms no exception. But the thing that offended him most, was the small sum of money which was usually given for confession, which, in the eyes of the uneducated multitude, gave to this duty the appearance of buying off their sins. His righteous soul was vexed, and very properly, at this sad inheritance from popery. To attend to this duty properly demanded a great increase of godly ministers; and as the outlook for this was not very flattering, he cut the gordian knot by abolishing the institu-

tion altogether. I will not now say whether it was wise or otherwise. But this brings directly before us

#### THE DESIGN OF PRIVATE CONFESSION.

The Augustana itself teaches (Art. xxv.) that "confession is not commanded in the Scriptures, but that it was instituted by the Church. Yet by our ministers it is taught with diligence that confession, because of absolution, which is the chief part in it, should be retained for the purpose of *consoling alarmed consciences*, and for some other reasons." Beyond all controversy it roots deeply and primarily in Arts. II. and x. of our Confession, which treat respectively of human depravity and the Lord's Supper. Often does the Christian feel with the Psalmist: "I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind. Thy wrathful displeasure goeth over me, and the fear of thee hath undone me." "My sins have taken such hold upon me that I am not able to look up; yea they are more in number than the hairs of my head, and my heart hath failed me." These earnest confessions are but the sad echoes of Jehovah's teachings, that "the imagination of man's heart is evil from his youth," that "the heart is deceitful above all things and desperately wicked: who can know it?" In this soil our Article is partly rooted; but the pole-root stands in our doctrine of the Lord's Supper. That holy ordinance the Christian approaches like Moses the burning bush. As he stands at the altar, he feels that he stands on holy ground. He is about to attend to the highest and holiest mystery of his religion, receiving the body and blood of his blessed Lord. "Das Heilige begehrt man heilig zu begehen." How shall he do this worthily? His personal unworthiness he deeply feels. Here comes in the great excellence of our Article. As God has graciously provided to still the cries of the tender infant at its mother's bosom, so has He ordained that his Church—the spiritual mother of his children—shall quiet their cries for pardon and peace. She is his appointed almoner, and her ministers are "the stewards of his mysteries." To them "is committed the

word of reconciliation.” And in no way can they do this so solemnly and impressively, as when they deal with the humble, contrite penitent in this private conference: There, if any where, the heart may be melted; its deceptions exposed; its weaknesses laid bare; its cries for mercy be expressed; its hunger and thirst for righteousness be fully awakened; its ignorance or misapprehension of the nature and design of the holy communion be thoroughly rectified; and the offers of grace and peace be apprehended and welcomed. In that holy transaction pastors deal not with rude strangers or unknown foreigners, but with the erring, distressed, deeply exercised members of their own flocks. And there the office of the pastor, the shepherd, reaches its culminating glory. There he stands virtually “in Christ’s stead.” There he may unbind burdens, ease consciences, and loose souls “whom Satan has bound, lo! these many years.” Through the preached word he has invited the guests to the gospel feast; in this private conference he seeks to array them in the wedding garment. And does it require a great stretch of imagination to suppose that the King himself will be present to view his guests? May we not then, in view of these solemn facts, say with even the rationalistic Hase: “The Church by permitting this article of her faith to become obsolete, has suffered to go down one of the most efficient means at her command, to care for the souls of her children.”

The design of private confession, as practiced in our Church, is succinctly stated by the Theological Faculty at Wittenberg, under date of June 15th, 1619. They say, among other things:

“There are three particular reasons for observing it. (1) It affords a pastor an opportunity for special interviews with each communicant, to ascertain whether he is properly qualified for that holy ordinance: that is, whether he has thoroughly examined himself as St. Paul requires; whether he has proper views of the nature and design of the Lord’s Supper; whether he lives at peace with his neighbors; whether he is really willing to renounce all evil ways in which he may have been living; and whether, in a word, any defect

may be found in the applicant, which, through instruction and exhortation might be remedied. (2) It affords also an appropriate opportunity to any member that may have any special difficulties, wants or desires in reference to which he may wish an interview with his pastor alone. (3) It applies in a personal and direct way God's grace and forgiveness of sins to the individual and contrite conscience, that are generally offered to all believers, in the word."—*Coun. Wit.* II., 139.

Can any Christian man, minister or member, file a single objection to this institution as thus set forth? Does it not "commend itself to every man's conscience in the sight of God"? Could we but get rid of the vulgar prejudice that confounds this Article with the Romish practice of auricular confession and return to it, how many hundreds and thousands of our members that go annually to ruin, might be saved. The felt want of something of the kind is manifest in the introduction of "inquiry meetings," or "of laboring with anxious souls around the altar"—faint, very faint imitations of our doctrine, not unlike boys astride their sticks trying to act the part of light-horsemen! How humiliating thus to forsake the pure fountain and go to broken cisterns that hold no water. How utterly futile these plans are as a substitute for the Lutheran plan! For who that has any acquaintance with them does not know that many a sad heart comes away from them that may appropriately adopt the student's language in Göthe's *Faust*:

"I feel as confused by all you have said,  
As 'twere a mill-wheel going round in my head."

From the Design of private confession and absolution, let us next turn to the

*ESTIMATE put upon it by the Reformers, and the Church in her purer days.*

And here the *position* itself of our Article deserves some notice. It stands immediately connected with the two recognized sacraments of the Church; looks back to both and reaches into both. Whatever our Church's well defined position at present may be, touching the number of her sacraments, it hardly admits of a doubt, that both Luther and

Melanchthon gave some sort of sacramental authority to absolution. Articles XI. and XII., that is, ours and the one following, form in reality but one; the XII. describing the inner condition or essence of repentance, whilst the XI. sets forth the external application of the gospel to the penitent; the two together are called “das Beichtsacrament,” “sacramentum poenitentiae.” Then Article XIII. treats of the number and uses of the sacraments, without specifically mentioning that number. This gives a strong presumptive evidence that the Augustana itself regards our article, somehow, in the light of a sacrament. Else why should Art. XIII. be separated from articles IX. and X. which treat of Baptism and the Lord’s Supper, if this idea was not in the minds of the framers of the Augsburg Confession? What possible reason could be assigned why the XI. and XII. Articles should be sandwiched between the articles descriptive of the two sacraments, Baptism and the Lord’s Supper, and the article that treats of the number and uses of those sacraments? Is it likely that the most logical and methodical mind of that brilliant epoch of the Church’s history, the scientific scholar and erudite author of the “*Loci Theologici*”—Philip Melanchthon—would commit such a blunder? Yea, that he should repeat the blunder of a blunder previously perpetrated by Luther in his SCHWABACH ARTICLES, in which the 9th 10th and 11th have precisely the same position as in the Augustana? There is no escaping the point, that the juxta-position of these three articles by both Luther and Melanchthon, indicate their conception of them as sacraments. But aside from this presumptive evidence, there are numerous statements of the most positive character which directly affirm the sacramental nature of our Article. (1) Luther’s repeated juxta-position of baptismus, absolutio, et coena Domini, as three co-equal sacraments; “*dreier gleichwertiger Sacramente*.” \* In his tract on “the Babylonian Captivity of the Church,” he attacks the scholastic number of seven sacraments as held by the Romish church, and re-

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\* See Dr. Zücklin, Augsburg Confession. 1870, page 242.

duces the number to the above mentioned three.\* So likewise in his sermons and other writings, the same idea occurs again and again. (2) Melanchthon's unequivocal declarations in the Apology. Under Article XII. he says: "Et absolutio proprie dici potest sacramentum poenitentiae;" and again under Art. XIII. we read: "Vere igitur sunt sacramenta baptismus, coena Domini, absolutio, quae sacramentum poenitentiae. Nam hi ritus habent mandatum Dei et promissionem gratiae." "So sind nun rechte Sacramente die Taufe, das Nachtmahl des herrn und die Absolution. Denn diese haben Gottes Befehl, haben auch Verheissung der Gnade." "True sacraments, therefore, are baptism, the Lord's supper and absolution. For these are commanded by God and have the promise of his grace." It will be observed that there is no distinction made here as to their relative importance and power. What is asserted of one is asserted with equal force and directness of the others. There is no subordination or elevation as to one over against the others. There are other testimonies to the same fact, as *e. g.* the Saxon Visitation Articles (1528), the Wittenberg Reformation (1545), the Leipzig Interim (1548).† There is a singular and not unimportant co-incidence which in this connection corroborates what has just been stated; it is this: many of the oldest communion cups in a large number of Lutheran churches are engraved with three designs emblematic of baptism, the Lord's Supper and absolution. Is it conceivable that in the Lutheran Church, with its well known veneration for the sacrament of the altar, such things would have been tolerated as a mere freak of fancy; or do they not rather point like so many finger-boards to the correctness of the theory here under review? If now, in the face of all this, our "Confessions must be accepted in every statement of doctrine in their own, true, original and only sense; that those who set them forth and subscribe them must not only agree to use the same words, but must use and understand

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\* See Küstlin : 520-533.

† See Schmid's Mel. p. 53, 70, 141, 438, 518, 588.

them in one and the same sense;" it follows that either our practice must change, or this formula must be received "*cum grano salis*."

In that most excellent work, for the English dress of which the gratitude of the whole Church is due to two honored Professors of these Institutions, and which ought to lie next to the Bible on each minister's table—*Schmid's Dogmatik*—we have the following testimony of Martin Chemnitz, that "prince of the theologians of the Augsburg Confession."

"Our theologians have often said that they would not contend, but willingly grant absolution should be ranked among the Sacraments, because it has the application of a general promise to the individuals using this service. \* \* \* \* Though it is not properly and truly a sacrament in the way or sense in which baptism and the Lord's Supper are sacraments; but if any one, with this explanation and difference added, would still call it a sacrament on account of the peculiar application of the promise, the Apology of the Augsburg Confession declares that it would not oppose the idea." \*

Let it be borne in mind that we have no ultra theory on this point to advocate, but simply to bring out the whole truth, as far as we are able, on this Article of our Confession. One thing is beyond all dispute, that the fathers of our church made much more of this Article than many of her sons do to-day. In the estimation of Luther himself it had an importance that not a few would regard as bordering on extravagance. In his "Warning of the Church at Frankfurt, to beware of the Doctrines of Zwingli," (1533), he says, among other things: "If I had thousands upon thousands of worlds, I would rather lose them all than suffer the smallest part of Confession to be set aside in the church. For, to Christians it is the first, most needed, and most useful school, in which they learn to understand God's word and their faith, which cannot be so effectively done by public instruc-

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\* Doctrinal Theology of the Ev. Luth. Church—H. Schmid, D. D. Hay and Jacobs, p. 542.

tion and sermons.” Again, speaking of the inestimable value and importance of absolution to young and inexperienced Christians, and to awakened and tender consciences in general, he says: “If we duly appreciated the subduing and humbling influence which this confession has upon the heart, we would dig for it in the earth and travel a thousand miles to secure it.” “I would not suffer it to be taken away from me, no, not for all the wealth of the whole world; for I know the strength and comfort I have myself derived from it. I would have been completely overwhelmed by Satan and unbelief, but for this institution.” The inflexion of this view occurs in every possible form throughout Luther’s writings. John Arndt, whose piety and devotion to God and his Church no one calls in question, against whom the charge of “dead formalism” would fall as harmlessly as a snow-flake against the Battery in New York harbor, and of whom a celebrated Romanist said: “If you had more Arndts it would be all the better for you and the worse for us;” traced his acquaintance with the human heart, and a large measure of his success, to the conscientious discharge of this duty. And the popularity of his *True Christianity* is greatly owing to what he learned in the confessional. In that wonderful book, as in the Psalms of David, Christians, of every degree of attainments, see their own photographic likenesses of doubts, and unbelief, and spiritual trials, from originals that sat before this master in Israel in private confession. Of the saintly Louis Harms it is said, that he often spent *nine hours* a day in these private conferences with his parishioners! Is it a wonder that such results followed as are recorded of Herrmansburg, and that have revolutionized the “Lüneburger Haide,” and made it, perhaps, the loveliest and most fruitful garden of the Lord at present to be found on the face of the earth? How shallow and shameless, not to say contemptible, in the presence of such facts, sounds the hue and cry of “dead formalism,” “high church ritualism,” and “tendency to Rome,” against men of God that have been faithful and true in their adherence to the doctrines and usages of the church! And how such self-complacent

neophytes should be admonished to go to school awhile to men whose shoe-latchets they are not worthy to untie!

Hear yet the testimony of the great and good Büchsel, of Berlin,—whose late Pastoral Letter, that has reached us sounds like the sweet song of the dying swan. In his “*Erinnerungen aus dem Leben eines Landgeistlichen*,” vol. I : 262, he says:

“In the midst of this great awakening, the felt necessity of private confession became apparent. Among the old Lutherans it had been generally observed. At first but few came; gradually the number increased. These were trying and weighty hours for me. Each one desired to see me alone, and if possible unobserved by others. Hence not a few came after ten o’clock at night. The minute details with which they entered into their sinful course of life consumed much time, so that it was frequently long after midnight before I could lay aside my clerical robes and seek rest for my exhausted body. We often speak of the comparative innocence of the rural population; but what abominations and crimes were revealed to me, especially in the directions of dishonesty and lewdness! There, too, there were many who avowedly were in search of finding faults in their own lives, and who tortured themselves not a little, by construing that into sin which the most tender conscience would hardly regard as such. Great was the anxiety of those who remembered their offences against departed ones. Nearly every body spoke of sins committed against parents long since buried. *Through this private confession I obtained not only a clearer and fuller insight into the workings of human depravity and the deceitfulness of the human heart in general, but also of my own heart in particular.* Nowhere and on no occasions did I feel greater impulses to earnest and importunate prayer. My agitation became often so great that the live-long night I could not close an eye. There is something in the intercourse with souls in deep distress that awakens our sympathies to such an extent as to make us participants of their anxieties and bearers of their burdens.”

How suggestive is this quotation. It shows the value of this institution of the church as beyond all estimate. For the timid and the bold, the inexperienced and the veterans in crime, it proved a blessing which no general confession,

no mere pastoral visits, no public instruction, which, in short, no other method whatsoever could have so well secured. It hardly need be stated that Büchsel has been one of the most successful pastors of the present century. Thousands of precious blood-bought souls will in the last day arise and call him blessed, as the instrument in God's hand through whom they obtained peace in believing.

And right here comes in the question of ministerial authority in its relation to our article. It is not seriously questioned that our office is of Divine origin. Even the human element employed in inducting us into it, is ordained of God. The world makes no ministers; the Church does. But the Church is Christ's body, of which He is the all glorious head. In this Church, and nowhere else, are to be found the works of the Spirit. The world knows him not, neither can receive him. When, therefore, a sinner is convicted, when he sees himself ruined, utterly lost and undone, it is through the Word in the hands of the Spirit. But in this condition of misery and wretchedness he is not to remain. God has no pleasure in his condemnation. He has, therefore, made provision for his immediate relief. The Gospel with *all* its appliances and institutions is designed for his benefit. Among these the ministry holds a conspicuous place. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." These glad tidings belong to all who hear the gospel, and who avail themselves of its rich and all-sufficient provisions. Those who with child-like simplicity and trust accept its proffers of grace and mercy are saved. No other instrumentality is needed. They accept God and God accepts them. They are his adopted children and He is their gracious Father. But there are thousands upon thousands who are not of this class. They are full of doubts and misgivings; their faith is weak; their knowledge is very imperfect; they are near the kingdom, but are nevertheless without comfort and peace. What is to be done for them? Shall they forevermore remain in that unsettled condition? Would the gospel of peace be good news to them? Certainly not. Here

then the beautiful and parental character of our Church comes in. She has provided for all such in our Article. She brings together the prostrate child of sin and sorrow with Christ's appointed minister. The difficulties of the former may be removed by the assistance of the latter. The ignorance of the one may be corrected by the knowledge of the other. A sacred and most solemn interview between the distracted culprit and God's accredited ambassador, is here most graciously provided. All the wants of the former may here be supplied by the divinely authorized grace proclaimed by the latter. The *Educational* element of our institution is here brought fully to view. It is not simply to confer peace, but it is also, and particularly, to make known the conditions of peace. If sin is to be pardoned, it must be on the revealed conditions of Almighty God himself. Any other supposed method is absolute fallacy and blasphemy. What now? The faith of many is genuine but feeble. How are they to be brought to the aid provided for them? Again and again have they heard the *general* proclamation of God's grace. But with it all they are not at peace with God. In Art. XXVIII. of the Augsburg Confession we have the desired direction. There we read:

"The office of the minister, according to Christ's teaching is: to preach the word, administer the sacraments; *forgive sin*, defend the faith once delivered to the saints, rebuke open transgressors and put under ban the incorrigible \* \* \* In these several appointments the congregations, according to divine order, are to yield obedience to the ministers, as Christ teaches: '*Whoso heareth you heareth me.*'"

Should now the blessed Saviour stand visibly before the humble penitent and say to him as he said to the man sick of the palsy: "Son be of good cheer; thy sins be forgiven thee:" does any one doubt the prompt and immediate obligation of the contrite to confide in Christ's word? Yea, would not his unbelief be an absolute insult to Christ's person and language? Would it not be a substantial declaration that either Christ was insincere in what he promised, or that he was unable or unwilling to do what he said. In

either case it would make him out a liar. Soften down the language as much as you please, that at last will be the outcome.

How now stands the case in reference to Christ's ambassadors—the plenipotentiaries of the King of glory; the men “who stand in his stead;” “who are the stewards of His mysteries;” “*to whom is committed the word of reconciliation*”? What saith the Lord? “*Whoso heareth you heareth me; and whoso despiseth you despiseth me.*” “As my Father hath sent me, even so send I you. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained.” Could language be plainer? Would it not be belittling the subject to argue about it? Would not that itself indicate a latent mistrust in the word of Christ the Lord? So that noble band of heroes, consisting, not of beardless boys who in their verdancy babble they know not what, but of princes, professors, jurists and theologians;—men of the ripest scholarship, of the profoundest intellect, of the broadest, deepest, most varied experience and of the most fervent devotion to God and his truth, confessed, intelligently, unreservedly and frankly before the whole world, at Augsburg, the doctrine of the power of the keys, involved in the above Scriptures, as one of the most precious jewels of the true evangelical doctrine. In Art. xxv., they say:

“The people are diligently instructed with regard to the comfort afforded by the words of absolution, and the high and great estimation in which it is to be held; for it is not the voice or word of the individual present, but it is the word of God who here forgives sins; for it is spoken in God's stead, and by his command. Concerning this command and power of the keys, it is taught with the greatest assiduity, how comfortable, how useful they are to alarmed consciences, and besides how God requires confidence in this absolution, no less than if the voice of God was heard from heaven; and by this we comfort ourselves, and know that through such faith we obtain the remission of our sins.”

Brave words bravely spoken! They give no uncertain sound. They have the ring of honest hearts and earnest convictions in them. They show no sign of mawkish fear

on account of vulgar prejudice. Well would it have been for the church, if a like tone and fearless character had pervaded her through all her history. The chilling eclipse of skepticism, indifferentism and vaunting rationalism would never have darkened her bright day. Leaning on the arm of her Beloved, she would have gone forward in the strength and spirit of her Lord, "conquering and to conquer." She would to-day not have to mourn over the sad defection of so many of her children, nor present the pitiable spectacle of fratricidal warfare in her ranks—"Ephraim vexing Judah, and Judah striving with Ephraim." Nor is this all. One of the sorest incidental evils, resulting from the practical ignoring of our article, is the "*decay of the power and influence of the Christian ministry*." However unwelcome and humiliating the admission, the fact is as notorious as it is lamentable. Doubtless there are other causes for this sad state of things besides the one mentioned; but we unhesitatingly affirm that this one is chief. Having abdicated the position assigned it by Christ, it has largely forfeited the respect and confidence with which the Lord invested it. The gold has become dim. The light is hid under a bushel. The salt has lost its savor. And feeling its waning power, what tricks, what puffings, what disgusting sensationalisms are resorted to, to catch the popular ear and to galvanize itself, momentarily, into an ephemeral notoriety! Meanwhile, the upper ten derisively smile; while the lower ten thousands can with difficulty repress their honest contempt.

#### THE POWER OF THE KEYS.

It is sometimes supposed that the Power of the Keys, as involved in this whole discussion, refers not so much to the remission of sin before God, but rather to church censures. So the "*Presbyterian Confession of Faith*" seems to understand it. In Art. II. Chap. xxx. it says: "To these officers" (church officers over against civil,) "the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by the word and cen-

sure, and to open it unto penitent sinners by the ministry of the gospel and by absolution from censures, as occasion shall require." It is not denied that this idea is involved in it (Matt. 18 : 17, 18,) but it is stoutly denied that this idea exhausts it. Why should the blessed Redeemer repeat with so much peculiarity and circumstantiality, just before leaving the world, what had already been so plainly revealed? The whole context is plainly against such an unwarrantable limitation. Harken to Christ's language. He speaks not of any church difficulty, or of any church discipline, but of his grand mission to earth. "As my Father hath sent me, even so send I you." This mission was man's reconciliation with God. The cause of controversy was sin—"that abominable thing which the Lord hates." "To put away sin," was therefore to remove the cause of offense and to render consequent reconciliation possible. To convince men that he "had power on earth to forgive sin," was one great point of his appearing among them; and now as he was about to return to the Father he says: "As my Father hath sent me, even so send I you." And that you may be fully equal to the mission, "Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained."

In very truth, the gospel proclamation is nothing else than a setting forth the perfect redemption accomplished by Christ for all men. It is in effect saying:

"Be of good cheer, ye sinners; Christ has blotted out your sins; he has reconciled you to God; he has procured for you the divine favor; he has fulfilled for you the divine law; he has procured for you a righteousness sufficient for the judgment of God; he has overcome for you death, hell and the devil; he has acquired for you the worthiness of entering into heaven; in short, Christ has already accomplished the work of your salvation. Therefore think not that you must propitiate God by any kind of suffering, and atone thus for your sins; think not that by some work or other you must earn something before God; that by your repentance, by your contrition, by your reform, by your struggles, you must save yourselves. No! All that is already accomplished! You shall do nothing now but accept that

which Christ has done and suffered for you and given to you; put your trust in it, believe in it, live and remain in this belief; and by this belief finally gain salvation and enter into heaven."

Such is the complete redemption work of Christ our Saviour, set forth in the Gospel; the proclamation of which is nothing else than the publication of the forgiveness of sins to men on earth, which God himself confirms in heaven.

"In short," says Prof. Walther, to whom I am indebted for the above quotation, "the Gospel is a universal absolution, brought from heaven to the whole world by men, sealed with the blood and death of Christ, and confirmed by God himself most grandly and solemnly in the glorious resurrection of our Saviour. And just because the Gospel is an absolution of all men, on account of the perfect redemption of the world, which is already accomplished, therefore also a minister of the Gospel, may and shall, in the name of God assure each and every man, who, as a poor sinner desires forgiveness, of the remission of his sins. Denying the minister this prerogative, is denying him the power of proclaiming the Gospel in its entirety and completeness. For whosoever believes with all his heart that Christ has blotted out the sins of all men, how can he take exception to Christ's minister saying to a man who professes to believe in Christ: Thy sins are forgiven thee!"

It cannot, however, be repeated too often that our Church ignores and abhors the Romish "*ex opere operato*" theory. Hence absolution without faith in Christ is only an unmeaning form; since, as has been stated again and again, absolution is nothing else than the application of the Gospel to the individual that seeks it. So, on the other hand, repentance without remission of sins is only an unmeaning torture to no practical end. It is simply Judas betaking himself to the halter, or Saul falling upon his own sword. Why will men not understand, that absolution is not the word of man, but the word of the living God. It is Christ speaking through his minister; it is the King of heaven negotiating, through his accredited ambassadors the most solemn treaty of peace with his rebellious but repentant subjects on earth. Whoever comes to private confession must come stripped of all

self-righteousness; must make peace with his neighbor, if he has lived at variance with him; must make full restitution, if through fraud or treachery he has enriched himself; must forsake all sinful ways in which he has lived; in short, he must not come in the spirit of the bragging pharisee, but in the crushed self-condemned spirit of the publican, and he shall go justified to his home.

In this institution, too, it will be revealed whether the pastor himself has tasted and seen that the Lord is good, and that they only are blessed that trust in him; whether he himself has rested on Jesus' bosom and felt heaven in the full throbbings of that heart that loved itself to death for the guiltiest and the filthiest of our race. Orthodoxy is a great and a blessed thing, and no man with a grain of common sense will speak disparagingly of it; but unquickened by the spirit of Christ, it is only a painted corpse whose rosy-red lips and cheeks betray the daubings of a bungling pencil, but whose death-chill repels the hand that would touch it. The best institutions have become corrupt in the hands of graceless men. The pastor who knows not his own heart with its deep folds and self-deceptions; who realizes not that his own righteousness is but a whitened sepulchre, and whose native virtues are only the sparkling scales of the serpent, how will he remove the bandage from the eyes of the blind?

#### BENEFITS OF THIS INSTITUTION.

The minister is not only a preacher, he is also a pastor, a shepherd. And what conscientious pastor does not know and mourn over the difficulties, as the Church is at present organized, to become acquainted with the inner life of his flock. To many this is absolutely a "terra incognita." Little does he know of the struggles, the doubts, the terrible conflicts and the fiery darts of the enemy with which his flock are assailed. Thousands of young and old go annually to ruin who might have been saved by a timely warning, a kind word, a faithful private interview, and who perhaps longed and yearned for it, but because no regular arrangement of this sort existed, they were either afraid or ashamed

to break the ice, and so they perished. Nor is there at present any remedy. Pastoral visitations, where these are even still in use, do not reach the case. There is so much formality and such civil starchiness in them, that they amount to very little at best. The coveted privacy, the confidential unbosoming oneself under four eyes, cannot be attained. This is neither the fault of the pastor nor of the people. The difficulty lies in the present system. The holy and confidential relation of pastor and people, compared by the Holy Ghost to that of husband and wife, may exist in name, because the Bible calls it so; in fact it is a myth. Say about it what you please, or say nothing about it; the present relation between pastor and people is that of a public speaker to a public audience. In the original organization of the Church, the Holy Spirit provided for the office of "pastor" as well as of "teacher;" but somehow the former is no longer of much account. And what is most lamentable indeed, is the indifference on this subject alike among the clergy and laity. The grumbling of people about their minister not coming to see them, is largely fictitious. Often it is only a safety valve to let off a little extra bile. For when he comes they don't know what to do with him, nor he with them. Both feel alike uncomfortable; and both are glad when the interview is ended. The people say our preacher is very stiff; the preacher says my people are very reserved. The care for souls—"die Seelsorge," of which so much is said in our "Pastoral Theology," has its place in our books, scarcely any where else. Since the practical dropping out of our Confession of the XI. Article, pastoral theology has little pith or point in it. It is eviscerated of its vitality. As a direct result, much of our preaching is aimless. We draw the bow at a venture. Unacquainted with the real spiritual condition of our flock, we deal in "glittering generalities;" and those that come with heavy burdens to our sanctuaries, carry them away again with the additional and crushing one of grievous disappointment.

It would be a bold venture here to say that the practice of private confession and absolution will likely become popular

again, or be in any general sense restored in the Church. It is indeed true that we live in an age of revolutions, of short, sharp turns. And it is particularly dangerous, now-a-days, to prophesy before the facts have transpired. Emphatically are these the times, in which no one can say what a single day may bring forth. But this I most confidently assert, that we have gained nothing but lost much by suffering this Article to become practically obsolete in our Church.

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## ARTICLE II.

### AN HOUR WITH THE FATHERS.

IS OUR NATION CHRISTIAN?—A CENTENNIAL THOUGHT.\*

By J. G. BUTLER, D. D., Pastor. Memorial Church, Washington, D. C.

Jer. 17 : 19—27: "If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day \* \* then this city shall remain forever. \* \* But if ye will not hearken unto me to hallow the Sabbath day \* \* then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem and it shall not be quenched."

Is. 60 : 12: "The nation and kingdom that will not serve Thee shall perish."

Ps. 147 : 20: "He has not dealt so with any nation."

Ps. 144 : 15: "Happy is that people whose God is the Lord."

We have just entered upon the second century of our national life. Shall we celebrate another centennial! The answer to this question gathers around the moral and religious character of the Republic. It was our purpose to look especially at the relation of the Sabbath to us as a people, when we began to live a hundred years ago. This is one of the objective points of attack, as we enter upon our second hundred years. But whilst the record of our early life furnishes all that the most Puritanic Sabbatarian can desire, thought has broadened, and we propose to look at the religious and

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\* For an exhaustive presentation of this subject the reader is referred to the "Christian Life and Character of the Civil Institutions of the U. S.," a most interesting volume, by Rev. B. F. Morris, and from which most of the facts of this article are drawn.

Christian and Protestant soil, out of which our institutions grow, as the rich fruitage of a wise and godly planting. The world's history furnishes no record like ours, clear and emphatic in all that goes to make up a Biblical, Christian, Protestant nationality.

Antedating our national birth, and going back to the discovery of the continent by Columbus, Roman Catholic as he was, as the new world burst upon his vision the voice of praise and thanksgiving rose from his ship, even before his feet pressed the new soil. His first act upon landing, was an act of worship, consecrating this world, with all its inherent wealth, to Jehovah Jesus. In his will, Columbus enjoins upon his son Diego to spare no pains, and to provide teachers and devout persons who shall labor to make Christians of the natives. Our present and prospective greatness and glory never crossed the vision of the immortal explorer of the fifteenth century.

The Pilgrim fathers embarking from England to Holland, more than a hundred years after the discovery by Columbus, and from Holland for America in 1620, were animated with but one controlling thought—God—Jesus—the Gospel—religious freedom—their own vine and fig tree under which they might worship as their Bible and conscience dictated. Their motives were purely and intensely religious. Governor Bradford, of the colony, says, “upon their departure from Holland they set apart a day of solemn humiliation with their pastor, whose text upon the occasion was Ezra 8 : 21, “I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before God and seek of him a right way for our little ones and our substance.” After the sermon, “the rest of the time was spent in pouring out their prayers to the Lord, with great fervency, mixed with abundance of tears.” They were accompanied by most of the brethren to Delft-Haven, where the ship lay to receive them. Winslow says, “never people parted more sweetly, \* \* seeking, not rashly but deliberately, the mind of God in prayer, and finding his gracious presence with us, and his blessing upon us.”

Upon the landing of the Mayflower at Plymouth Rock,

Dec. 22, 1620, the first act of the Puritans was one of devotion. Upon bended knees they offered thanksgiving to God, and by prayer, in the name and for the sake of Christ, they took possession of the continent. That which now gladdens our eyes and our heart, as a people, is not the heritage of infidelity, but of faith—faith in God, faith in Christ, faith in the Bible, faith in the Church, faith in the Sabbath—the faith of men and women made alive by the Holy Ghost.

The form of government which these Fathers now institute in this new land was framed in the cabin of the Mayflower before landing, and was ratified under the solemnities of prayer. This compact says: "Having undertaken for the glory of God and advancement of the Christian faith, \* \* we solemnly, in the presence of God and one another, covenant," &c., &c. Bancroft says: "This was the birth of constitutional liberty." The soil in which the tree, under whose wide-spreading branches we rest, was planted, was consecrated by prayer and watered with the tears of the children of God. Is our land a Christian land? Has the God-fearing citizen rights which all men are bound to respect?

In 1643, the Colonies of Massachusetts, New Plymouth, Connecticut, and New Haven formed a confederation, in which they affirm that "we all came into these parts of America with the same end and ayme, namely to advance the kingdom of our Lord Jesus Christ \* \* and for preserving and propagating the truth and liberties of the Gospel." Charles I., in the Charter, granted to Massachusetts in 1640, enjoins the colonists "to winn and invite the natives to the knowledge of the only true God and Saviour of mankind and the Christian faith \* \* ." When Charles II. demanded a surrender of their charter, and with it their independence as a free Christian commonwealth, the remonstrance of the colonists, and their resolve, breathe the spirit of the axiom that "resistance to tyrants is obedience to God." As in apostolic days, in this trial time, our fathers appointed a day of fasting, and laid the matter before the Lord. They had faith in the power of prayer. Indeed so closely were God and truth interwoven into the very texture of early colo-

nial life, that the civil court, when convened for the transaction of ordinary business, spent a portion of each day in prayer—six elders praying and a minister preaching a sermon. A daily prayer-meeting in a court room! Have we advanced upon the ancients—forward or backward?

As we run through the history of these colonies, now increasing in number, the same spirit of simple faith, as a golden chain, binds and illumines and beautifies and sanctifies them all. In 1639, when the people of Connecticut met in a large barn to lay the foundations of their civil and religious structure, a sermon, from the text “Wisdom hath builded her house, she hath hewn out her seven pillars,” was preached by the pastor, Mr. Davenport. A constitution was formed in which the people, *after prayer*, entered into combination to “preserve and maintain the liberty and purity of the Gospel of Jesus Christ which we now possess.” Among their fundamental principles, they say that “the Scriptures hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men,” &c. The same spirit animates the early history of Rhode Island and New Hampshire. When in 1682, William Penn assumed the governorship of the new territory, a charter for which had been granted by Charles II., he avowed his purpose to be, the institution of a civil government “upon the *basis of the Bible*, and to administer it in the fear of the Lord—so to serve the truth and the people of the Lord, that an example may be set to the nations.” The preamble to the first legislative act of the new colony, passed at Chester, 1682, says: “Whereas the glory of Almighty God and the good of all mankind is the end of all good government,” &c. “All persons who confess and acknowledge the one Almighty and eternal God \* \* who hold themselves obliged in conscience to live peaceably and justly,” &c.—have guaranteed to them protection and freedom from persecution,” &c. Governor Penn also originated the law, “according to the good example of the primitive Christians,” requiring the people every *first day* of the week, commonly called the Lord’s day, “to abstain from their ordinary labor—masters, parents,

children, and servants, that they may better dispose themselves to read the Scriptures of truth at home, or to frequent such meetings for religious worship abroad, as may best suit their respective persuasions."

The colonial legislature of New York, 1665, passed a law ordering a church to be built in each parish capable of holding two hundred persons, that ministers of every church shall preach every Sunday," &c., &c. They also enacted "that Sunday is not to be profaned by traveling, by laborers or vicious persons, and church wardens to report twice a year all misdemeanors, such as swearing, Sabbath-breaking, drunkenness," &c.

The question of Bible and prayer in our public schools, is one of the agitating questions of the present day. In at least one locality in New York in colonial times, it was required at the opening of the school that one of the children should read the morning prayer as it stands in the catechism, and close with the prayer before dinner, and in the afternoon the same." "The evening school must begin with the Lord's Prayer and close by singing a Psalm." The school teacher "must instruct the children in the common prayers and the questions and answers of the catechism on Wednesdays and Saturdays, to enable them to say them better in the Church" on the Lord's day. The teacher was to "read the ten commandments and the twelve articles of faith, and then sett the psalm" at church meetings—besides perform sundry other like duties. There was but one mind among the colonists in reference to the Scriptures in the schools.

In this search we cannot notice in detail the facts showing the same religious spirit animating the birth of all the colonies, only here and there we give a fact bearing upon the point. The very first Act of the Assembly of Virginia *required* every settlement in which the people worship God to build a house to be devoted exclusively to that purpose. The second Act imposed a penalty of a pound of tobacco *for absence from divine service* on Sunday, and another law prohibited any man from disposing of his tobacco *until the minister's portion was paid.*"—If all absentees were fined now, there

would not be many empty church treasuries. The men who make the Lord's portion the last, and not the first, may learn their duty both from this colonial Virginia law and from their Bible, if they read it carefully. "Honor the Lord with thy substance and with the *first* fruits of all thine increase." A promise follows this command from the mouth of God. We need a revival of Bible *doing* religion.

The *Educational* history of our grand Republic is in keeping with its civil and ecclesiastical, if indeed we can define the limits of the one or the other. The kingdom of God was the overshadowing and all-animating thought with these builders. The church and state, religion and education, were not divorced, at least in the spirit of the building or of the builders. "Except the Lord build the house they labor in vain that build it," was the one faith article of these grand old heroes. Intelligence and piety were the two strong pillars upon which they reared the great fabric, and hence we have a rich educational history also. Possibly our cotemporary laborers, often discouraged, may gain inspiration and strength by a review of this page of our nation's life. Our beginnings here, as in everything else, as in all life, were weak and small. But *life*, when from God and Truth, is irresistible, immortal. In 1635, free schools were inaugurated in Boston, whose example was rapidly followed by the smaller towns. In 1647, the General Court, "for the promotion of common education, *ordered* that every township after that the *Lord* had increased them to the number of fifty householders, should forthwith appoint a teacher \* \* whose wages should be paid as the prudentials of town should appoint." Every town of "a hundred householders should set up a grammar school \* \* to fit the children for the University." Here is the germ of which the New England culture of to-day is the rich fruitage.

Harvard—our oldest American College—so named from Rev. John Harvard, who gave one-half his property and all his library to the College at Cambridge, had a small but very interesting beginning. There was not much wealth among the Colonists, two hundred and forty years ago,

when this College began. "The magistrates led the way by a subscription among themselves of two hundred pounds, in books for the library. The comparatively wealthy followed with gifts of twenty and thirty pounds. The needy multitude succeeded, like the widow of old, casting their mites into the treasury. A number of sheep were bequeathed by one man; a quantity of cotton cloth, worth nine shillings presented by another; a pewter flagon, worth ten shillings, by a third; a fruit dish, a sugar spoon, a silver-tipt jug, one great set and one smaller set by others."

In this institution, now Cambridge University, and which we have reason to fear has greatly departed from the faith, none could teach until he had first declared his "belief in the Scriptures of the Old and New Testaments," which he must promise to open and explain to his pupils, with integrity and faithfulness according to the best light God should give him." The students were required to read the Scriptures twice daily, and to attend statedly upon God's ordinances, all through the College course every class must be "practised in the *Bible and catechetical divinity*." Harvard was really a school of the prophets, designed to furnish an able ministry of the New Testament. That indigent students might be aided, the Colonial Commissioners recommended that "every family be called upon to furnish voluntarily a peck of corn or twelve pence in money, or its equivalent, or other commodities." And to this recommendation the poor Colonists are said to have cheerfully responded. Let struggling colleges take courage.

In 1652, steps were taken, chiefly by the clergy of that day, towards the founding of Yale College, of New Haven, "from a sincere regard to and zeal for upholding the Protestant religion." The history of Harvard is substantially that of Yale, and indeed of nearly all the hundreds of colleges now dotted all over our land. Godly, Christly men gave them being, and in them they live and move. What have the enemies of the Bible, of the Church and her ministers, done to enlighten and elevate and ennoble, not to say evangelize and save the masses? Christo et Ecclesiae, said the pious founders of our first college, and we may inscribe the same motto

upon every temple of sound learning in the land and in the world.

Turning from this line of thought, we will reach the same conclusions if we look at the *character of the men* who put together the frame-work of our Government. They believed in God, were trained under Christian influences, and were largely men of pronounced Christian faith. James Otis, who probably gave the key note to the Colonial Revolution, was educated by Rev. Jonathan Russell. In his thrilling Boston speech, in 1761,—antedating the Declaration of Independence fifteen years—he speaks of our “right to be free as a grant of Almighty God, who made all men naturally equal.” Samuel Adams, one of the signers of the Declaration of Independence, made his house, evening and morning, a house of prayer—was a man of pronounced and strong Christian faith. Wirt, the biographer of the fiery and impassioned Patrick Henry, says of him that he was a sincere Christian. His favorite religious books were Doddridge’s *Rise and Progress of Religion in the Soul*, Butler’s *Analogy of Religion natural and revealed*, and Jenyn’s *internal evidences of the Christian religion*. “The Bible,” said Henry, “is a book worth more than all other books that were ever printed.” In his will, after disposing of his property to his family, “there is one thing he said, I wish I could give them, and that is *the Christian religion!*” John Hancock, whose name stands out so prominently among the signers of our Magna Charta, himself President of the Congress of 1776, was the son of a clergyman, and was distinguished for his piety as well as for his patriotism. In cheering his patriot companions, he said: “Let us play the men, for our God and for the cities of our God, let us humbly commit our righteous cause to the great Lord of the universe, who loveth righteousness and hateth iniquity. \* \* \* Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet we will rejoice in the Lord, we will joy in the

God of our salvation.” The inspiration of faith animates the heart of John Hancock. John Adams, the first Vice President and Second President of the United States, was the son of a congregational deacon, and himself a member of the Church. He was a faithful attendant upon the public worship of God, and exerted himself to extend the beneficent influence of the Gospel. Jefferson said of him that “a man more perfectly honest never came from the hands of the Creator.” As our first Minister to England, in his address to the Queen, he spoke of the “seeds of *piety* sown by her kingdom in these colonies, as constituting the prosperity of nations and the happiness of the human race.” Roger Sherman, whose marble statue adorns our Capitol, of whose memory New England will ever be proud, who was one of the strongest pillars of the revolution, was also an outspoken follower of Jesus, of whom Jefferson said, he was “*a man who never said a foolish thing in his life.*” He adorned his profession by applying Christian principle to every thing. John Witherspoon, President of Princeton College, whose name and fame are now being perpetuated by a marble statue in our Centennial grounds, by a Church rightly proud of his memory, was a minister of the Gospel of distinguished ability. Benjamin Franklin was trained in the school of Puritan piety, where were laid the foundation of his imperishable name and fame. Thus I might run through a long list of Revolutionary and early names, and say many things of them illustrating the point before us. Thomas Jefferson, the penman of the Declaration of Independence, commonly regarded an exception to his cotemporaries in their religious and Christian faith, was not a disbeliever. In his first message, as President of the United States, he says: “I shall need the favor of that Being in whose hands we are, who led our fathers as Israel of old, \* \* \* who has covered our infancy with His Providence. \* \* I ask you to join me in supplication that He will so enlighten the minds of your servants, guide their counsels, &c., &c.” “I tremble for my country when I reflect that God is just and that His justice cannot sleep forever.” It is said that no man at the Capitol

ever gave so much to build churches as Jefferson. He gave money to Bible societies, and was a regular contributor to the support of the clergy. He attended church with regularity—the Episcopal Church, and carried his prayer book with him—joining in the responses with the congregation. Though Jefferson evidently was not sound according to the received standard of orthodoxy, yet we cannot write him an Atheist, a scoffer, an enemy, or even a neglecter of religious ordinances.

The heads and hearts and hands of these men laid the foundation and put together the frame work of this government. Let me ask, Is our nation a Christian nation? Are the enemies of the Bible, the Church, the Sabbath—the enemies of our God and of His Christ—our friends, or the friends of constitutional liberty? When the immortal signers mutually pledged their lives, their fortunes, and their sacred honor, it was with a firm reliance upon Divine Providence, and a reverent appeal to the Supreme Ruler of the world. The man who does not fear God must be feared—cannot be trusted. During the earnest and somewhat threatening debates that marked the Convention out of which our Constitution came, it was only after *prayer*, upon motion of Dr. Franklin, that the Convention was able to reach harmonious results. These men felt their need of the Divine wisdom, and called upon the clergy to pray. It is said, that after the Convention adjourned, Rev. Dr. Miller, of Princeton, met Alexander Hamilton and said, “Mr. Hamilton, we are greatly grieved that the Constitution has no recognition of God or the Christian religion.” “I declare,” said Hamilton, “we forgot it.” Upon the attention of Washington being called to this omission, he said, “the path of true piety is so plain as to require but little political direction.” The Constitution, however, whilst not as explicit as the friends of Christ desire, yet does, in various ways, directly and impliedly, affirm its Christian character. The time, we trust, will come when another amendment will put this point beyond all peradventure. The religious life of the rulers and people is however a better exposition of our Christian faith than even a Constitutional acknowledgment would be.

Scientists, falsely so called, may ignore God and sneeringly question the efficacy of prayer, but no American citizen can read the history of his country and for a moment question the faith of the men who anxiously laid the foundation upon which we are yet building. The first act of the first session of the Continental Congress, Sept. 6, 1776, was the passage of a resolution "inviting Rev. Mr. Duchè to open Congress to-morrow morning with prayer, at Carpenter's Hall, at nine o'clock." And to-morrow morning Mr. Duchè did not only pray, but read the thirty-first Psalm, with marked effect upon the assembled wisdom of the nation. Mr. Duchè's prayer is preserved and a vote of thanks was passed for his "excellent prayer." The opening prayer of every session of Congress is still reported in the official Record.

The public worship of God was not ignored by the statesmen of the Revolution. The records show that July 15, 1775, Congress "resolved to attend service in a *body*, on Thursday next, *both morning and afternoon*." Such resolution would have graced every subsequent Congress to the present.

The scarcity of Bibles soon began to be felt by reason of the Revolution destroying our commerce with England, and Sept. 11, 1777, Congress directed the Committee of Commerce to import *twenty thousand copies of the Bible*, from Holland, Scotland, or elsewhere. In 1782, Congress recommended, by resolution, to the inhabitants of the United States an edition of the Bible published by Rev. Mr. Aitken, and speak of his undertaking "as pious and laudable, and subservient to the the interests of religion." In October 1778, Congress said:

"Whereas, True religion and good morals are the only solid foundations of public liberty and happiness;

"Resolved, That it hereby is earnestly recommended to the several States to take the most effectual measures for the encouragement thereof and for the suppressing theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness, dissipation and a general depravity of principles and manners.

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"Resolved, That any person holding an office under the

United States, who shall act, promote, encourage, or attend such plays, be deemed unworthy to hold such office, and shall be accordingly dismissed."

What would be the fate of such preamble and resolutions in a modern Congress! Verily, the fathers were vigilant to keep the fountain pure—to make the tree good.

April 29, 1779, the day preceding the inauguration of President Washington, Congress, the first assembled after the adoption of the Federal Constitution, "*Resolved*, That after the oath shall be administered to the President, Vice-President and members of the Senate, the Speaker and members of the House of Representatives, will accompany him to St. Paul's chapel to hear divine service performed by the chaplain." And they did so accompany him, of that first Congress our own noble Muhlenberg being the honored Speaker. Previous to this first inauguration, on the morning of the day, a union prayer meeting was held by the various Christian denominations of New York, asking God's blessing upon the President and the new government. A similar meeting was held in St. Paul's Lutheran Church of this city, of which the writer was then pastor, upon the evening of the day of President Lincoln's inauguration. It was a meeting full of spiritual power. At the other end of the city an inaugural ball was in progress.

During this same first session of the first Congress under the Constitution, resolutions were unanimously adopted requesting the President of the United States to recommend a day of public thanksgiving and prayer, acknowledging with grateful hearts the many signal favors of Almighty God," &c. Its adoption was urged by precedents from Holy Writ. Accordingly, President Washington did publicly proclaim Thursday, the 26th day of November, 1789, to be religiously observed. We still have days of national humiliation, thanksgiving and praise. Let all the people praise the Lord.

We might thus, at great length, run through these early records, but the search would only confirm what is already plain. Every candid mind can gather but one inspiration from the whole of this early history—the inspiration of faith

and godliness. The fathers feared God and wrought righteousness. And shall not we, the children, be true to the faith of the fathers?

We may add, with interest, one or two of the orders of the Commander-in-Chief, during the Revolution. It was represented to Congress that profaneness generally, and particularly cursing and swearing, shamefully prevailed in the army. The attention of Washington, by resolution, was called to it. In 1776, he issued the following order: "That the troops may have an opportunity of attending public worship \* \* the General in future excuses them from fatigue duty on Sundays \* \* ." Then referring to that "foolish and wicked practice of profane cursing and swearing," he hopes that "both officers and men will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly." In his Valley Forge order, he directs that divine service be performed every Sunday at ten o'clock in each brigade with a chaplain, and that brigades without chaplains, will attend the place of worship nearest them \* \* ." Upon the surrender of Cornwallis, at Yorktown, October 21, 1781, which closed the war of the Revolution, Washington at once ordered religious services in commemoration of the restoration of peace. Our Washington was a man of faith and prayer. "True religion," said he, "affords to government its surest support."

From our colonial days to the present, notwithstanding our growing worldliness and skepticism, God has been among us. The enemies of religion have not been able to obliterate the divine recognition in the Christian legislation and religious life of succeeding generations, among rulers and people.

This hasty review reveals the efficient source and cause of our present greatness and glory. During our first century we have grown from thirteen Colonies to thirty-eight States, with territory enough to make as many more; from three to more than forty millions of people; from an Atlantic border strip, we have grown until the two great oceans wash our shores. In agriculture, manufactures, commerce, science, art, education, we have steadily advanced. Our common

schools, with a multitude of colleges and seminaries for higher education, open to all the people of every sex and color, are our national boast, and furnish a strong bulwark against our enemies. Sectarian education must be by sectarian contributions. National education whilst not sectarian, is yet, and must continue to be, religious. The Bible has not yet been banished, and our hope in God is that it never will be, from our common schools. In religion the people have not fallen to sleep. Against about 1,950 churches, in 1776, we have nearly 75,000, in 1876, representing every phase of religious life. In addition, our humane and religious agencies are well-nigh innumerable. The well-being of man and beast—our charities are cosmopolitan under gospel influences. The seed was scattered by our godly fathers, and this is its rich fruitage. Ours is a Christian civilization, defective as our life may be—the outgrowth of the institutions founded upon the Bible—God's revealed will.

“Here we raise our Ebenezer,  
Hither by Thy help we 've come.”

As in the past, our blessings flow from these sources, so this review suggests the hope of our security for the future. We are yet young as a Republic. Other nations have survived much longer than the days of our years, and then have died. There is no talismanic power in our union, nor in our wisdom, nor in our arms, to make us strong against right and against God. We shall live much longer than we deserve to live. Our King is merciful and slow to anger. But “the nation and kingdom that will not serve Him, shall be utterly wasted.” The nation's life hangs upon the nation's faith. None can harden themselves against Him and prosper. Our Bible, our Sabbath, our Church, our godly rulers and godly people, are our hope, through God our Rock. If God be for us, who can be against us? If God be against us, who can save us? Wrong doing has in it inherently the elements of self-destruction. Whatsoever nations, as well as men, sow, they shall also reap. This is God's universal law. Our danger lies in the elements of evil incident to our growth, and

to the heterogeneous character of our people. The protection that we guarantee to all in the rights of conscience, develops men who have no conscience toward God or their neighbor. Men of the baser sort, "without God, and having no hope"—not caring to have any. The enemies of the Bible, of the Sabbath, of the Church, and of moral and religious agencies are the enemies of the Republic. Upon the Christian people of the land rests the great responsibility of preserving and transmitting this rich heritage of our fathers. We are no less citizens than Christians—members of the body politic, as well as of the kingdom that shall never be moved. The Church and the State cannot, in this sense, be divorced. We must render to Cæsar the things that are Cæsar's, and to God the things that are God's. There is no inconsistency between the ballot box and the communion table. In our Government, the people being the sovereigns, the connection between the two kingdoms—the temporal and spiritual is inseparable. The sin of too many good people has been to surrender the affairs of government to men scheming, unprincipled, and ungodly. It is the duty of Christian patriots to choose godly rulers—to have righteous laws and a righteous execution of them. Righteousness exalteth a nation, and the responsibility of defending and preserving our institutions of civil and religious freedom, is with the godly citizen.

This review gives hope of another and yet another centennial. True, we have among us corrupt men, and, from the days of the patriot sires to the present, there have ever been unfaithful men in public and private life. To the dawn of the millennium there will be. When we consider the immense growth of our Government, the corruptions of these times are not greater than they were a hundred years ago. The human heart and life average no greater depravity now than then. Nor is the religious faith and life of the children less than was that of our fathers. The sacramental host, an immense and ever growing multitude, yet with unshaken faith and unfaltering courage, with an ever increasing intelligence, rallies still around the Bible, the Sabbath, the Church.

The decay of the things in which good people differ marks our age. The old lines over which great battles have been fought are fading under the increasing light of the growing centuries. The Saviour's intercessory prayer, "that they *all* may be one," we have reason to hope, is more nearly fulfilled than since the days of the infant apostolic Church. But in the midst of all the religious and irreligious agitations of these sifting times, not one grain of *truth* is lost—only the chaff. The wrapping over which men have been contending, has been detached and carried into the wilderness. Against the *Church upon the Rock*, the gates of hell have not prevailed, and will not. Our children and our children's children will enjoy the blessings that centre in our Bible and in our flag, and whilst we sing the "new song," the coming generations will acknowledge God in another and yet another centennial exceeding this in glory. God is our refuge and strength, and this God shall be our God forever and ever, and of His kingdom there shall be no end.

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### ARTICLE III.

#### HISTORY OF THE THEOLOGICAL SEMINARY OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.\*

By JOHN G. MORRIS, D. D., LL. D., Baltimore, Md.

The necessity of a school for the training of ministers was felt from the time of the planting of the Church in this country, but for more than eighty years no decisive steps were taken in the establishment of an institution, the want of which was extensively and deeply regretted. The founders of our Church in this country, having been educated for the ministry in theological schools in Europe, were very nat-

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\* Prepared by request of the Semi-Centennial Committee, and read at Gettysburg, June 28th, 1876, on the occasion of the half century Jubilee of the Seminary.

urally desirous of rearing a similar institution in the land of their adoption. Nothing, however, was accomplished by these venerable fathers towards the completion of this desirable object, doubtless, because their numerous and laborious ministerial avocations prevented them from devoting sufficient time to the work, and perhaps because our people at that time being poor, could not contribute towards its support.

After the war of the Revolution, Dr. Kunze laid the foundation of a Theological Seminary by establishing a Latin school in Philadelphia, but this learned and accomplished teacher was soon obliged to abandon his benevolent enterprise for want of the necessary support.

Though frequently the subject of conversation, nothing further was attempted towards the establishment of a Seminary until the meeting held at Hagerstown, Sept. 22d, 1820, when the Constitution of the General Synod was adopted, at which time a Committee was appointed to draft a plan of such a school. This Committee was composed of Rev. Drs. Lochman, of Harrisburg, Endress, of Lancaster, Pastors J. G. Schmucker, of York, F. W. Geisenhainer, of the State of New York, and Muhlenberg, of Reading. The Committee reported at the session of the General Synod held in Frederick, Md., on the 21st of October, 1821, that they could not devise a plan according to which a general theological seminary could be established, and recommended that the further consideration of this subject be postponed to an indefinite time. They were of opinion, however, that in the meantime preparations should be made, and suggested a mode of operation which was altogether impracticable, and which was adopted by no Synod in the whole Church.

The resolutions offered by this committee amounted to a virtual abandonment of the enterprise. Nothing was done at the General Synod of 1823, held at Frederick, relative to the subject; not even a resolution respecting it was passed. During this period, the brethren of the Synod of Maryland and Virginia held monthly conferences, at which interesting seasons the expediency of erecting an institution was frequently discussed, and in the interim a very extensive corres-

pondence on the subject was carried on by the brethren. Various plans were suggested, but none finally adopted. It was within the bounds of this Synod that the subject was revived after it had been virtually abandoned by the General Synod of 1821. From that time until 1824, the subject was the topic of frequent private conference, but the first step publicly taken to revive it was by Rev. S. S. Schmucker, of New Market, Va., in a sermon delivered before the Synod of Maryland and Virginia, held at Middletown, Md., Oct. 17th, 1824, at which time he detailed the regulations of a private theological school he had opened at New Market, Va., and recommended the enlargement of that school into a general institution for the Church. Two months afterwards, under date of January 5th, 1825, Rev. Mr. Kurtz, of Hagerstown, wrote to Rev. Mr. Schmucker of New Market, and informed him that Prof. McClelland, of Dickinson College, had been in Hagerstown and told him that the Trustees of that institution were anxious that the Lutheran Church should establish a Seminary at Carlisle, and would offer the same privileges which they had granted to the Reformed Church, except the use of a house for the Professor. This plan he did not approve, but in the same letter proposed another, which had been laid before the monthly Conference held at Martinsburg by the brethren on both sides of the Potomac, on Feb. 9th and 10th, 1825.\* The plan was as follows: He proposed that the Seminary should be located at Hagerstown,—that he would make an arrangement with his congregations, that they should furnish their school house for a lecture room, and that the Professor should preach for them occasionally and have charge of several country congregations. The *Pastor loci* was also to be Professor. This plan was objected to on the ground that the Synod alone was the proper body which should elect the Professors, but that by

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\* This conference was composed of Rev. Messrs. Kurtz, Krauth, F. Ruthrauff and Winter—a collection taken up which amounted to six or seven dollars, was the first money ever contributed to this object.

his plan they would elect themselves. At this conference it was resolved, that Pres. D. F. Schaeffer, of Frederick, and Mr. Schmucker, Secretary of the Synod, should be requested to call a special meeting of the Synod of Maryland and Virginia to consider this subject. Mr. Schaeffer, with great wisdom, as the sequel proved, refused to call a Synod, and advised more deliberation in the matter. At the regular meeting in the fall, held at Hagerstown, Oct. 23, 1825, Messrs. Schmucker, Krauth, of Martinsburg, and B. Kurtz, were appointed a committee to draft a plan for the immediate establishment of a Theological Seminary, and reported that which, with the additional articles, was subsequently adopted by the General Synod.\*

On Nov. 7th, 1825, the General Synod convened at Frederick, Md., when it was resolved that the Rev. B. Kurtz, J. Herbst, S. S. Schmucker, B. Keller, and Messrs. Harry and Hauptman be a committee to prepare a plan for the establishment of a Theological Seminary, and that they govern themselves by the instructions which shall be given by this Synod. On the following morning (Tuesday, Nov. 8) the committee reported a plan, which, having been discussed and amended, was adopted. It was at the same time resolved "that agents be sent throughout the United States by the officers of the General Synod, to solicit contributions for the support of the Seminary; that it be earnestly recommended to the ministers of our several Synods to afford said agents every possible aid, and that the Board of Directors pay the necessary expenses of such agents." The following agents were appointed by the Synod: Rev. Dr. Lochman, Dr. Endress, Dr. Muhlenberg, and Rev. C. R. Demme, for the Synod of East Pennsylvania; Rev. Dr. Schmucker, Rev. J. Herbst, and B. Keller, for West Pennsylvania; Rev. Mr. Stauch, J. Steck, for Ohio and Indiana; Rev. Dr. P. Mayer, Rev. Messrs. Geisenhainer, F. C. Schaeffer and Lintner, for the Synod of New York; Rev. S. S. Schmucker, for Phila-

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\* This plan, as also the additional articles, was drawn up by Rev. S. S. Schmucker.

delphia and the Eastern States; Rev. Messrs. A. Reck, Meyerhoeffer and Krauth, for Virginia; Rev. Messrs. B. Kurtz, H. Graber, Ruthrauff, and Little for Maryland; Rev. W. Jenkins, for Tennessee; Rev. Messrs. Sherer and J. Reck, for North Carolina; Rev. Messrs. Bachman and Dreher, for South Carolina.

It was further resolved, "that an agent, furnished with ample testimonials by the President and Secretary of the General Synod, be forthwith sent to Europe, to solicit contributions of money and books for the benefit of the Seminary, and that our beloved and reverend brother, Benjamin Kurtz, be this agent." Mr. Kurtz accepted the appointment of agent to Europe, and the happy results of his operations in behalf of the Seminary among our transatlantic brethren, will be experienced as long as the institution exists. He was at the same time instructed to assure the brethren abroad that their contributions should be appropriated to the support of a German Professorship.

The first Board of Directors was next elected, and the following persons chosen: From Pennsylvania, Dr. J. G. Schmucker, Rev. Messrs. J. Herbst and B. Keller, — Philip Smyser, of York, and Jacob Young, of Carlisle. From North Carolina, Rev. Messrs. Shober, Storch, and J. Walter, — Col. Barringer and Wm. Keck, Esq., of Guilford County. From Maryland, Dr. J. D. Kurtz, Rev. B. Kurtz, Rev. C. P. Krauth, — Mr. J. Harry and Mr. C. Mantz.

According to Art. 6 of the plan which was adopted, the first Professor was to be elected by the General Synod, after which the Board of Directors shall forever have the exclusive right of electing additional Professors and filling up vacancies. Agreeably to this, the Synod went into an election, when the Rev. Samuel S. Schmucker, of New Market, Va., was chosen Professor of Didactic Theology. A committee appointed to wait upon the Professor elect and inform him of his election, reported that he had declared his acceptance of the office entrusted to him. The low salary of \$500 for the current year was voted the Professor, but this was owing to the fact that there were as yet no funds in the treasury, and

the whole scheme was only a doubtful experiment. Before the funds collectable were available, the several Synods in connection with the General Synod, contributed out of their own treasuries towards the support of the Professor; the Synod of West Pennsylvania contributing \$150, and the Synod of Maryland and Virginia an equal sum. So small, so inauspicious was the commencement of our Seminary. But the hand of an overruling and merciful Providence has conducted us hitherto, and smiled upon the efforts of his servants to rear a theological school for his own glory and the welfare of men.

The wishes of the brethren had now been accomplished—their ardent expectations were realized,—they had long sighed, and lamented and prayed and hesitated—now in the Providence of God an institution was founded, and every one rejoiced in the glorious prospect which the Church had before her.

On the 2nd of March, 1826, the Board of Directors met for the first time according to appointment, at Hagerstown, at which were present Dr. Schmucker, J. Herbst, B. Keller, B. Kurtz, C. P. Krauth, clerical, and Philip Smyser, Jacob Young, J. Harry and Cyrus Mantz, lay members. Dr. J. G. Schmucker was elected President, and C. P. Krauth Secretary.

The attention of the Board was called to the performance of a very serious and delicate duty, *that of the location of the Seminary*. In determining this difficult subject, they felt their high responsibility, well knowing that its favorable location would have a very important bearing upon its general utility. The following proposals were made:

1. Hagerstown offered \$6,635 in money, the payment of which was pledged.

2. Carlisle proposed to give \$2,000 in money, a house for the Professor to reside in for five years, and \$3,000 towards erecting a building for the Seminary. In addition to this they proposed to give a lot to the Seminary,—if a proposition of the Trustees of Dickinson College be not accepted.

The Trustees of Dickinson College offered the use of a room in the college edifice for the lectures of the Professor—

a lot of ground one hundred feet square, convenient and eligible, situated in the college square—the use of the college library to the students—gratuitous access to the lectures of the Principal, and Professors of Moral Philosophy, Natural Theology, Political Economy and Necessity and Evidence of Divine Revelation—on condition that the Professor of the Theological Seminary should act as a member of the Faculty and as Professor of Hebrew and Oriental Literature in the college.

3. Gettysburg offered \$7,000 in money, and the Trustees of the Academy guaranteed the use of that building, until suitable edifices are erected for the Seminary.

These different propositions having been heard, the Board proceeded to the location of the Seminary, it having been determined that a majority of the whole be necessary to a choice.

After a long and interesting debate on the relative advantages of the places proposed, *Gettysburg*, upon the second ballot was the place selected. Thus a most important question was decided. It had excited much interest, but the final decision was unanimous.\*

The constitution (the preparation of which had been ordered by the General Synod) having been called for, it was, after due deliberation, adopted.

At this meeting the text books to be used in the Seminary were established, Charles A. Barnitz, Esq., of York, was appointed first Treasurer, different individuals were appointed to collect funds, it was resolved that the Synods of West Pennsylvania, and of Maryland and Virginia be solicited to contribute \$150 for the support of the Professor until the funds of the Seminary be sufficient for that purpose. The officers of the Board were directed to present without delay a petition to the General Assembly of Pennsylvania for the incorporation of the Seminary, and a variety of other business transacted of importance to the rising school.

It was resolved that the Seminary commence its operations

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\* The particular history of this decision remains to be written.

on the first Tuesday in September 1826, and that on that day the Professor elect be inaugurated. Dr. J. G. Schmucker was appointed to deliver a sermon on the occasion, and Dr. Daniel Kurtz a charge in the German language. Rev. D. F. Schaeffer, of Frederick, was appointed his alternate.

Agreeably to the resolution of the Board, a meeting was held in Gettysburg on the first Tuesday of September, 1826. In the mean time the collectors appointed had been diligently attending to the duties assigned them, Mr. Kurtz had sailed for Europe, and preparations generally were making for the formal opening of the institution. The installation of Rev. S. S. Schmucker as Professor of Christian Theology, took place according to appointment. An appropriate sermon was delivered on the occasion by Dr. Schmucker, Sen.; Rev. D. F. Schaeffer delivered the charge to the Professor after his solemn installation, which was immediately followed by the inaugural address of the Professor.\* All these exercises were performed in the presence of a large assembly, much impressed with the solemnity of the occasion. The students present were also addressed by Rev. Mr. Schaeffer. This was an important day in the history of the institution, and the high expectations which its feeble commencement permitted its founders to indulge, have never been disappointed.

This was a period of painful anxiety and apprehension. The brethren had commenced an enterprise in which they were far from having the co-operation of the whole church. It was comparatively a few who undertook it, and they almost single-handed. They encountered difficulties, but they were surmounted; they were opposed by prejudice, but it was subdued; they had ignorance to contend against, but it was overcome. For a while the prospect was gloomy,—dark clouds, portentous of a direful storm, hung over them, but they were dispelled, and the sun of God's favor shone brilliantly upon them. They entered upon their labors, and pursued them with an untiring energy, and, at the end of eleven months, they had the satisfaction of seeing their first

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\* See page 6 of Minutes of Board.

Professor installed, a commencement made towards the establishment of a library, and the institution in successful operation. They recognized the benevolent hand of Providence in all these arrangements, and said with the Psalmist, "The Lord has done great things for us, whereof we are glad."

The institution having been now regularly organized, the Professor immediately commenced his lectures with great zeal and ability. The following are the names of the first students who connected themselves with the school the first session: Wm. Artz, David Jacobs, Jonathan Oswald, David P. Rosenmiller, Jacob Kæmpffer, J. S. Galloway, Lewis Eichelberger, Henry Haverstick, Daniel Heilig, Benjamin Oehrle, N. R. Sharretts, Geo. Yeager, S. D. Finckel, J. G. Morris, five of whom are yet living. This number gradually increased, thus brightening the hopes of the Directors. The extensive circulation of the addresses delivered at the inauguration of the Professor made a deep and favorable impression upon the Lutheran community,—public confidence was secured, and promises of support and encouragement given from various quarters. They introduced the institution to the notice of other respectable denominations of our country, who rejoiced at its establishment, and extended to us the right hand of Christian fellowship.\*

It must, however, not be withheld that the Seminary did not find a friend and well-wisher in every man, and alas! not in every one who called himself Lutheran. Every benevolent enterprise has its opponents, and this is perhaps wisely ordained, that its friends may be more active and kept constantly on their guard. There is good reason to believe that some of the clergy in the North Eastern section of Pennsylvania secretly opposed the Seminary, and a few openly avowed their enmity to it. It is supposed that they were more opposed to the doctrines here taught, than to the men

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\* I heard Dr. Alexander, of Princeton, speak very favorably of it from his chair, and Dr. Green in his Review of Addresses, &c., mentions it in most exalted terms.

who had the direction of the school, but their opposition did not materially injure it, and the prophecy was fulfilled, "No weapon formed against Zion shall prosper, and every tongue that shall rise against her in judgment, shall be condemned." Is. 54 : 17.

This is perhaps the most proper place to mention the European agency of the Rev. Benjamin Kurtz. It was observed above, that he was appointed to proceed to Europe to solicit subscriptions in money and books in behalf of the Seminary. He cheerfully accepted the appointment, and on April 1st, 1826, he embarked at New York for Liverpool, where he arrived after a voyage of twenty-one days. He received some contributions in England, but soon after departed for the continent, which was to be the principal field of his labors. He was generally received with a cordial welcome by our transatlantic brethren, and was eminently successful in the prosecution of his agency as viewed from the stand-point of that day. He visited almost every considerable Lutheran city, and won the esteem and gained the assistance of most of the church dignitaries, and other distinguished men. His preaching was attended by multitudes—he every where excited curiosity, and was treated with the most cordial respect. His agency was something so new and so interesting—his home was so distant, as it was then considered—his behaviour so humble and conciliating—and his preaching so scriptural, that he attracted the favorable attention of thousands and left an impression which that generation will never forget. His representations of the church in America awakened an earnest zeal in the bosoms of the pious, and their benefactions towards her will be remembered as long as she exists. Too much cannot be said in praise of the generosity of our transatlantic brethren. Our mission to them was productive of many collateral advantages. The churches in America and Germany became acquainted with each other—the cords of fraternal affection were more tightly drawn—an extensive correspondence was established, and many other advantages resulted from it, which are inestimable. Even after the return of Mr. Kurtz

they afforded joyful proof of their continued liberality. By their munificence the library was increased to four or five thousand volumes, and the funds received an addition of about \$8000. After an absence of twenty-two months, Mr. Kurtz returned to his native country.

The church rejoiced that so faithful a laborer was restored to her bosom in health, after having endured so many privations and exercised so much self-denial. It was not expected that all the professed friends of Zion and Lutheranism, either in America or Europe, would regard this mission in a favorable light. Several clergymen and laymen in this country openly censured the measure, but they had taken no part in the establishment and support of the Seminary. In Europe some opposed it, and the result of it was the appearance of a work, which was received in this country in 1829, purporting to be "Directions to Emigrants to the United States." The author of this contemptible publication was a certain Dr. Braunschweig, who had been in the United States and was admitted into the Synod of Pennsylvania.\* His unministerial behaviour subjected him to the public censure of the President of that body. He soon after returned to Germany, and vented his spleen against the men upon whose hospitality he lived, but of whose confidence his subsequent immoral conduct proved him unworthy. In his book he labors hard to prejudice his countrymen against the Seminary by misrepresentations and gross calumny. He makes certain statements part true, part false, which he never could have ascertained but from the correspondence of certain opponents of the institution on this side of the Atlantic. Apprehending mischievous results to flow from this tissue of slanders, the Board, in 1830, resolved to answer it. In April, 1831, the reply, written by Dr. Hazelius, was sent to Europe.

At this meeting of the Board, *i. e.* September, 1826, a committee, Dr. Schmucker, Mr. Herbst and C. A. Barnitz, Esq., was appointed to petition the Legislature of Pennsylvania, to incorporate the Seminary. This was attended with much

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\* All the Synods were then as yet united.

difficulty, inasmuch as that body was then opposed to chartering religious institutions. It was, however, accomplished by the dexterity and influence of those representatives who felt an interest in the subject, and at the next meeting of the Directors, the Committee had the satisfaction of reporting the performance of their duty and of delivering the charter.

At this meeting of the Board, which was the first held in Gettysburg, and only the second ever held, and but seven months after it was determined to locate the institution at Gettysburg, a committee appointed to examine into the state of the funds, reported that \$17,513 had already been subscribed, of which only \$1,674 had been collected. Messrs. Herbst and Benjamin Keller were at this meeting appointed as general solicitors for the Seminary, and at the next meeting a vote of thanks to these gentlemen was passed for their important services in enlarging the funds of the Seminary.

At the meeting of the Board on the 15th of May, 1827, it was suggested that a "well conducted classical school would not only promote the cause of education in Gettysburg, but also be conducive to the welfare of the Seminary." The want of such an institution was felt from the beginning. Many young men applied for admission into the Seminary, who were altogether deficient in classical and scientific knowledge. It was not the constitutional duty of the Professor of Theology to give instruction in the languages and sciences, and as some progress in these studies was required as a qualification for admission into the Seminary, the numerous applicants had either to abandon the idea of the ministry in our church, or to go to some Academy to prepare themselves for admission. In this state of things, the idea of establishing such a preparatory school at Gettysburg readily suggested itself; and it was at once "resolved that the then Directors associate themselves together for the purpose of establishing a classical school, and that their successors in the Board be their successors in the management of the school." A committee (Prof. Schmucker, and Mr. Herbst,) was appointed to make the necessary arrangements, with in-

structions that if the income of such a school should defray the expenses attendant on it, to carry the resolution into effect. Subsequently the building in Gettysburg, commonly called the Academy, was purchased and the school formally opened. Mr. David Jacobs, a student in the Seminary, was appointed teacher. The advantages of this institution were soon experienced. All the students deficient in the necessary preparatory knowledge there received instruction. After the lapse of some time, it was determined to elevate its literary character, and erect it into a Gymnasium. A scientific department was established in 1829, the superintendence of which was given to Mr. Michael Jacobs. In the fall of 1830 we were called upon to mourn the premature death of Rev. David Jacobs, who died at Shepherdstown, on his return from a tour to the South for the recovery of his health. In his departure, the institution sustained a severe loss, for he was a youth of distinguished talents and attainments, and exalted moral worth. The Rev. H. L. Baugher was appointed his successor. The institution promised to be of extensive usefulness, and merited the fostering care of the whole Lutheran community.

The subject of gratuitously educating pious and indigent young men for the ministry, engaged the earnest attention of the Board from the beginning. Many young men applied for admission who had not the means of supporting themselves, but the funds of the institution were too limited to allow the appropriation of any portion to that object. It was urged upon the several Synods to exert themselves in that cause, and much had already been done, but honorable mention must be made of the liberality of Professor Schmucker, who at the meeting of the Board, on May 14, 1828, generously obligated himself to pay one thousand dollars, in ten equal annual installments, to aid pious and indigent youths in the prosecution of their theological studies. This liberal donation was most gratefully accepted by the Board, and it was hoped that the laudable example would be imitated by others.

At every meeting of the Board it was found necessary to

appoint agents to obtain additional subscriptions in aid of the funds of the institution. These agents generally attended to their duties, and although in many cases great difficulties were encountered, and much self-denial practiced, yet, upon the whole, the Board was encouraged. They never expected to rear their darling institution without encountering formidable obstacles and combating the deepest prejudices; but they have reasons for gratitude to God for smiling upon their noble efforts, for overcoming the opposition of foes, for cheering the hearts of friends, and setting at naught the designs of the wicked.

The erection of an edifice for the exclusive use of the students, was contemplated from the beginning, and it was only the want of funds that prevented its immediate construction. Even as far back as 1828, the subject was introduced to the Board, but its further consideration was postponed from session to session. At the meeting on May 19, 1829, the discussion of the subject was formally taken up, and a committee was appointed to procure drafts for a seminary edifice. At the next session, on Oct. 26, 1829, held in Hagerstown,\* the Committee reported progress, and asked leave for further consideration of the subject. At this meeting a committee of three persons not resident in Gettysburg, was appointed to select a site for the erection of buildings for the Seminary, within the borough of Gettysburg. Charles Barnitz, of York, George Hager, of Hagerstown, Frederick Sharretts, of Carlisle, constituted this committee. These gentlemen repaired to Gettysburg and selected a site, which was subsequently approved by the Board. Various committees were appointed to attend to the different branches of the business attendant upon the erection of a large edifice. Proposals were issued in the newspapers inviting contracts for its erection. Several architects made offers; that of Mr. Pierce, of Chambersburg, was accepted, who immediately made preparations for commencing the work.

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\* Held there during the meeting of a Synod, for convenience sake.

In the second report of the Board to the General Synod, they represent the Seminary in the most prosperous condition.

It was soon ascertained that the labors of the Professor were too arduous for one man to sustain. The subject of electing an assistant was often introduced, but the low state of the funds would not justify any decisive measure. At the Synod of West Pennsylvania, held in York, Pa., in October, 1828, a separate subscription, of \$100 for each individual, was set on foot to establish a fund for the support of a second Professorship. This was signed by fifteen or eighteen persons on the spot, but a large portion of it was never paid. Subsequent to this, several persons were appointed to collect subscriptions in aid of this fund. At the meeting of the Board held in Hagerstown, October, 1829, it was resolved that at the next semi-annual meeting a second Professor be elected. Accordingly, at the next meeting, May 17th, 1830, the Board proceeded to the election of a second Professor, when Dr. Ernest L. Hazelius, of Hartwick, New York, was unanimously elected Professor of Biblical and Oriental Literature. The Secretary immediately communicated this to Dr. Hazelius, in a letter signed by all the members of the Board. This gentleman soon signified his acceptance of the call, and stated that he would be ready to be inaugurated and to enter upon the discharge of his duties at an early day. Arrangements for this solemnity were in the meantime made by the Board, and several gentlemen appointed to take part in these interesting proceedings. The Board convened on Tuesday, Sept. 28, 1830. The ordinary business was transacted on that day, and on Wednesday morning, Sept. 29, 1830, the solemn installation of Dr. Hazelius, as second Professor, took place in the Lutheran church in Gettysburg. The Rev. Dr. Kurtz, Sen., delivered an address and charge to the Professor elect, Dr. Hazelius then, in the hearing of the numerous congregation, solemnly assumed the obligations demanded of Professors, according to the constitution, and signed the formula prescribed in such cases. He was congratulated by the clerical brethren present, and the hand of fellowship cordially extended. He then delivered the address which he was re-

requested to make. He was subsequently requested to enlarge his inaugural address into a history of the Lutheran Church in this country, and measures were taken for its publication as soon as it should be finished.

The Dr. was, at a subsequent meeting of the Board, released from this duty by resolution of the Board, at his own request.

About this time numerous committees and individuals were appointed by the Board to collect funds for the Seminary, and it was business relating to the pecuniary support of the institution that chiefly occupied the attention of the Board at its meetings.

Measures were now adopted for the erection of the Seminary edifice, and this subject engaged the anxious deliberation of the Board. The resolution to erect a building was not carried unanimously. Some of the brethren, (and among them the writer of this history), were of opinion that our money should not be thus expended, but that it would be much more judiciously appropriated by endowing Professorships. It was argued by these brethren, that the building in Gettysburg known as "the Academy," would suffice for lecture rooms and the library, and it is believed that their opinion is now regarded as the most wise, for there is no doubt of the fact that the erection of the edifice which we now have, has cramped our operations, and, of course, curtailed the utility of the institution ever since. A large majority, however, was in favor of building, and at that meeting committees for purchasing lumber and brick, and making all other preliminary arrangements, were appointed. A contract for building the house was made with Mr. Pierce, of Chambersburg, for \$7,750, but subsequently, considerable sums in addition were voted to him for extra work, and alterations.

It was at this session also, that some money was appropriated to the purchase of class books for the use of indigent students, which were to be retained as the property of the institution, and loaned to those students who could not afford to purchase them.

A large number of German tracts had been sent from Eu-

rope with the library, and these, by resolution, were given to the brethren for general distribution.

About this time, the Board received letters from distinguished gentlemen in Germany, in relation to the Seminary, expressing their deep interest in its prosperity, and imploring the blessing of heaven upon it; but this correspondence soon ceased, and there was strong reason to believe that some prejudices against it were excited in the minds of many of our European brethren, by false representations from this side.

At the spring meeting of the Board, in 1831, it was announced by a letter from the Rev. Mr. Shober, of N. C., that the late Rev. C. A. G. Storch, of that Synod, had bequeathed to the Seminary a number of books, of which a catalogue was sent. A committee was appointed to make a selection of such as would be wanted, which committee subsequently reported that as we already possessed the same works, none of them would be of any particular use to us. This was communicated to the executors, and the books were in consequence never sent.

At this session, fifty volumes of books from our library, were presented to the Seminary of the Synod of Ohio, as an evidence of our friendly feelings towards that institution, but from all accounts the present was not very highly appreciated, on account of the character of the books given.\*

The arrangements for laying the corner stone of the building had been made, and on the 26th of May, 1831, the solemnity was performed. A large audience had assembled on the spot now occupied by that house. The services began by singing a portion of a German hymn, composed for the occasion by the Rev. Mr. Uhlhorn, of Baltimore. Rev. Dr. Schmucker, Sen., then offered prayer in German. The Rev. Messrs. Uhlhorn and A. Reck delivered German discourses. A collection in aid of the Seminary was then taken up. Afterwards the Rev. Messrs. D. F. Schaeffer and C. P. Krauth, Sen., delivered English addresses. The Rev. Mr. Heyer then

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\*"Predigt u. Andact Bücher," (Schmidt teste).

deposited various articles in the corner stone, accompanied with a suitable address, which was then laid in its proper position with the usual forms. The services were closed with a prayer in German, by the Rev. Mr. Heim, and the benediction by Rev. Mr. Uhlhorn.

At the subsequent meeting of the Board, money was borrowed for the first time, to meet demands against the institution, of which several brethren bound themselves to pay the interest.

Candor as a historian compels us to state, that the Board about this time most injudiciously, and we now think wrongfully, appropriated money to the payment of the building, which had been collected for the endowment of the second Professorship, and *which has never been paid back.* The act was justified on the ground that it was the Seminary's property, and could be appropriated in any way the Board thought fit. This was true, but the money had been contributed by the Church for a specific object, and they had no right to apply it to another.

At this time, the Board by resolution requested the Rev. Mr. Krauth, of Philadelphia, to prepare and deliver an address on the Importance, Utility and Necessity of Studying the German Language. This address was delivered in May, 1832, and published at the expense of the Board. It was widely circulated and very favorably received by scholars in every Church, and no doubt contributed much to promote the cultivation of the language of our fathers. Other measures were also pursued by the Board to encourage the study in the Seminary.

In this year, the bell now in the cupola of this edifice was presented by the Lutheran Church at York.

Some of the members of the Board were of opinion that it would promote the cause of theological literature among us, if at every meeting some gentleman previously appointed would deliver lectures on important and interesting theological subjects. A member (J. G. M.) was accordingly selected to prepare a paper on the history of neology since the Reformation, but it was not publicly read at the subsequent meet-

ing, doubtless for want of time. Since then, no appointments have been made.

At this time, five additional acres of land were purchased, one of which was directed to be laid out as a garden, under the superintendence of Dr. Hazelius, for the benefit of indigent students.

Thus far the Professors had occupied houses in town, but at the spring session of 1833, contracts were made with Mr. Kreutzman for erecting dwellings for the Professors.

Dr. Hazelius having accepted a call to the Seminary of the Synod of South Carolina, resigned his chair in this institution. Temporary provision for instruction in German, Hebrew and Greek, was made, and a resolution was passed to elect a Professor at the next session. Rev. Mr. Krauth was appointed Professor *pro tem.*, and at the next meeting was unanimously elected.

At this time, Rev. Mr. Schaeffer, of Frederick, stated to the Board that a bequest of \$500 had been made to the Seminary by Mr. Scholl, a late member of his church.

A donation of fifty volumes from our library was made to the Seminary of South Carolina Synod.

A number of minerals collected by Rev. B. Kurtz in Germany, were presented by him to this institution.

At the spring session of 1834, the Rev. B. Kurtz was appointed temporary Professor of German Literature and Church History, and a resolution adopted to elect a permanent Professor at the next session of the Board.

By resolution, the Synods of West Pennsylvania and Maryland, were requested to raise \$300 for one year for Professors' salaries.

About this time, several rooms in the Seminary were furnished by individuals or congregations, to be occupied by those students who were not able to support themselves.

The shade trees, which a number of years subsequently adorned the front campus of the Seminary, were presented by the editor of the *Lutheran Observer* (J. G. M.) out of profits arising from that journal.

In 1835, the Board received a letter from Mr. Kurtz declining the Professorship to which he had been appointed.

During this period the Board received intelligence that the late Rev. Mr. Shober of North Carolina had bequeathed to the institution a tract of land situate in that State. This land has never been of any benefit to the Seminary, and probably never will be.

In 1836, Prof. Schmucker, by request of the Board, made a tour to New York and New England in behalf of the Seminary, who subsequently reported that he had secured subscriptions to the amount of \$3,000 or \$4,000. A large portion of this sum was afterward collected by that gentleman, but such were the pressing demands of the institution, that but a very small amount, if any, was funded, but expended at once in the support of Professors.

In 1837 and 1838, nothing of importance occurred in our history. In 1838, Dr. Krauth, who had been previously elected President of Pennsylvania College, resigned his Professorship in the Seminary, in consequence of his time being too much occupied in college duties. Another gentleman (J. G. M.) was elected in his place, but that gentleman declined accepting the office. Dr. Krauth, at the earnest request of the Board, consented to withdraw his resignation and give instruction in some of the branches of his department.

In 1839, the Rev. H. I. Smith, who had been previously elected a member of the College Faculty, was elected Professor of German Literature in the Seminary.

In this year, the Board requested the various Synods to require of all applicants for license, who professed to have been educated here, a certificate of honorable dismissal from the Faculty. Some men had represented themselves to distant Synods as having been educated in this institution, who had been connected with it for a very brief period. They thus imposed on the Synods, and reflected no credit on the Seminary, in consequence of their extremely meagre preparation for the ministry.

In this year, the first catalogue was published, which had appended to it a new edition of the constitution.

No other event worth noticing occurred in 1840, except a resolution by the Board to purchase books for the library from the surplus of the contingent fund. It is presumed that it was not materially increased from this source.

In 1841, it was announced that Mr. Schroeder, of Hamburg, had bequeathed some money to the Seminary, but it was never received. It is said to have fallen into other hands in this country, and to have been appropriated to another institution of another Church.

In 1842, Dr. Gilbert was requested by the Board to deliver a lecture, on Hygiene, at the beginning of every summer session. This was in consequence of a sort of epidemic that prevailed in the Seminary the previous session, occasioned, it is presumed, by the neglect of some plain rules in the art of preserving health. During the prevalence of that sickness, the Dr. was unremitting in his professional attention to the patients, for which a vote of thanks was passed by the Board.

In 1843, the *Alumni Association* was formed. A noble spirit animated the breasts of the sons of the Seminary, and not a few came together to testify their interest in its behalf. A considerable sum of money was subscribed, (of which no small share was annually paid), for the support of the second Professorship and the permanent fund. Prof. Schmucker had since that been actively engaged in prosecuting the work of raising funds for these purposes.

At the Sept. meeting of 1844, the Rev. Charles A. Hay, of the Synod of Maryland, was elected Professor of Biblical Literature and the German Language, and was inaugurated at the beginning of the fall session of the Seminary, by a committee previously appointed for that purpose.

During this year, the students, animated by a laudable desire of beautifying the grounds in the vicinity of the Seminary, constructed walks in various directions leading to town, which are not only ornamental, but convenient and useful.

The Library received valuable additions from time to time, but especially in 1843, in which year Dr. Schmucker purchased a considerable number of modern theological works, from the money which had been subscribed by members of Presbyter-

ian and other churches in New York. The money was thus appropriated by the consent of the subscribers, (but the policy of the measure has always been doubted, especially as it was not done by consent of the Board).

It is a subject of regret that the number of students did not increase with the lapse of years, the growth and wants of the Church, the means of instruction and the accommodations of the Seminary. There were not more students in 1844, than there were ten or twelve years before.

At the meeting in April 1845, an event of some interest occurred, which is worth mentioning. Rev. B. Keller appeared as a Director from the Synod of West Pennsylvania, but his admission was objected to and prevented, on the ground that he had been elected by the Ministerium, after the Synod had adjourned. Mr. Keller submitted, and this shows the fidelity of the men of that day to the requirements of the constitution.

At this meeting a letter was read from a Committee of the Methodist Protestant Church in reference to supporting a Professor of their church in this Seminary, but nothing resulted from it.

In the winter of 1846—47 a virulent *fever* broke out in the Seminary, causing the death of several students, and interrupting to a great degree the exercises of the house. At the meeting in the Spring, a series of sanitary measures was adopted by the Board, and no such calamity has occurred since.

About this time, a Mr. Koenig, of Adams County, gave over to the treasury the sum of \$400, on condition that the sum of \$24 be annually paid to him during his life, and after his death, the same amount be paid to a beneficiary in the Seminary\*.

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\* This amount was afterwards increased by similar donations from Mr. K., in 1865 and 1866, and after his death, 1872, the whole, amounting, with some interest, to \$2,500, was, by resolution of the Board, made to constitute the KING SCHOLARSHIP in the Theological Seminary, for the support of a needy student.—ED.

At the meeting, Sept. 1847, Dr. Krauth resigned his professorship.

At the meeting of April 1848, Prof. Hay resigned his position as Second Professor; to provide for the instruction in his department until a successor should be elected, Rev. Dr. Krauth was applied to and consented to give five recitations per week at a compensation of \$180.

In 1849, a proposition was made by Mr. Spitler, Patron and Director of the Missionary Institute at Chrishona, near Basel, to send young men to our Seminary, with a view to qualify them to preach the Gospel to the Germans in this country. The result of this was, that for some years, students came over and availed themselves of the advantages of our school.

After the resignation of Prof. Hay, in 1848, measures were adopted by our Board to secure the co-operation of the Synod of Pennsylvania, in the support of a Second Professor. A Committee, (Keller, Morris and Conrad), was appointed to meet that Synod, in relation to the nomination of a Professor, and reported subsequently that the Synod resolved to pay \$300 annually to his support. The Synod nominated Rev. Dr. Demme, as Professor of Greek and Hebrew Philology, Church History and the German language; he was unanimously elected, but declined the position. The Committee was, however, continued, to secure the co-operation of that Synod in this important work.

At the meeting Sept. 19, 1850, Rev. Dr. Krauth was unanimously elected to the full Second Professorship, and signified his acceptance.

In 1851, it was reported to the Board, that this Seminary was to have part of the services of the German Professor, supported by the Synod of Pennsylvania in Pennsylvania College, in teaching theological branches in the German language.

Rev. Dr. Mann was nominated by the Synod, but he declined. Committees at various times were appointed to confer with the Synod of Pa. upon this subject, and Sept. 19th, 1855, Rev. Dr. C. F. Schaeffer was elected German Professor,

who accepted, and was installed April 16, 1856. He was at the same time engaged as Professor in Pennsylvania College.

At the session of Sept. 20, 1854, the subject of removing "our institutions" was discussed, and this has been a theme of private discussions to this day!

In 1860, the fourth story of the Seminary was finished by contributions made by the different Synods.

For three years, nothing beyond the usual routine of business was done, but at the meeting of Aug. 11, 1863, we find the following resolution,

*Resolved*, That the Board has heard with proud satisfaction of the heroic conduct of those students of the Theological Seminary who have rushed so promptly to the defense of their country, during the late rebel invasion, and that their course is hereby approved.

It is well known, that for several months the Seminary edifice was occupied as an hospital by the United States Government. It was resolved, that from motives of patriotism and gratitude to God for the glorious victory vouchsafed to our arms at Gettysburg, during the first three days of July, 1863, no compensation should be solicited from the Government for damages sustained to the buildings, but will look to the free will offerings of the churches for the means necessary to repair the same." \* And yet in the proceedings of the Board, a year after, Aug., 1864, we find that \$660.50 were received from the Government, for the use of the Seminary as an Hospital.

At this meeting Dr. S. S. Schmucker resigned his professorship, after a service of nearly forty years. The resignation was accepted, and appropriate resolutions complimentary to Dr. Schmucker were passed, and his name was continued upon the catalogue as *Professor Emeritus*.

Rev. Dr. James A. Brown was unanimously elected as his successor, who accepted the call.

At the meeting of April, 1865, the whole amount of Permanent Fund bearing interest was \$33,711.38.

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\* \$4,210 were raised for this purpose.

At this meeting it was announced that Prof. C. F. Schaeffer had left the institution in a manner not satisfactory to the Board.

At the Aug. meeting of this year (1865,) the following gentlemen, Revs. Grahn, Kohler and Mr. L. L. Haupt, presented themselves as Directors from the Synod of Pennsylvania and claimed admission, which was refused upon the ground, that that Synod had placed itself without the pale of the General Synod by its action at the meeting of the latter body at York, and that it had established a Seminary at Philadelphia, to which its entire support and patronage were devoted, and withdrawing the German Professor without giving the constitutional notice and forbidding his successor to impart instruction in the Seminary, according to the conditions of his appointment, thus placing itself in direct antagonism to our institution.\*

The gentlemen who were refused seats, together with Dr. H. H. Muhlenberg, a member previously elected, presented a protest against this action and withdrew.

At this session, the Rev. M. Valentine, of Reading, was elected Professor of Biblical and Ecclesiastical History; and a Fourth Professor was chosen in the person of Rev. Dr. C. A. Hay, of Harrisburg.

In this year, 1865, the Rev. Samuel A. Holman, then of Altoona, Pa., informed the Board that he had subscribed \$2,000 "for the purpose of securing an annual lecture on one of the twenty-one doctrinal articles of the Augsburg Confession," the interest of which sum shall be paid to the lecturer annually chosen by the Directors. This generous offer of a young man was highly appreciated and the fruits of his liberal foundation are enjoyed every year by hearing a learned lecture on an article of the Confession. The following persons

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\* The Synods of Pennsylvania and of Pittsburg attempted to vindicate Dr. Schaeffer, to which our Board replied in a series of spirited resolutions, after a searching examination of the action of the two Synods.

have lectured on the first eleven articles in regular order: Drs. J. A. Brown, S. Sprecher, S. S. Schmucker, M. Valentine, C. A. Hay, C. A. Stork, J. G. Morris, H. Ziegler, F. W. Conrad, G. Diehl, A. C. Wedekind.

During these several years, extraordinary efforts were made, especially by Drs. Conrad and Brown, to enlarge the funds of the Seminary, and with most encouraging success. The aggregate amount secured by them was about \$75,000.

On May 30, 1867, the beloved and venerable Dr. Krauth departed this life, regretted by the whole Church, and thousands not of our communion. "*Idem extinctus amabitur.*" The language of the Faculty, in reporting this sad event to the Board, is better than any we could use. They say, "So long and so intimately associated in different relations with this institution, and so thoroughly in harmony with its spirit, his removal creates a void that will be long felt, \* \* \* \* Any eulogium would be here as much out of place as it would be unnecessary, but we cannot forbear to give our testimony to his exalted worth, not only on account of his varied and extensive learning, but as the very model of a Christian gentleman, in whom there was no guile."

Appropriate resolutions were passed by the Board.\*

The number of students had not increased much during these years, and in 1867 there were but thirteen. Since that time the number has quite largely increased, and for some years the average has been over forty—a considerably greater number than at any preceding period in the history of the Seminary.

At the session (Sept. 1868,) Rev. Dr. Valentine resigned his place as Professor of Ecclesiastical History, and C. A. Stork, of Baltimore, was chosen his successor, but he did not accept.

The Library had been increased within a few years by the purchase of a number of valuable works, and the addition of Dr. Krauth's library, which was purchased entire by the

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\* Provision was made for procuring a large photograph, and for the erection of a monument to his memory.

Board for the sum of \$1,000. In 1870, 450 vols. of duplicates in the library were sold.

In 1871, Mr. John W. Rice, of Baltimore, gave \$1000, the interest of which is to be paid to a gentleman, elected by the Board, to deliver annually to the students a lecture or lectures, on some subject connected with "*Ministerial Work*." Lectures thus far have been delivered by Drs. J. G. Butler, C. A. Stork, L. A. Gotwald, A. C. Wedekind, and Rev. G. U. Wenner. These lectures have been interesting and edifying, and have been highly appreciated by the students.

At a special meeting held Nov. 9th, 1871, Rev. E. J. Wolf, of Baltimore, was elected Professor, but declined the call. In June 1872, the Rev. Dr. Sprecher was chosen, who also declined; whereupon the services of Prof. Baugher were secured, and the duties of the Third Professorship were divided between him and Drs. Brown and Hay, inasmuch as the College Board insisted upon the release of Dr. Valentine from all duties in the Seminary.

On the June meeting, 1873, Rev. Dr. Valentine was elected to the Third Professorship in full, who replied that he had sent to the Trustees of the College his resignation, to take effect six months hence, with a view to his acceptance of his election to the vacant chair in the Seminary, but subsequently Dr. Valentine felt it his duty to decline accepting the call.

At an adjourned meeting held Aug. 6, 1873, the death of Rev. Dr. Schmucker was announced by the President to the Board, whereupon suitable resolutions were passed.

At this adjourned meeting, Rev. Dr. L. E. Albert was elected to the position which Dr. Valentine had declined, but he also declined to accept it.

At a special meeting held Dec. 2, 1873, Rev. E. J. Wolf was again elected, who now accepted.

It was ordered that the house in town, since occupied by Prof. Wolf, be bought, for which was paid the sum of \$4000.

At the meeting in June, 1875, measures were adopted for celebrating the semi-centennial year of the Seminary. We are now in the midst of this celebration, a full report of

which will doubtless appear in the Church papers, and which will furnish material for some future historian of the Seminary. \*

In fifty years our ministry has increased from 250 to 2600, of which number 530 have been in whole or part educated in this school—an average of 10 a year. One hundred and eighteen have died.

Besides the three houses for Professor's dwellings and the Seminary edifice, the institution owns 20 acres of land as Seminary grounds.

The present invested fund is about \$100,000, most of which is productive.

The Library contains more than 10,000 volumes.

The largest donation ever made by one person is \$5000—the largest bequest, \$3000; a few other legacies have been left, but of no considerable amount.

The Professors elected were Rev. S. S. Schmucker,—1826—and resigned in 1864. For the first three years, he was the sole Professor.

Rev. Dr. E. L. Hazelius—1830—1833.

Rev. C. P. Krauth—1850—died in 1867.

Rev. H. I. Smith—Professor of German—1839—1843.

Rev. C. A. Hay—1844—1848.

Rev. Dr. C. F. Schaeffer—1855—1864.

Rev. Dr. J. A. Brown—1864.

Rev. Dr. C. A. Hay—1865.

Rev. Dr. M. Valentine—1866—1868.

\* Programme of the Semi-Centennial of the Theological Seminary. Exercises at Christ's Church—Tuesday A.M.: Rev. Prof. J. A. BROWN, D. D., "A Congratulatory Address;" Rev. F. W. CONRAD, D. D., "The Influence of this Seminary on the Church;" Rev. S. W. HARKNEY, D. D., "What the Church owes in return to this Seminary."

Tuesday P. M.: Rev. Prof. J. B. DAVIS, D. D., "The History of Theological Seminaries;" Rev. Prof. B. SADTLER, D. D., "The Advantages of a Seminary Training.

Tuesday Evening: Seminary Graduation Exercises; Alumni Association Meeting.

Wednesday A. M.: Rev. J. G. MORRIS, D. D., LL. D., "This Sem-

Rev. H. L. Baugher and Dr. Valentine, both Professors in Pennsylvania College, were appointed by the Board to aid Drs. Brown and Hay during the vacancy of the Third Professorship occasioned by the resignation of Dr. Valentine. The latter withdrew from this appointment in 1872, and Rev. Dr. C. A. Stork was appointed in his place, but after a few months' labor was compelled to resign on account of pastoral engagements in Baltimore, where he continued to reside.

Rev. E. J. Wolf—1873.

The persons elected to full professorships, but who declined, are J. G. Morris, B. Kurtz, C. R. Demme, J. W. Mann, C. A. Stork, S. Sprecher, and L. E. Albert.

Nine of the students have gone as missionaries to the heathen; thirty-nine have served as Presidents or Professors of Colleges and Classical Academies; thirty-eight have received the title of D. D.; three that of LL. D., and one has received two diplomas from learned Societies in Europe.

Two candidates for the Presbyterian ministry pursued their studies here for some time.

The number of those who abandoned the ministry altogether, after having served for some years, is only six. The number who never entered the ministry is six. The number of those who abandoned our Church to go and eat the bread of strangers, is eleven. Two of them went to the Episcopal, one to the Baptist, one to Universalist, six to Presbyterian, and one to Swedenborgian.

We never had but one colored student here, and that was Daniel A. Payne, who afterwards became a bishop in the Methodist Church.

From a late book, on the literature of our Church in this

inary's History and Statistics;" Rev. M. SHEELEIGH, "A Poem;" Rev. REUBEN WEISER, "The Necrology of this Seminary."

Exercises at the Seminary—Wednesday P. M.: Grand Re-union: Rev. L. E. ALBERT, D. D., (President of the Board), "Address of Welcome;" Rev. W. N. SCHOLL, D. D., "Response to Welcome;" Rev. W. M. BAUM, D. D., "What Memorial shall We rear To-day?" Volunteer Speeches not over five minutes each.

country, it appears that of the five hundred and thirty-seven men who have been students in this Seminary, one hundred and thirty-three have published books of their own authorship.

We have thus given a brief sketch of the history of the Seminary, being necessarily compelled to pass over many interesting points very lightly.

Besides this external view of the subject, the historian, to do full justice to it, should take an *internal* view. By that is meant, the character of the theology here taught, which would be a very interesting theme, and we would find that of late years it more nearly accords with the recognized standards of the Church than formerly,—the various text books which have been recommended—the methods of instruction pursued—the literary productions of the Professors and their contributions to theological science—the school of philosophy most cherished—the comparative amount of time devoted to each branch of theological learning—the influence of the Seminary, through its students, upon the progress of theological culture in the Church—her advancement in respectability and influence—her growth in religious life and upon every thing else that we naturally look for as coming from such a school. But the time allotted me for this sketch will prevent any further discussion.

## ARTICLE IV.

### PROTESTANTISM AND CATHOLICISM IN THEIR INFLUENCE UPON THE LIBERTY AND WELFARE OF NATIONS.

BY EMILE DE LAVELEYE, CORRESPONDENT OF THE INSTITUT DE FRANCE, MEMBER OF THE INSTITUT OF INTERNATIONAL LAW, OF THE ROYAL ACADEMIES OF BELGIUM, MADRID AND LISBON.

Translated, with the sanction of the Author, by Rev. L. W. HEYDENREICH, Brooklyn, N. Y., Graduate of the University of France.

#### I. DEVELOPMENT OF PROTESTANT AND CATHOLIC NATIONS.

After the disastrous defeats experienced, in 1870 and 1871, in quick succession, by the French armies, many persons were of opinion that the Latin races were rapidly declining, and that the Germanic and Slavic races would control the future.

I do not believe that the Latins are doomed to decline on account of the blood that flows in their veins, *i. e.*, in consequence of a cause that might be called fatal; for a nation can neither change its nature, nor modify its physical constitution; but history, and, above all, contemporary events seem to prove, not only that Catholic nations advance much less rapidly than Protestant ones, but that, when compared to the latter, they appear to retrograde. This fact is so obvious that the French bishops themselves, and their organ, the "*Univers*," reproach the infidel Catholics with it.

Various reasons prevent me from ascribing this undeniable fact to the influences of race.

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NOTE.—Mr. E. de Laveleye is a scholar well known to literary men in Europe. His Essay, first published in Belgium, was soon duly and deservedly appreciated in France, and reissued in Paris, where within a few months more than thirty thousand copies were sold. It was translated into German and Portuguese. The Author being himself a Catholic, and consequently uninfluenced by sectarian prejudices and hatred, his judgment of Ultramontanism is impartial and commands respect.

L. W. H.

The destiny of nations depends, indeed, partly on their physical constitution. By going back to the origin, we find but two causes which can explain the different destinies of diverse nations: the race itself, and its surroundings;—on the one hand, the constitution of man, and on the other, the influence of external nature, climate, geographical position, products of the soil, aspect of their places of abode, and their food. But at present, when speaking of nations whose blood is so mixed as that of European peoples, and who, moreover, are descended from a common stock, it is very difficult to connect, with a sufficient degree of scientific certainty, the social fact with the action of the race.

The English understand the practice of parliamentary government and of political liberties better than the French. Must it be ascribed to the influence of race? I do not think so. Until towards the sixteenth century, the provincial liberties of France, Spain and Italy were very similar to those of the English. The only notable difference was, that the latter had a centralized government and, for an organ, only one parliament, which was strong enough to cope with royalty. The Norman conquest having unified England, one parliament could be established, and royalty being very strong, the nobility and the commons united to combat it, while elsewhere there was constantly strife between them.

It is only from the sixteenth century that the destinies of France and England became entirely different, when the Puritans had conquered the Stuarts, and when Louis XIV., by expelling the Protestants from France, had extirpated the last remnants of local autonomy and the only elements which could offer serious resistance to despotism.

When we see that Latin Protestants have the ascendancy over Germanic, but Catholic populations; when in the same country, and in the same group of the same language and origin, we find that the Protestants progress more rapidly and regularly than the Catholics, we can scarcely refrain from ascribing the superiority of the former over the latter to the religion which they profess.

These questions have too often been studied under the in-

fluence of sectarian passions, or anti-religious prejudices. It is time to employ the method of observation, and the scientific impartiality of the physiologist and naturalist. From the mere statement of the facts irrefutable conclusions will follow.

It is admitted that the Scotch and Irish have the same origin. Both have been brought into subjection by the English. Up to the sixteenth century Ireland was much more civilized than Scotland. The isle of Erin was, during the first part of the middle ages, a centre of civilization, when Scotland was still inhabited by barbarians.

Since the Scotch have adopted the Reformation, they have outstripped even the English. The climate and the nature of the soil do not permit Scotland to become as rich as England; but Macaulay states that, since the seventeenth century, the Scotch surpass the English in every respect. Ireland, on the contrary, devoted to Ultramontaniam, is poor, miserable, agitated by a rebellious spirit, and seems unable to recover through its own energies.

What a contrast, even in Ireland, between Connaught, which is exclusively Catholic, and Ulster, where Protestantism prevails!

Ulster is enriched by industry, while Connaught presents the picture of utter wretchedness!

I refrain from comparing the United States with the States of South America, or the nations of the North with those of the South of Europe. The existing differences might be explained as caused by climate or race. But let us proceed to Switzerland and compare the state of the Cantons of Neuchatel, Vaud and Geneva (especially before the immigration of the Catholic Savoyards) with that of Luzerne, Upper Valais and the Forest Cantons. The former are far superior to the latter in intelligence, literature, the fine arts, manufactures, commerce, wealth, cleanliness, in one word in civilization, under all its aspects and in every sense of the word.

The former are Latins, but Protestants; the latter are Germans, but in subjection to Rome. It is therefore the reli-

gion, and not the race, which is the cause of the superiority of the former.

Let us now repair to the Canton of Appenzell, inhabited by a German population entirely homogeneous. Between the Catholic Appenzell-inner-Rhoden, and the Protestant Appenzell-outer-Rhoden, into which this canton is divided, we find exactly the same contrast as between the inhabitants of Neuchatel and those of the canton of Luzerne or Uri. On one side, there is education, activity, industry, intercourse with the outside world and, in consequence, wealth. On the other side, inactivity, routine ignorance, poverty.\*

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\* Let us hear what W. Hepworth Dixon, whose judgment is certainly not influenced by sectarian prejudice, says. In his recent book "The Switzer," (London 1872), from page 240 to page 242, we read the following statement :

"A liberal puts an Evangelical district in the scale against a Catholic district—such as that of Appenzell-outer Rhoden against Appenzell-inner Rhoden—and demands a verdict on the evidence of eye and ear.

In outer aspect these Half-cantons have the differences of Canton Bern and Canton Valais. In the lower country, though the village may be built of frames, the style is pretty, the arrangement neat. A fountain and a running water occupy the centre. Near it stand the village church, the council-chamber and the primary school. Each cottage has a garden to itself. A creeper climbs up every stair and hangs from almost every roof. The click and whir of looms are heard from every open window, and the little folks go singing on their way to school. The streets are clean, the markets well supplied, and every one you meet is warmly clad. But in the upper country things look poor and bare. Few villagers are seen. The people dwell in scattered huts, with styes and stables on the ground, and sleeping rooms above them like the folks in Biscay and Navarre. These huts, though strongly knit, are rudely planned and roughly built. Each herdsman lives apart from all his fellows, whom he only meets at mass, at wrestling match and public house. The lads can read and write, for they are Switzers, subject to the Cantonal law ; but books and journals are unknown among them, saving here and there some lives of saints and popular sheets, "containing scraps of old wives' lore in place of general and exciting news."

"The Protestant Half-canton grows in wealth and numbers, while the Catholic Half-canton lingers on in poverty and weakness ; for the first takes in all strangers, irrespective of their creed, gives ready welcome to ideas on all subjects and adopts, without delay, improvements in the looms—her chief domestic engine ; while the second shuts her gates on all the world—on Protestants of every country, and on Catholics who are not natives of the Canton—keeps her antique sports and dress, retaining their shepherd industries, 'as they existed in the middle ages, keeps her feast-days and her wrestling-

Wherever, in the same country, the two religions meet face to face, the Protestants are more active, more ingenious, more economical, and, in consequence, richer than the Catholics.

“In the United States,” says De Tocqueville, “most of the Catholics are poor.”

In Canada, all extensive business, the manufactures, the commerce, the principal stores in the cities, are in the hands of the Protestants.

M. Audiganne, in his remarkable essays on the laboring populations of France, (*Les Populations ouvrières de la France*) notices the superiority of the Protestants in the arts and manufactures, and his testimony is so much the less open to suspicion as he does not ascribe this superiority to Protestantism. He says:

“The majority of the workmen of Nîmes, especially the taffeta-weavers are Catholics, while the manufacturers, the merchants, in one word, the capitalists belong to the reformed religion. When a family has divided into two branches, one of which has remained in the pale of the Church of its ancestors, the other embraced Protestantism, the former are generally in straitened circumstances, while the latter prosper. \* \* At Mazamet, a large manufacturing city of the South of France, all the manufacturers, save one, are Protestants, while the great majority of the workmen are Catholics. There is among the latter less instruction than among the industrious Protestant families.”

Before the Revocation of the edict of Nantes, the Reformed were superior in all branches of industry, and the Catholics, who could not compete with them, enacted several successive edicts, by which the Protestants were no longer allowed to practice the various trades in which they excelled. After their expulsion from France, they brought into Eng-

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matches, feeds on coarse rye-bread and sour curds, and holds in proud contempt the arts by which her neighbors thrive.

All Cantons of Teutonic race, in which the Catholics are in bulk the people, such as Uri, Zug, Luzerne and Underwalden, are in most things very much like Catholic Appenzell. All Cantons of Teutonic race, in which the Protestants are in bulk the people, such as Basel, Bern, Schaffhausen, Glarus and Thurgau, are in most things very much like Evangelical Appenzell.”

land, Prussia and Holland, their spirit of enterprise and economy, and enriched the districts in which they settled. It is to Reformed Latins that the Germans are partly indebted for their progress. The refugees of the Revocation have introduced into England various manufactures, among others, those of silk, and Calvin's disciples have civilized Scotland.

Compare, at the exchange, the quotations of the stocks of the Protestant and the Catholic States, the difference is great. The English 3 p. c. exceeds 92, the French 3 p. c. fluctuates towards 60. The stocks of Holland, Prussia, Denmark and Sweden are at least at par; those of Austria, Italy, Spain and Portugal, are one-third or even one-half lower.

At present, in the whole of Germany, the trade in books reviews, maps and newspapers is almost entirely in the hands of Protestants or Jews.

In the presence of all these concurrent facts, it is difficult not to admit that it is the religion, and not the blood, which is the cause of the extraordinary prosperity of certain nations.

The Reformation has imparted to the countries which have adopted it a force, for which history can scarcely account. Take for instance the Netherlands, two millions of people, on a soil half sand and half swamp, resist Spain, that was nearly master of Europe; and scarcely liberated from the Castilian yoke, they cover all the seas with their flag; take the lead of the intellectual world; possess as many ships as all the rest of the continent together; are the soul of all great European coalitions; cope with England and France, when allied against them; afford to the United States the type of the federal union, which allows the indefinite extension of the great republic; and set the example of those financial combinations which contribute so powerfully to the present development of wealth: *the banks of issue and the joint-stock companies.*

Sweden—with one million of people on a granite soil, buried in snow during six months of the year,—intervenes on the continent, under Gustavus Adolphus, with its well known power defeats Austria by its wonderful strategists,

Wrangel, Forstenson and Banner, and saves the Reformation. At the present time England is the queen of the seas, the first of the manufacturing and commercial nations, rules, in Asia, over two hundred millions of people, and overruns the world by the swarms which she sends forth. It is worth while to see in Dilke's beautiful book, "Greater Britain," the picture of the Anglo-Saxon power in the whole world. The United States increase with bewildering rapidity. They number 40 millions of inhabitants. At the end of the present century they will number 100 millions. They are already the most wealthy and powerful nation on the globe.

In two centuries, America, Australia and South-Africa will belong to the heretical Anglo-Saxons, and Asia to the schismatic Slavic race.

The nations in subjection to Rome, seem to be struck with barrenness; they no longer colonize,\* they have no power of expansion whatever. The expression of M. Thiers, when describing Rome, their religious capital, "*Viduitas et Sterilitas*," could also be applied to them. Their past is brilliant, but the present gloomy and the future alarming. Is there a more melancholy condition than that of Spain? France, which has rendered so great services to the world, is also greatly to be pitied, not because she has been defeated on battle-fields—for military reverses may be retrieved,—but because she seems doomed to be incessantly tossed backward and forward between despotism and anarchy. Even at the present time, when in order to rise again, she is in need of the union of all her inhabitants, the extreme parties contend

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\* We quote the following example taken at random. The Count of Beauvoir arrives in Canton. He sees there in the midst of the river an isle, Sha-Myen, ceded to France and England. The traveler is struck by the contrast between the part ceded to England and that which belongs to France :

"In six years (1867) there exists there already a small English town, a Protestant Church, a cricket ground, a race-course, spacious villas and magnificent warehouses for the storage of Chinese products. A footpath separates the British territory from the French. On ours. there are clusters of neglected trees, filth, roaming dogs, cats, moles, but not a single house."—*Voyage autour du monde*, vol. II. p. 427.

for pre-eminence, at the risk of stirring up civil war once more. It is Ultramontanism that is the cause of the misfortunes of France; it has weakened the country by its pernicious influence, which we shall analyze hereafter. It is Ultramontanism which, through the Empress Eugenie, who was the organ of the clerical party, was the instigator of the Mexican expedition, to raise the Catholic nations in America, and of the Prussian war to thwart the progress of Protestant States in Europe.\*

Italy and Belgium seem to be more fortunate than France and Spain; but is liberty definitively established in these two countries?—Men of high culture doubt it. Recently, a journalist of Rome published a remarkable essay upon the condition of Italy, under this significant title: *Italia nera* (Black Italy), in which the author, struck with terror, exclaims: “The nations in subjection to the Pope, are already dead or are dying.” *I populi di religione papale o sono gia morti o vanno moriendi.* Then he adds: “If Italy appears less sick, it is because the clergy, expecting the restoration of the Pope, first from an Austrian, and at present from a French intervention, have not yet attacked liberty and the constitution. They have abstained, in the elections, from interfering, but that will change. They have already entered the arena in Naples, Rome and Bologna. The Church covers the country with associations inspired by the Jesuits, and the brotherhoods† take possession of the new generation, which they educate in the hatred of Italy and her institutions.” This estimate is a just one. Italy is to-day in the condition of France after 1789, and of Belgium after 1830; the breath of liberty sways the whole nation, even the clergy. Patriotism,

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\* The Empress said in July, 1870, “*This is my war.*” It was she who, in the supreme Council at Saint-Cloud, had the war decided upon, which the Emperor did not wish, because he foresaw the danger connected with it. This is henceforth a historical fact.

† Not only Italy, but all Catholic countries are covered by a network of brotherhoods called, in French, *congregations*, whose ostensible aim is devotion, but whose real object is the furtherance of the purposes of the Jesuits.

the hope of a brilliant future, the enthusiasm of progress, inflame all hearts and make them forget divisions ; but soon the incompatibility between modern civilization and Romish ideas will show itself. The clergy, above all the Jesuits, subject to the sway of Rome, already commence to undermine the fabric of political liberties, as yet scarcely established. The same has happened in Belgium since 1840.

Recently one of the authors of the Belgian constitution, and perhaps the most eminent, said to me with a heart full of sadness :

“We believed that, to establish liberty, it was sufficient to proclaim it, by separating the Church from the State. I begin to think that we were mistaken. The Church, supported by the rural population, wants to impose her absolute power. The large cities, under the sway of modern ideas, will not suffer themselves to be inthrallled without trying to resist. We are drifting towards a civil war, as in France. We are already in a revolutionary state. The future appears to me pregnant with disturbances.”

The last elections have already shown the danger: The elections for the legislative assemblies have strengthened the clerical party, while those for the municipalities have, in all large cities, given the power to the liberals. Thus the antagonism between the cities and the country, one of the causes of civil war in France, appears also in Belgium. As long as the government shall be intrusted to prudent men, more disposed to serve the country than to obey the bishops, grave disorders are not to be apprehended. But should fanatics, who openly accept the *Syllabus* as their political programme, come into power, terrible shocks would result. Recently, they have nearly let loose a civil war upon us, and almost provoked a foreign invasion.

The Catholic countries, on both sides of the Atlantic, are therefore a prey to intestine struggles which consume their forces, or at least prevent them from advancing as regularly and rapidly as Protestant nations do.

Two centuries ago the Catholic States enjoyed an undisputed supremacy. The others were only second-rate powers.

To-day, put on one side France, Austria, Spain, Italy and South America, and on the other side, Russia, the German Empire, England, Scandinavia and North America, and you will realize that the predominance has evidently passed over to the heretics and schismatics. M. Levasseur recently read, in the Institut, a remarkable treatise, in which he shows that France alone, in 1700, represented 31 p. c., or one third of the force of the five great powers united, while at present, if we count, in Europe, six great powers, she possesses only 15 p. c., or the sixth part of their force.\*

Therefore, any man who examines the facts impartially, must be firmly convinced, that the Reformation is more favorable to the development of nations than Catholicism. Let us now search for the causes of this fact. I think it is not difficult to point them out.

## II. INSTRUCTION, CULTURE, INTELLECTUAL LIFE.

It is now universally conceded that the diffusion of intellectual culture is the first condition of progress. The productiveness of labor depends upon the greater or less degree of intelligence with which it is conducted. The application of science, under all its forms, to productive labor constitutes the wealth of the civilized man. The dreadful destitution of the savage arises from his ignorance. Economical progress will, therefore, be commensurate with the scientific discoveries applied to industry.

Instruction, generally diffused, is also indispensable to the exercise of constitutional liberties. Where the power proceeds from election, the electors must needs be enlightened enough to choose good representatives, otherwise the country is misgoverned, falls from one error into another, and is on the high road to ruin. In a despotic State, instruction is useful, but not indispensable. In a large State that is free, or

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\* *Compte rendu des séances de l'Institut*, par M. Vergé, numero de novembre 1872.—The population of France was formerly increasing very slowly. In the last quinquennial period, it decreased by 366,000. without including the loss of Alsace-Lorraine.

wants to be so, it is absolutely necessary, or it will decline by inactivity, or disorder must follow. Education is therefore the basis of the liberty and prosperity of nations. Now, the Protestant States alone have succeeded hitherto in securing instruction to all. All the exertions of Catholic States to dispel ignorance, either by making instruction obligatory by law, as in Italy, or by spending much money on this object, as Belgium does, will remain unsuccessful.

In regard to elementary instruction, Protestant countries are incomparably more advanced than Catholic States. England alone is only on a level with these, probably because, among the forms of Reformed worship, that of the Anglican Church approaches nearest that of the Church of Rome. All Protestant States take the lead, and have but very few inhabitants that are entirely destitute of instruction, as may be seen in Saxony, Denmark, Sweden and Prussia; the Catholic countries remain very far behind, with at least one-third of the population uneducated, as in France and Belgium; or with three-fourths, as in Spain and Portugal.

Let us now look at Switzerland; what a difference, in this respect, between the Catholic and Protestant Cantons!

The Latin but Protestant Cantons of Neuchatel, Vaud and Geneva, are on a level with the German Cantons of Zürich and Bern, and are very superior to those of Ticino, Valais or Lucerne.\* The cause of this contrast is obvious and has often been pointed out. The Reformed religion rests on a book, namely the Bible. The Protestant must consequently know how to read.† Therefore Luther incessantly insisted upon the instruction of children, as the duty of parents and magistrates, and as commended by God. The basis of the Catholic religion, on the contrary, is the sacraments and cer-

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\* As for the facts, they are contained in my book, "l'Instruction du Peuple."

† During the war of 1870, it could be ascertained that the Protestant soldiers had much more education than the Catholic. In the ambulances and hospitals, the former, when they were recovering from their wounds, asked for books, the latter for a pack of cards.

tain practices, such as confession, mass, sermon, which do not require reading. To know how to read is, therefore, not necessary, it is rather perilous, for it must needs shake the principle of passive obedience, on which the whole Catholic fabric rests: reading is the way that leads to heresy. The evident consequence is, that the Catholic priest will be hostile to instruction, or that, at least, he will never exert himself so much as the Protestant minister for its diffusion. The organization of popular instruction dates from the Reformation. Instruction being very favorable to the exercise of political liberty, and to the production of wealth, and Protestantism favoring the diffusion of instruction, there is in this a manifest cause of the superiority of Protestant States.\*

### III. MORALS.

Everybody agrees that the power of nations depends on their morality. Everywhere one reads the maxim, which has become almost an axiom in political science: The State is ruined, when morals become corrupt. Now, it seems to be an established fact that the moral level is higher among Protestant than among Catholic nations. The religious writers concede it themselves, and explain it by the fact that the former remain more faithful than the latter to their religion, an explanation which I believe to be correct. Read the French literary productions; witness the plays in vogue in the different theatres: adultery in all its varieties and under all its forms is always their subject. The novels and comedies which have had success, ought to be strictly banished from any respectable family-circle.† It is not so in England or in Germany. The literary production which do not bear the

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\* M. de Candolles has established by facts how much superior the scientific productions of the Protestant nations are to those of Catholic States. Consult his instructive book: "*Histoire des sciences et des savants depuis deux siècles*," and its analysis by Charles Martins in "*Revue des Deux-Mondes*," 1<sup>er</sup> février 1873.

† See the recent book of M. Potvin, "*De la corruption du goût littéraire en France*."

stamp of foreign imitation, exhibit a tone and style at which even the chastest ears have no occasion to feel alarm.

As for French literature, the evil is not of recent date. The Provencal Poets having inherited the Gallo-Roman corruption, made loose morals and illicit amours the burden of their songs, and have made them popular, under the name of gallantry, which has thus become the prevailing tone of all works of fiction, and one of the features of the national character. Henry IV., called king "vert galant," is the most popular of the French sovereigns. In the countries which have adopted the Reformation, the Puritan spirit has checked the looseness of morals, and replaced it by a severity that might appear excessive, if it had not given to men a matchless moral character.

In Catholic countries, those who wanted to combat the omnipotence of the Church have borrowed their weapons, not from the Gospel, but from the spirit of the Renaissance\* and from paganism. The Church may be impugned in two ways, either by showing that she has departed from Christ's doctrine, and by preaching a Christianity purer and more austere than hers, or by attacking her dogmas by irony and by inciting sensuality to resistance of her moral precepts. Luther, Calvin, Knox, Zwingli employed the former means, Rabelais and Voltaire the latter. It is evident that the former, by taking the Gospel for a basis, must strengthen the moral feeling, while the latter can only succeed by destroying it. That is the reason why nearly all writings of French authors, who have labored for the emancipation of the mind, have been of an immoral character. Can any one, without apprehension, put into the hands, I will not say, of a girl, but even of a young man, the complete works of Rabelais, Voltaire, Rousseau, Diderot, Courier, or Berenger? The authors who have regard for morals, and whose writings are recommended to the young, such as Boussuet, Fenelon, Racine, are nearly all

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\* Renaissance (Revival of the Arts and Sciences) is the epoch when Greek literature came to western Europe after the capture of Constantinople, in 1453.

devoted to the Romish Church and imbued with the principles of absolutism. Hence the profoundly Catholic character of most people in France who are not revolutionists.

In England and in the United States it is different; the most decided friends of liberty, the Puritans and the Quakers, profess also the most austere morals. While Bossuet was engaged in expounding the theory of absolutism, Milton was portraying the republic, and the Puritans established liberty in England and in the United States. On one side, the writers who are religious and moral preach servitude, while those who advocate liberty, respect neither liberty nor morals; on the other side, on the contrary, the same men defend at the same time religion, morals and liberty.

What are the consequences? Compare the private life of the men who made the revolution of 1648, in England, or who defended the republic in America, with that of the leaders of the French republic. The former are men of irreproachable morals, of an unstained probity, of an almost excessive austerity of principles. The latter save some fanatics, like Saint-Just and Robespierre, are mostly of very loose morals. The most powerful among them, the true representative of the French revolution, Mirabeau, the great genius, the marvellous orator, sells himself to the court, writes obscene books, and carries depravity to its utmost extreme. Compare with them the austere Calvinists who conquered despotism and established freedom in England and America. What a contrast!

Edgard Quinet, in his admirable work on the French revolution, remarks that the men of that period, so full of enthusiasm at the beginning, were soon tired of their efforts and demanded or accepted the repose of servitude under the Empire. The "Beggars of Holland" struggled much longer, and passed through many other greater ordeals, without being discouraged. Their cities were taken by assault, entire communities massacred; forming so to say, but a handful of men, they struggled with an adversary who could dispose of the treasures and resources of two worlds. They became neither weary nor discouraged, and finally conquered: *they had faith!*

Pride, selfishness and vanity prompted the partisans of the French Revolution to engage in a mortal and fratricidal struggle; they slaughtered one another, instead of uniting to establish the Republic. In Holland, England and America, those who were liberating their country from tyranny, came, actuated by a spirit of charity, humility, and mutual forbearance, to an understanding, in order to consolidate their work. The Christianity of Penn and Washington is a better cement wherewith to found a State, than the philosophy of Vergniaud, Robespierre and Mirabeau. Without passing judgment upon the two doctrines, we may state the results which they have produced.

When religious feeling becomes weak, the incentive which prompts men to do right, the mainspring of a moral life is the point of honor, vanity, the desire of the approbation of other men. Alfred de Vigny set it forth in eloquent words in a chapter of his book: "*Grandeur et servitude militaires*." Musset repeated it in verses full of power. M. Taine in his "*Notes sur l'Angleterre*," says:

"In France, the moral principle is based on the feeling of honor; in England, on the idea of duty; now, the former is arbitrary and its power varies with individuals."

In his work, "*la France nouvelle*," Prevost-Paradol writes:

"To any clear-sighted and honest observer, our country now offers the almost unique spectacle of a society in which the point of honor has become the principal guaranty of good order, and causes the greater part of those duties and sacrifices to be performed which religion and patriotism have no longer the power to enforce. If our laws are generally respected, if the young soldier repairs, without objection, to his flag and remains true to it, if the accountant respects the funds entrusted to him, if the Frenchman performs properly his duties to the State and his fellow citizens, we owe it chiefly to the point of honor. It is not the fear of the divine law, which has long ago become a problem; it is not the philosophical devotion to an uncertain duty, and still less to the abstract being, called *State*, overthrown and discredited by so many revolutions; it is the fear of being put publicly to the blush for an act considered disgraceful, which alone maintains among us a sufficient desire to act right."

A faithful and disheartening portraiture which Prevost-Paradol draws, and then he adds broken-hearted:

“To have nothing else left, save the point of honor, for support, and to feel it bending in one’s hand, like the fragile reed spoken of in the Scripture!”

Read the proclamations addressed in France to the nation and to the army. What inducements are used to carry them away, to rouse them to enthusiasm!—The point of honor or vanity is appealed to. Listen to Napoleon: “From the top of these pyramids forty centuries look down upon you.” Or, “Soldiers, when you have returned to your homes, you may say: I was at Jena and Austerlitz!” To speak of one’s self or to be spoken of, that is the aim and the incentive. Nelson, at Trafalgar, merely says: “England expects every man to do his duty.” In the documents emanating from the men of the revolution of the Netherlands, or of the revolution of America, love of country, duty and divine law are appealed to. It is evident that these incentives are more effective than the former. After all, to be spoken of is a very flimsy advantage. As soon as man is enlightened enough to acknowledge this, the point of honor loses its efficacy as a rule of conduct. Besides, public opinion may be perverted and, in this case, it cannot be invoked in favor of virtue.

Nearly all the French writers have exalted the Renaissance at the expense of the Reformation, because being seemingly more liberal in its views, they thought that it brought to mankind a more complete enfranchisement. Facts do not decide in their favor. The countries that have adopted the Reformation evidently get the start of those which have adhered to the Renaissance. Now moral vigor is, in connexion with science, the source of national prosperity. The Renaissance was a return to antiquity, the Reformation a return to the Gospel. The Gospel being superior to *ancient tradition*, ought to bear better fruits.

#### IV. POLITICAL INSTITUTIONS AND LIBERTY.

The Reformation has favored the progress of the nations that have adopted it, because it has permitted them to found

free institutions, while Catholicism leads to despotism or anarchy, and often, by turns, to both. The natural government of Protestant nations is representative. The natural government of Catholic nations seems to be despotic. As long as they remain subject to it, they are at peace; they have the form of government that suits them; when they try to shake it off, they fall into disorder and become weak, because they are in a state uncongenial to their nature. This is maintained by such journals as the "Univers" and the "Civiltà Catholica," the organs of the Holy See, and unfortunately the facts seem to decide in their favor.

The question has often been asked, why revolutions were successful in England, Holland and America, while in France they proved failures. M. Guizot has even published a separate work to throw light on this question, which, in fact, contains the secret of the destinies of France. I do not hesitate to answer: it is because the former took place in Protestant countries, and the latter in a Catholic country. Voltaire already perceived it. He raises the question, how it happens that the governments of France and of England differ as much from one another as those of Morocco and Venice? and he gives the following answer:

"Is it not for the reason that, having always complained of the See of Rome, the English have entirely shaken off its degrading yoke, while a more fickle nation has borne it, while it affected to laugh at it, and even danced while wearing its chains."

Voltaire has told the truth, but was it not he who raised the laugh and led off the dance?

Now, we can clearly demonstrate what great minds only had a glimpse of in the eighteenth century. The mighty influence which the forms of religion exert on politics and political economy had not been disclosed; at present it is brought to light, and manifests itself more and more distinctly in contemporaneous events.

The power which religion exerts on men is so great, that they are always induced to give to the organization of the State forms borrowed from the religious organization.

Wherever the sovereign is considered to be the representative of the Divinity, liberty cannot be established, because the power of him, who speaks and acts in the name of God, is necessarily absolute. The decrees of heaven are not proper subjects for discussion. Simple mortals cannot but bow and obey. I do not know any exception to this rule. In the ancient empires of Asia, and in those now existing in the Mohammedan and Catholic countries, where the kings reigned by divine right, the people were reduced to a complete condition of servitude. They were free in Athens and Rome, because those who governed, elected by their fellow citizens, did not pretend to be the representatives of the Divinity. The priesthood was not a caste, and exerted but little influence in the State.

Primitive Christianity was very favorable to the establishment of free and democratic institutions. By its asceticism it, indeed, made man independent of his worldly interests, and did not incite him to put in claim for his rights as a citizen. But by exalting and purifying his morals, it made him able to govern himself, and to live as a freeman. Within the Christian congregations of the first centuries great equality prevailed, and all authority emanated from the people. Freedom of speech and of public opinion were the springs of the government. The primitive Christian churches were genuine democratic republics. Therefore, when the Presbyterians, in the sixteenth century, re-introduced the old church-organization, they were led to establish republican institutions in the State.

The supporters and adversaries of the Romish Church both equally confound Christianity and Catholicism. Those who attack Christianity, ascribe to it the principles, abuses and crimes of the Church of Rome, and those who defend the latter refer to the merits, virtues and benefits of Christianity. There is error on both sides. Christianity is favorable to liberty; Catholicism is its mortal enemy, and it is its infallible head that asserts this. The history of the institutions of the Church shows us a constant advance towards a perpetually increasing concentration of the power. In the first centuries,

she was a representative democracy whose members were all equal, and by the proclamation of papal infallibility, in the nineteenth century, she gradually became the most absolute despotism that can be imagined. From a democratic republic, such as she was at the beginning, she became aristocratic, when the bishops extended their power, without however ceasing to be independent of the Popes; she still was a constitutional monarchy, as long as the Councils exercised the supreme control; but now she represents the ideal of theocracy and absolutism. If civil society takes religious society for its model, it must, as it is proved by facts, be subject to a purely despotic government. Such is evidently the view entertained by the partisans of the Church. Bossuet, in his work, "*Politique tirée de l'Ecriture sainte*," lays down the condition of a government which suits a Catholic country.

"God establishes the kings as his ministers, and by them reigns over the nations." \* \* "Royal authority is absolute." \* \* "The prince is responsible to no one for what he decrees." \* \* "Princes must be obeyed, even as justice itself is." \* \* "They are gods, and partake, in some way, of the divine independence." \* \* "Subjects are only permitted to oppose respectful remonstrances to the violence of the princes, without mutiny or murmuring."

Thus must the government of a Catholic country be logically despotic,\* in the first place, because that of the Church,

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\* Bossuet uses the following pompous and strong language to define the monarchy, such as it has been handed down by Catholic tradition, and such as it comes to us from the Rome of the Cæsars and of the Popes.

"The same obedience must be rendered to princes as to justice itself. They are gods, and partake, in some way, of divine independence. As in God there is a union of all perfections, so all the power possessed by private individuals is combined in the person of the prince. Let God withdraw his hand, and the world will return to nothing; let authority cease in the kingdom, and all will be in confusion. From the sovereign in his cabinet, proceed all orders which cause magistrates and captains, provinces and the armies to move hand in hand. It is the image of Godhead who, seated in the highest heaven, sets in motion all nature. It is in vain that the wicked conceal themselves, the light of God follows them everywhere. Thus God

which serves as its prototype, is despotic, and, in the second place, because, as kings derive their power directly from God, or from the Pope, this their power cannot be limited or controlled.

The Reformation, on the contrary, being a return to primitive Christianity, engendered every where the spirit of liberty and of resistance to absolutism. It had a tendency to beget republican and constitutional institutions. In religion the Protestant acknowledges but one authority, the Bible. He does not, like the Catholic, bow before the authority of one man, he examines and argues for himself. The Calvinists and Presbyterians having re-established the republican organization in the Church, the Protestant, by a strictly logical reasoning, carried into the political society the same principles and the same customs. The accusation which Laménais brings against the Reformation is perfectly just. He says :

“Power having been denied in religious society, it was necessary to deny it also in political society, and to substitute in both the reason and will of every man for the reason and will of God ; each individual depending henceforth, only on himself, was to enjoy full liberty, was to be his own master, his king, his God.”

Montesquieu says also : “The Catholic religion suits a monarchy, the Protestant a republic.”

Luther and Calvin do not preach resistance to tyranny ; they rather condemn it and commend obedience. Neither do they admit full liberty of conscience. But nevertheless, in spite of themselves, the principle of political and religious freedom and that of the sovereignty of the people are a logi-

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enables the sovereign to discover the most secret plots ; he has eyes and hands everywhere ; the birds of the air inform him of what takes place. For the transaction of business, he has even received from God a penetration which leads him to suppose that he possesses the power of divination. When he has detected an intrigue, his long arms seize his enemies at the extremity of the earth ; he drags them forth from the bottom of abysses ; there is no asylum secure from such a power.”

The Republic of the United States is the reverse of this Catholic absolutism ; it is the product of Presbyterian Calvinism.

cal result of the Reformation. Such are unquestionably everywhere its natural results. The Reformed writers insist upon the rights of the people, and wherever the Protestants triumph, they establish free institutions. Their enemies have not been blind to this; they have pointed out this connection between Reformation and liberty as an evil.

A Venitian envoy in France said, in the sixteenth century :

“The Reformers preach that the king has no authority over his subjects. By this means, he adds, the way to introduce a government, like that which exists in Switzerland, and to overthrow the monarchical constitution, is opened.” \*

“The ministers,” says Montluc, “preached that kings could have no power but that which pleased the people; others, that the nobles were in nothing superior to themselves.” †

That is indeed the liberal and leveling spirit of Calvinism. Tavannes often speaks of the democratic spirit of the Huguenots.

“The Protestants,” says he, “establish republics in the kingdom, they have their own resources, military men and separate finances, and intend to found a popular and democratic government.” ‡

The great juris-consult Dumoulin denounces the Protestant ministers to the Parliament, saying :

“They have no other design than to transform France into a popular State and to make of her a republic like that of Geneva, from which they have expelled the count and the bishop; they likewise strive to abolish the law of primogeniture, and intend to make the plebeian equal to the nobles, and the younger children to the elder, as being, all of them the descendants of Adam, and equal by divine and natural law.”

These are obviously the ideas of the French revolution, and had France embraced the Reformation in the sixteenth

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\* For the political ideas of the Reformation read the highly instructive work of M. Laurent “*la Revolution francaise*,” vol. i. sec. ii, iii.

† Blaise de Montluc. *Collection des Memoires de Petitos*, 1st series, vol. XXII. p. 21.

‡ Tavannes, same collection. Vol. XXIII. p. 72.

century, she would have enjoyed and preserved liberty and self-government. In 1622, Gregory XV. wrote to the king of France for the purpose of inducing him to put an end to Geneva, the home of Calvinism and Republicanism. In France, after the death of Henry IV, the duke of Rohan, who was a Huguenot, wanted "to make a republic," saying that the time of the kings was past.

The Protestant nobility has been reproached with having intended to divide France into small republican States, like those in Switzerland, and it is regarded as a merit of the League,\* that it maintained the unity of France. What the Huguenots wanted, in fact, was local autonomy, decentralization and a federal government, sanctioning the communal and provincial liberties. It is this which France is still endeavoring in vain to establish, and it is the Catholic passion for unity and uniformity which has caused the revolution to fail and always restores despotism.

It is the doctrine of Calvin that "the minister of the Gospel should be elected, with the consent and approbation of the congregation, the pastors presiding at the election." It is this system that the Calvinists wanted to introduce in France.

"In the year 1620," says Tavannes, "their State was indeed popular, their mayors and ministers had all authority, which they only apparently shared with the nobility of their party, so that, in case they succeeded in realizing their intentions, France would become, like Switzerland, the ruin of princes and noblemen."

As soon as the Reformation had put the Gospel into the hands of the peasants, they demanded the abolition of serfdom, and the recognition of their old rights in the name of "Christian liberty." The Reformation every where prompted energetic demands of natural rights, viz: liberty, toleration, equality of rights, sovereignty of the people. They are contained in a great number of writings of that time, among

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\* The League was a Catholic union made in France, at the end of the sixteenth century, to combat Protestantism. L. W. H.

others in Languet's celebrated pamphlets: *Junii Bruti Celtae, Vindiciæ contra tyrannos, de principe in populum populique in principem, legitima potestate*, et dans le dialogue, *De l'autorité du prince et de la liberté des peuples*. \*

These ideas, which form the basis of modern liberties, have always found eloquent supporters in Protestantism. Minister Jurieu has defended them against Bossuet in a well known debate, and Locke has expounded them in a scientific form. It is from him that Montesquieu, Voltaire and the political writers of the eighteenth century have borrowed them, and it is from them that the French revolution proceeded. But, they had been applied, long before, with a steady success, in Protestant States first in Holland, afterwards in England and especially in America.

The famous edict of July 16th, 1581, by which the States-General of the Netherlands proclaim the dethronement of the king of Spain, declares distinctly the sacredness of the sovereignty of the people. To dethrone a king, they must needs have invoked this principle:

“God has not created the subjects for the sovereign, to obey him in all that he pleases to command, but rather the sovereign for the subjects,—without whom he cannot be a sovereign,—in order to govern them according to law and reason.”

The edict adds that, to escape from the tyranny of the king, the inhabitants have been obliged to refuse obedience:

“No other means is left to them but this to preserve and defend their old liberty, that of their wives, children and posterity, for whom, according to the law of nature, they are in duty bound to expose their lives and property.”

The revolution of England, in 1648, was made under the sanction of the same principles. Milton and the other republicans of that time defended them with admirable vigor of intellect and character.

It is not the French Revolution that has invented the so-

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\* *Memoires de l'Etat de France sous Charles IX.*, vol. III., p. 57—64. Voyez Laurent, *Revolution Française*. Vol. I., p. 345.

called principles of 89; it has only contributed to their diffusion in Europe, and in France, these liberties have, unfortunately, never been respected, not even the most sacred of all, religious liberty.\* For two hundred years, the Puritans and Quakers have proclaimed and practised them in the United States, and it is from this country and from England that Europe borrowed the idea towards the end of the eighteenth century.

Already in 1620, the constitution of Virginia established representative government, the trial by jurors and the principle that taxes cannot be imposed without the consent of the people.

From the beginning, Massachusetts established obligatory instruction and the complete separation of Church and State. The different sects live under the common law and choose their own ministers. Representative democracy existed then as completely as now. The judges themselves are elected by the people. But a more important event takes place. A man rises (1633) claiming not only toleration, but complete equality of the different denominations before the civil law, and, on this principle, he founds a State. It is Roger Williams, a name little known on the continent of Europe, but which deserves to be inscribed among those of the benefactors of mankind. He was the first man, who in this world, where for four thousand years intolerance shed so much blood, and even before Descartes had established free investigation in philosophy, insisted on the sacredness of religious freedom as a political right. He would permit persecution of no opinion, of no religion, leaving heresy unharmed by law and orthodoxy unprotected by the terror of penal statutes. He insisted repeatedly that persecution in matters of conscience is manifestly and lamentably contrary to the doctrine of Jesus Christ. The magistrates insisted on the presence of every man at public worship. Williams reprobated the law:

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\*Prevost-Paradol, in a very instructive article contained in the *Revue des Deux-Mondes* (1856) shows that neither the laws nor the magistrates have conceded religious liberty in France.

the worst statute in the code was that which did enforce attendance upon the parish church, and added :

“The Commander of the vessel of State may maintain order on board the ship, and see that it pursues its course steadily, even though the dissenters of the crew are not compelled to attend the public prayers of their companions.” He asserted that “the civil magistrate may not intermeddle even to prevent a Church from falling into apostasy and heresy, that his power extends only to the bodies and goods and outward estate of man.—The removal of the yoke of soul-oppression, as it will prove an act of mercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience to preserve the common liberty and peace.” \*

One must read in the admirable history of Bancroft, how Roger Williams founded the city of Providence and the State of Rhode Island on these principles, at that time disregarded everywhere in Europe, except in the Protestant Netherlands. When, in 1641, a constitution was established in Rhode Island, all the citizens were convened to vote for it. The founders themselves called it a democracy, and it was one in the full sense of the term, and such as Rousseau understood it. The people governed themselves directly. All the inhabitants, without distinction of denomination, were equal before the law, and every law was to be confirmed in the primary assemblies. It was the most radical self-government known to human societies, and, after two centuries, it still exists without disturbances and without revolutions.

The Quakers in Pennsylvania and New Jersey, founded the State on similar principles, which, moreover, form the basis of the constitutions of all the States of the Union, and may thus be summarized: All political power is inherent in the people. All men are by nature free and independent. They enjoy the privilege of worshiping God according to the dictates of their conscience. There shall be no establishment of one religious sect in preference to another; no religious

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\* Bancroft, History of the United States. Vol. 1st from page 367 to 371.

test shall be required for any office. The members of the General Assembly shall be elected by the legal voters. Every man is entitled to vote for all officers and may be elected by the people. The people have the right freely to assemble to consult for the common good. The judicatory power is exercised by the jury presided over by the judges. The fund for the support of schools shall be appropriated for the equal benefit of all the people.

The ideas that man is his own master, that he is free, that no service or tax can be required of him without his consent, that government, justice and all power proceed from the people; all these principles, which modern societies endeavor to apply, are unquestionably derived from Germanic tradition, and they are even found among most races at their very origin, before the development of royal power. But, if these principles, suppressed in the middle ages by the feudal system, and from the fifteenth century by centralized and absolute royalty, have been revived in Switzerland, England, Holland, and the United States, it is owing to the democratic spirit of the Reformation, and it is only in Protestant countries that they have been maintained and have secured order and prosperity to nations. If France had not persecuted, slain and exiled those of her citizens who had embraced Protestantism, she could have developed these germs of liberty and self-government which have been preserved in the States Provincial. This is a truth perfectly established in an essay of M. Gustavus Garrison, published several years ago.\* Studies and contemporaneous events supply every year new proofs in support of it. In the Assemblies of la Rochelle and Grenoble, in the States General of Orleans, the spirit of liberty and parliamentary discussion were as powerful as in the English Parliament, expressed in Calvin's clear and firm language, so well adapted to the treatment of the great interests of religion and politics.

"We shall know how to defend our cities against the king without a king," said the Huguenot, and, had they conquered,

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\* *Revue Deux-Mondes*, 15 février 1848.

they would undoubtedly have founded the constitutional monarchy, as in England, or a federative republic, as in the Netherlands. If the French nobility had preserved the spirit of independence and legal opposition which they had borrowed from Protestantism, they would have set bounds to royal power, and France would have escaped from the oriental despotism of Louis XIV. and his successor, which was destructive to character.\* Francis I., by giving the signal for the persecution of the Reformed,† and Henry IV., by abjuring Protestantism, betrayed, as the nobility also did, the true interest of France. The expression, "Paris is surely worth a mass," which most French historians consider a proof of his practical mind, is a revolting cynicism. To sell one's self, to abjure one's faith for a material advantage, is evidently a conduct which should be stigmatized. France bears the punishment of it to this day, as she is still suffering from the baleful consequences of the bloody nuptials of St. Bartholomew's night, and of the revocation of the edict of Nantes, two great outrages against religious liberty.

What France needs most is men who, without breaking with tradition, accept new ideas. The republicans are generally hostile or indifferent to religious ideas, and, like their

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\* Quinet, in his book on the Revolution, passes on the French nobility of that epoch a severe but just judgment :

"They had sold their religious faith, how would they have been able to found political faith ? In the Fronde [a party that revolted against Mazarin and the French court during the minority of Louis XIV.] they manifest a spirit of intrigue without ambition. Rebels against Mazarin, they fall down when the king appears. Their utter insignificance was perceived at that time ; they had led the French to no liberty."

† Napoleon said at Saint Helena : "Francis I. was in a position to adopt Protestantism at its birth and to declare himself its head in Europe. By so doing, he would have spared France its dreadful religious convulsions. Unfortunately, Francis I. understood nothing of all that, for he cannot plead his scruples as an excuse, because he allied himself with the Turks and brought them in the midst of us. It was simply because he did not see further. Folly of the time, feudal lack of intelligence. Francis I., after all, was only a hero of tournament, a beau, a pygmean great man !" — *Memorial de Sainte-Helena*, 17 aout, 1816.

ancestors, the revolutionists of the last century, they lack a basis on which to build a solid structure. Those who defend religious ideas, want to revive the old form of government, and hinder any reform. France has now an opportunity to establish free institutions. But will the partisans of the monarchy not pave the way for a Napoleon, by throwing, with their blind obstinacy, the country into anarchy? As under Louis Philippe, in 1850, so again to-day, the conservatives ruin their country by their attachment to antiquated forms. The republic is at this moment, the only government possible in France, and the republicans will perhaps prevent it from striking roots, because Catholicism has imbued them with the spirit of intolerance\* and despotism. France will hardly escape a new restoration of absolute power, if she does not forsake the Catholic tradition. The Romish religion has not prepared the French to enjoy freedom, to tolerate each other and to govern themselves.

With the Catholic nations, toleration is sometimes in the laws, it is never in the morals. Woe unto him, who desiring to practice religious freedom, resolves to obey the dictates of his conscience. He is laughed to scorn by his relatives and by the indifferent, even more than by believers. Unbelievers find it more convenient to laugh at priests, or to attack them, but stoop to them in all important circumstances of life. Resigned to the yoke of orthodoxy, which they endure deridingly, they do not suffer others, who find it too heavy, to

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\* The intolerance of the French has its origin in their Catholic education. Paris sided with the League. At the time of Voltaire, the people were still full of hatred against the Protestants and infidels.

“We hardly endure contradiction in things which we like, says a very sensible French writer. The most daring and the most foolish opinion is for us a dogma beyond which there is no salvation. Each party wants to be a Church, and does not doubt of its infallibility. The most liberal men search for subterfuges in order not to give the dissidents the liberty which they claim for themselves. Hence the facility with which dictatorships are established and perpetuated in the hands of all parties by the same means of compression, during their alternate victories and defeats.”—(*Emile Beaussire, Revue des Deux-Mondes*, 1.<sup>er</sup> mai 1871.)

have the courage openly to free themselves from it. By intimidation and ridicule, uniformity is imposed and liberty is nothing more than a word.

All modern nations endeavor to establish the representative and constitutional form of government. This form called into existence in England on the basis of the old Germanic institutions, and fecundated by Protestantism, seems incapable of establishing itself permanently in Catholic countries; the reason of this is, that the chief of the State, either king or president, cannot be a true constitutional sovereign, if he is devout and confesses as an obedient penitent sinner, he is governed by his confessor, who obeys the Pope. By means of the confessional, the Pope is the real sovereign, unless it be the Jesuits who sway the Pope. The prerogatives which the constitution bestows on him who is invested with the executive power, are then exercised by a foreign power to the detriment of the country. Examples abound in history. Too prone to comply with the demands of their confessors, Louis XIV. revokes the edict of Nantes, James II. of England, and Charles X. of France, forfeit their crown, and Louis XVI. both monarchy and life, Ferdinand and Leopold of Austria ruin their States by the most dreadful persecution. Augustus and Sigismund of Poland prepare the way for the division of that country by introducing into it the Jesuits and intolerance. With a pious sovereign, faithful to his confessor, the constitutional form of government is a fiction or a deception; it subjects the nation to the will of an unknown priest, the organ of the pretensions of his Church, or it leads to a revolution, in case the country refuses to bear this humiliating yoke. If in Austria, the Emperor Francis Joseph has remained a constitutional sovereign, it is only by resisting his confessor. In Protestant countries, the constitutional form of government develops itself naturally; it is on its native soil; while in Catholic countries, it is a heretical importation and is undermined by the priesthood, unless it serves to secure their dominion, and thus, it is either perverted by the clergy, or overthrown by the revolutionists.

## V. PERSONAL RELIGION.

Another cause of the inferiority of Catholic nations is, that the religious feeling of the intelligent and ruling classes is weaker than in Protestant countries. This fact is, I believe, nowhere denied. The Catholic papers avow it every day, and claim for religion the same respect which it enjoys in England and in the United States. The adversaries of every kind of religion reproach the Americans and English with what they call their narrow bigotry, viz: the strict observance of Sunday, the days of public fasting and prayer, in a word, their rigid piety.

Two causes furnish the reason why religion has more vitality and authority among the enlightened classes in Protestant communities.

In the first place, Catholicism, by its numerous dogmas, its sometimes childish ceremonies, its miracles and pilgrimages,\* takes a position outside the sphere of modern thought, while Protestantism, on account of its simplicity and its various and perfectible forms, may be adapted to it. M. Renan says with truth:

“The formation of new sects, with which the Catholics reproach the Protestants as a sign of weakness, proves, on the contrary, that religious feeling is still alive with the latter, because it is creative. Nothing is more lifeless than that which does not move any more.”

The apathy, with which two new dogmas have recently been accepted, which would, in ancient times, have roused

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\* Agassiz, in his *Journey in Brazil*, Boston, 1868, page 496, says:

“Among the influences unfavorable to progress, I would name the character of the clergy. Whatever be the church organization in a country where instruction is still so intimately linked with the State religion as it is in Brazil, it is of infinite importance that the clergy themselves should not only be men of high moral character, but of studious, thoughtful lives. They are the teachers of the people, and as long as they believe that the mind can be fed with tawdry street processions, with lighted candles and cheap bouquets; and as long as the people accept this kind of instruction, they will be debased and enfeebled by it. Shows of this kind are of almost daily occurrence in all the large cities of Brazil. They interfere with ordinary occupations, and make working days the exception rather than the rule.”

the strongest opposition, and would have led to a schism, is the symptom of an incredible weakness in the very heart of Catholicism. The excesses of superstition unavoidably lead to infidelity. The Church, by bidding defiance to reason, induces those who refuse to abdicate its use to reject any kind of religion. A French literary man, M. Geruzet, has portrayed this state of things in a few searching words:

“A father of a family, who believes in God without believing in Saint Cupertin, is in an embarrassing position between his devout daughters and his atheistic sons. May God preserve us from atheism and Cupertinism.” \*

It is obvious that Cupertinism gives birth to Atheism, and both have brought France into the condition in which we see her, because there is no more room for a reasonable religion.

Catholicism engenders such a complete indifference in religious matters that the very energy necessary for an open abandonment of the Church is wanting. There are Protestants who become Catholics, because preserving some faith, they seek true religion and believe that Rome offers it to them. Few Catholics become Protestants, because they have become hostile or indifferent to any kind of religion. This indifference is still of service to the Church, for it prevents them from disregarding entirely her authority, and in the end she succeeds in recovering possession of the children of her adversaries.

The second cause which leads Catholic nations to infidelity and “priestphobia” is, that, as the Church shows herself hostile to modern ideas and liberties, all those who are attached to them are often induced, in spite of themselves, to detest and combat the Church. Voltaire’s cry of hatred: “crush the wretch” becomes logically and everywhere the avowed or unavowed watchword of liberalism. The liberal man in-

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\* In penning the biography of Geruzet, Prevost-Paradol quotes another disrespectful but piquant utterance of his: “The nations which neglect themselves are overrun by monks; they are the vermin of the social body.” Some reserves could perhaps be made in this respect.

cessantly attacks and must attack the priests and the monks, because they want to subject society to the Pope and to the bishops, his delegates. He cannot respect the dogma by means of which the clergy will deprive him of liberty.

We have stated the fact and its causes, let us examine its consequences.

The first is that all efforts to free Catholic countries from the dominion of Rome by rousing them to insurrection against her, for the sake of a mere negation or a doubt raised by reason, will be unsuccessful. No nation ever made a more violent effort to succeed in such a purpose than France. She employed all means with incomparable vigor and boldness; the arguments of philosophy and the badinage of fiction, the satire of comedy and the eloquence of the tribune, the torch of incendiaries, the pick of the sappers and the axe of the executioner.

At this moment, clericalism has, at Versailles, given up, public instruction to the Jesuits, and is preparing the return of a royalty entirely devoted to the Church, whose influence rapidly increases, and, as in Belgium, will once become irresistible, for in matters of religion we cannot destroy unless we put something better in its place. If, in politics, facts were accepted as in natural sciences, this truth would be admitted as an axiom by all unprejudiced men. Free-thinking will not put an end to the domination of the Church; it will rather strengthen her by the dismay which it inspires, for it does not answer the deep wants of the human heart.

The attempts to destroy Catholicism without providing a substitute, does not, therefore, accomplish the desired end, but begets a revolutionary spirit which every where characterizes Catholic nations, in America as in Europe, but does not exist in the radical democracies of the United States. The Protestants respect law and authority. The Catholics, not being able either to establish liberty, or to adapt themselves to it, render despotism necessary, without being satisfied to submit to it. This constitutes an ever active leaven of rebellion. When the evil reaches its utmost limit, the country plunges from anarchy into despotism and from des-

potism into anarchy, consuming its energies in the struggle of irreconcilable parties. This is the picture presented by Spain and other States which are in a similar position. Whence comes this evil? I cannot ascribe it to any other cause than to the following:

Regular liberty is not possible without morals. Now, the ministers of religion are in reality the only persons who address the people on the subject of morals and duty. If they lose their hold upon the minds of the masses, who shall take their place in this indispensable office? Most certainly not the free-thinkers. Guizot has expressed himself most admirably on this point: "*Christianity is a great school of respect.*" If, in order to defend liberty, the liberal Voltairianism shakes the authority of Catholicism, as it needs must, even the respect for legitimate authority disappears and makes room for a spirit of opposition, disparagement, hatred and insurrection. Thus originates the revolutionary temperament of Catholic nations.\* They live quietly only when entirely subject to Rome, as Spain did formerly, and the Tyrol does at the present day. If they try to emancipate themselves, it is with difficulty that they escape anarchy.

#### VI. PRIESTHOOD AND ULTRAMONTANE PROPAGANDA.

Social reforms are easily effected with the support of the clergy: without them or in spite of them, all is difficult and sometimes impossible, as regards, for instance, primary instruction.

Make instruction obligatory and, with the co-operation of the minister, you will reach your end in Protestant countries. If, on the contrary, the priest is hostile or indifferent, as he generally is in Catholic countries, the law is not observed, as the school statistics of Italy prove. Allow the priest to enter the school, by virtue of his authority, as in Belgium, and he prepares the way for the triumph of theocracy. Expel

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\* M. Deschanel recently wrote in the *National*: "For us Frenchmen liberty and revolution are synonymous terms, because authority and oppression have too often been so."

him, and he will ruin the school, for he will cause it to be deserted. Moreover if, in your normal schools, you inspire your teachers with a spirit of resistance and hostility to the clergy, in order that they may communicate it to their pupils, you will unavoidably destroy the religious feeling and form an atheistic people! Logic actuates you and "free thinking" prompts you to do so. Are you prepared for it? In Protestant countries,—in the United States and in Holland,—the unsectarian lay school exists, but completely pervaded by Christian feeling. In a Catholic country the lay-school can exist only by means of a violent struggle with the clergy, whose desire it is to destroy it, and therefore it will unavoidably be antireligious.

For the tremendous social questions which involve laborers and capitalists in strife, Christianity presents solutions, for, by the brotherhood and self-denial which it teaches, it leads to the reign of justice. Between truly Christian masters and laborers no difficulty can arise, for equity will direct the division of the products. We are only too sensible of the dreadful chasm caused by the weakening of the religious feelings, which is the result of the inevitable struggle with the only form of religion known to us. In Protestant countries, on the contrary, the ministers of religion enjoy the confidence of all classes of society, and by their intervention, the conflicts become less violent, owing to the Christian influence of which they are the respected organs.

In his beautiful book on the French Revolution, Quinet demonstrates irrefutably that the failure of this tremendous attempt at emancipation must be ascribed to resistance made in the name of religion, from this he infers that the civil and political constitution of a country cannot be radically reformed without a reformation of religion. The reason of it is, that civil and political society borrows the forms of the religious society, and constitutes itself in the same model.

The priest exerts such an influence upon the souls of men, that he imposes his ideal upon them, unless you uproot the religious feeling by which he governs them. Now, in attempting this, nations are in danger of perishing.

Regular progress is very difficult in Catholic countries, because, the Church aiming to establish her dominion in all things, the vital energies of the nation are almost exclusively employed in repelling the pretensions of the clergy. The events which are taking place in Belgium prove it. The whole effort of the parties is concentrated upon this sole question, and the other interests, even that of our national defense and our independent existence are subordinated to this. The struggle is so fierce that we have twice already been on the eve of a violent commotion, and if we have both times escaped the danger, we owe it to the wisdom of the sovereign. The forces devoted to the contest against the clerical party are forces lost to progress, for, even when they are successful, the victory has no other result than to prevent us from passing under the yoke of the bishops.

The celibacy of the priests, the absolute submission of the whole ecclesiastical hierarchy to one will and the multiplication of the monastic orders constitute for Catholic countries a danger unknown to Protestant countries.

I admire a man who renounces domestic happiness to devote himself to his fellow-creatures and to truth. Saint Paul is right; he who has a difficult mission to fulfil ought not to marry. But when all priests are compelled to remain unmarried, there results, besides the peril to morals, a great danger to the State. These priests form a caste which has a special interest, different from that of the nation.

The true home of the Catholic clergy is Rome; they proclaim it themselves. They will, therefore, if necessary, sacrifice their own country to the safety or dominion of the Pope, the infallible chief of their religion and the representative of God on earth. A Catholic, first, afterwards, if the welfare of Catholicism allows it, a Belgian, a Frenchman, a German or an American; this is the Catholic stand-point, and logically there can be no other.

When the liberal party was in power in Belgium, and when Napoleon III., before the Italian war assumed to be the supporter of the Church, many a Flemish priest said to

me: it is from the South that our deliverance will come. At this very day, the German Ultramontanes do not deny that, in the interest of their Church, they would betray Germany. Has not a Bavarian deputy said in open parliament: "It is in vain that you levy new regiments, if they are Catholics, they will go over to the enemy."

The monk recognizes his native country still less than the priest. A servant of the papacy, destitute of local ties, he lives only in the Church, which is universal, and he has no other aim than her supremacy, which would be his own. How will the State preserve its independence over against the clergy and Monachism, which are determined to rule and control the masses by the most powerful and irresistible motives? In Protestant countries, the pastors are married and have children, they have consequently the same interests and the same sort of life as other citizens, they are divided into a great number of sects; they do not therefore, obey the same watchword. They are not, hierarchically, subject to the will of a foreign chief, who cherishes a dream of universal dominion. They are national, because their Church is a national Church. They are either independent of the State as in America, or subject to the State as in England; they do not pretend to be the masters of the State as the priests in France or in Belgium do.

The separation of Church and State is a principle, the realization of which men are every where striving to accomplish. This purpose may succeed in Protestant countries, as it has in the United States, because the clergy submit to it. But it will be decreed in vain in Catholic countries. The Church, which claims that the temporal power should be subordinate to the spiritual, as the body is to the soul, will accept this separation only as far as she can avail herself of it for the furtherance of her own ends. This separation will, therefore, be either a lure or a deception. You cannot in one and the same man separate the faithful son of the Church from the citizen, and, generally, it is the sentiments of the former which prompt the acts of the latter.

The ministers of religion exert on those who believe them

to be the interpreters of the Godhead a much greater authority than the magistrates; who represent the State; for the priest promises eternal happiness and threatens with the everlasting punishment of hell, while the layman disposes only of secular and temporary punishments and rewards. Through the confessional, the priests control the sovereign, the magistrates and the electors, and, through the electors, legislative assemblies. So long as he dispenses the sacraments, the separation of Church and State is nothing but a dangerous illusion.

To govern with the clergy is to enslave the nation, and to govern in opposition to them is to endanger all authority. To govern without them, by ignoring them, would be the wisest course; but this they do not allow. They say: he who is not with us, is against us. They must be either obeyed or resisted. I cannot say which course is the safest.

The Catholic nations of the continent have borrowed from England and the United States principles and institutions which, born of Protestantism produce good results under its influence. But men begin to discover on the continent to what such principles and institutions lead, when they are combated or taken advantage of by an Ultramontane clergy. They end in disorder, when the bulk of the people lose their faith, as in Spain or in France, and in the reign of the bishops, when the nation preserves its faith, as in Belgium.

The attentive and disinterested study of contemporaneous facts, seems, therefore, to lead to the disheartening conclusion, that Catholic nations will not succeed in preserving the liberties which are the offspring of Protestantism. If they were isolated, they might, perhaps, enjoy a peaceful happiness and a passably pleasant life, by submitting to the absolute domination of the Church. But a danger from without seems to threaten them, in no distant future, unless they refuse obedience to the decrees of the bishops.

Buckle considered indifference one of those meritorious characteristics of our century, which has preserved us from religious wars. This advantage, if it is one, will not be preserved by our age. There seems to be a universal preparation

for a great chock, of which religion will be one of the principal motors. As lately, as in 1870, it was Ultramontanism that plunged France into war against Germany. If Henry V. or Napoleon IV. ascend the throne, it will be with the co-operation of the clergy, and these will stir up a new crusade for the deliverance of their persecuted brethren beyond the Rhine. The States in which the clerical party will then be in power, will probably be led to take part in this holy war. That is the policy preached, in France, by the "Univers," and elsewhere by other organs of the Roman Curia. The restoration of the legitimate sovereigns in the three Latin countries, Spain, Italy and France, Rome restored to the Pope, and to the supreme control of the Church, a return to the true principles of government, *i. e.* to those proclaimed by the *Syllabus* and the Catholic tradition; this is the imposing plan which the Ultramontanes are every where striving to realize. Will they succeed?—Who can tell?—But if they are overcome in this final assault upon Protestantism, what will be the fate of the vanquished? One shudders at the mere thought of the misfortunes which these aspirations of the Church to universal dominion, now urged with more audacity and fierceness than ever, will entail upon Europe.

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## ARTICLE V.

### OUR HOME MISSION WORK IN CITIES.

By Rev. WILLIAM HULL, Hudson, N. Y.

The members of the Lutheran Church who emigrated to this country from Europe, came speaking foreign languages, and when they established churches they conducted the services in their native tongues, so that they were in a great measure isolated from the general Christian public, by this barrier of language.

An aged Lutheran clergyman, still living, informed us, that when he entered the ministry, there were not more than twenty Lutheran churches in the United States, in which

the English language was used. Had all these Lutheran immigrants spoken the language of the country, and conducted their services in that language, what a vast difference it would have made in the strength and prosperity and influence of the great Church of the Reformation, in America.

Our large cities have retained many Lutheran immigrants who established German churches, and these clung with great tenacity to the language of the fatherland, and discouraged all attempts to introduce the language of their adopted country. Only after great struggles has the English language been introduced in a few of such organizations, while in others which have existed for a century and longer, all efforts to make a transition of language, in whole or in part, has utterly failed, and to-day as we look over the country we find very few Lutheran churches in our large cities in which the English language is used. New York city has but two, Cincinnati one; in Brooklyn, Rochester, Louisville, Wheeling, Chicago, Kansas City, and St. Louis, the ground has been but recently occupied by single new organizations, while cities like Troy, Utica, Syracuse, Buffalo, Cleveland, Milwaukee, Toledo, Detroit, New Orleans, San Francisco, and scores of others, have none, although German Lutheran churches have existed in them for many years, and there is, and long has been, sufficient material to found English churches. Milwaukee, with sixteen Lutheran churches, has not a single one in which the service is in English.

In Philadelphia, Baltimore, Washington, Charleston, Harrisburg, Pittsburg, Lancaster, Reading, York and some other cities, the English Lutheran Church has attained some strength and respectability of position.

Our German and Scandinavian churches cannot retain the young. A second generation becomes more familiar with the English language and prefers it. They do not wish to be recognized as foreigners—they intermarry with Americans and are constantly abandoning these churches, which have to be filled up by immigrants, or become extinct.

The Swedish Lutheran churches on the Delaware, established in the seventeenth century, have all become extinct,

because they did not continue to receive accessions from the parent country, and did not change from the Swedish to the English language. The result was that the Episcopal Church absorbed the following generations, and the churches, as Lutheran churches, have perished. If the German churches originally established in Dutchess, Columbia, Rensselaer, Albany, Schoharie and Montgomery counties, in the State of New York, had not gradually abandoned the German and adopted the English language, they too would long ago have been extinct, and what is true of those localities, is true of many others. The young of the sixteen German Lutheran churches of Milwaukee, are scattered among the congregations of other denominations, and they afford them material in building up and strengthening their organizations; so that the Lutheran Church in the aggregate is despoiled of its greatest elements of strength and increase.

The German churches prove to be merely emigrant missions, and if immigration should cease, in less than half a century they would all be extinct if they persisted in the use of a foreign language. They are useful in our large cities, and always will be, if emigration continues; but they do not meet the wants of a second generation, which will invariably leave them for other church relations. For native born Americans we must have churches with services in the English language.

In our large cities at the side of every German Lutheran church, we need an English church for the young, who are constantly growing out of the foreign one, and who will not stay in it, or at least there should be an associate pastor to preach in the English language. It is very seldom that ministers can be found to preach acceptably in both languages.

Many, in looking over the field, wonder that there are so few English Lutheran churches in our cities. They realize that cities are centres of wealth and influence, and that churches well established in them give a denomination influence and power, and means to carry on its benevolent operations. They regret that so few exist.

In the old settled portions of the country the cities are growing, while the agricultural districts are decreasing in

population. The introduction of labor saving machinery in farming operations, renders fewer persons capable of accomplishing the same results. There is room for the establishment of few new churches in such districts, as the ground is already occupied and fully provided with them. The only expansion of the church therefore can be in the growing cities. In all of these there are German Lutheran societies, and scattered members of English churches, who have moved into them, and there is sufficient material for gathering English congregations. The Lutheran Church has a rich and useful field of effort in these localities. The field is white for the harvest, and if we had but the men and the means, a hundred city English Lutheran churches might be founded at once.

Very few understand and realize the difficulties that must be met and surmounted in the establishment of a prosperous and successful church in a city. We will trace a few of these, not for the purpose of discouraging the work, but to show why so few, comparatively, of these enterprises have been undertaken, and why their progress has been slow. At the same time, we hope to awaken a deeper sympathy among our pastors, who know nothing by experience of the work, in behalf of our Home Missions and Home Missionaries.

Prominent among the obstacles to the establishment of English churches in cities is:

#### A LACK OF SYMPATHY FROM THE FOREIGN ELEMENT.

The love of their native tongue, with many foreigners, is greater than their good judgment to provide properly for the spiritual welfare of their children. Obstinate they cling to their language, and give their children no encouragement in providing themselves the means of grace in the language of the country. Instances have occurred where the children of the Germans have gone out and established English churches, but receiving no aid or encouragement from their parents, on becoming embarrassed with church debts, they have gone over as organizations to other denominations, on the promise of pecuniary relief.

The older ones look with disfavor upon a desire for English services, as springing from pride and from a wish not to be recognized as foreigners. A young man who recently united with an English Lutheran church by confirmation, was remonstrated with by a German pastor for doing so; and when he gave as a reason that he was more familiar with the English than the German, he was coolly told that then he ought to study at night, so as to qualify himself to understand German preaching. An eminent German clergyman in western New York would rebuke the parents for allowing their children to speak English, and some still cling to the idea that if the Germans had only been more tenacious in clinging to their language, that it might have become the language of the country. So strenuous is the opposition of some parents and pastors to English service, that they create such a prejudice in the minds of their children against the English Lutheran Church, that often they go more readily into some other denomination than to where they rightly belong.

This opposition to the English language develops itself not only against the General Synod type of Lutheranism, but indiscriminately against any English Lutheran organization. A pastor belonging to the General Council told us that he deeply felt the lack of sympathy from the German pastor and church, when he labored to build up an English church in the same place founded upon precisely the same doctrinal basis, and belonging to the same Synod.

He, therefore, who goes into a city to found an English Lutheran Church, and who expects to draw largely from the Anglicised youth of the German churches, will find to his grief that he will not enjoy that sympathy and co-operation which he has a right to expect. He will find some who take a broad and proper view of the subject, but the majority will have but little sympathy with him in his work.

It is a sad thing for a German pastor to see the young leave his church for an English organization, and to have their places supplied by stranger-immigrants. Many have not sufficient grace to submit to the inevitable, and they hold on to them as long as possible, and think perhaps they might have

remained longer, had it not been for the English society, which they often look upon as a rival organization.

The feeling against the English language manifests itself emphatically among the Missouri Lutherans, who have been established in the west for nearly forty years. They number in their Joint Synod five hundred and twenty ministers and six hundred and thirty-two congregations, and it is said they have only one or two churches in which the English language is used. Their policy does not seem to include the use of the language of the country in which they live, and yet the German language is daily losing, and must continue to lose, as it only holds its own by the constant influx of immigrants from the fatherland.

Could the Home Missionary who enters a city to found an English Lutheran church, have the active sympathy and co-operation of the foreign Lutheran element, how much brighter would be his prospects of success and how much easier his work.

Another obstacle in the way is,

#### PAUCITY OF NUMBERS.

He must begin with a few, who have remained faithful to the doctrines and associations of that grand old Church in whose name and interests he labors. He need not anticipate a rapid growth; as those who belong to other churches cannot be expected to leave old established societies to join their interests with a stranger-enterprise, weak in numbers and presenting so few temporal attractions. Those who have been uninfluenced by preceding religious influences, are not very hopeful material, nor likely to be drawn in large numbers to the new society.

In a large place, with many churches, the organization of a Mission only excites short-lived attention, and its weakness and paucity of numbers make it insignificant among the more imposing and greater Christian organizations. The world is impressed with large and influential bodies, and it overlooks those which are weak and struggling. Many not

only disregard them, but even speak of and treat them with contempt.

On account of the ministrations of our German and other foreign churches being in their respective languages, but little of them and their operations are known by the general Christian public. There is also much misapprehension in regard to them, and much prejudice against them. Many have a vague idea that the Lutherans are very much like the Roman Catholics.

One of our English Lutheran Missions purchased a church of the Baptists, which they had outgrown. The vendor said, "we feel very much attached to our church property, and we would like to have it go into the hands of an orthodox society. I suppose the Lutherans are orthodox." The pastor replied that the Lutherans were followers of Martin Luther, who was considered a *very* orthodox man in his day. The vendor smiled and was satisfied.

The Mission is generally not regarded in the light of what it may become, but only regarded in the aspect which it presents. It is only when it shall have attained greater proportions, that it can receive any attention from the masses. The facts that acorns may become oaks, and infants men, and hamlets cities, and Mission churches mighty organizations, does not seem to be realized to any great extent while these are in their infancy. The "day of small things" is despised among men. There is something inspiring in large numbers—mankind love to go with the crowd, and when the Home Missionary gets his little flock together on the Sabbath in some upper room, or some hall, or some basement, he is not inspired by the magnetism of numbers; the membership also feel the depressing influence. He feels that it is a disadvantage he labors under, and no matter how competent he be as a gospel herald, yet the paucity of his membership leads to a feeling of commiseration rather than admiration. It requires a brave heart for him to meet this aspect of his work. In the natural world, a small body has but a small power of attraction, and so too in the ecclesiastical world. Many who ought, from previous associations, to come, will stand aloof

on account of the paucity of numbers in the new organization. There are those also who will treat the enterprise as an experiment, and who will not be slow in prophesying that no permanent success will crown the effort, and they will give this as a reason why they do not identify themselves with it. They will wait and see. In one of our Missions, a man who afterward united, and was the cause of much trouble, said he would wait until the new enterprise numbered fifty members before he joined.

Small States have less influence in the nation—small kingdoms have little diplomatic power, and small church organizations are subject to the same law. The ruler of a small number of subjects, though of equal ability with the head of an empire, is less noticed and often slighted, and he exerts vastly less influence.

Another obstacle to the work of the Home Missionary, is,

#### POVERTY.

In gathering the small number with which to organize, it is very seldom that the Home Missionary can find persons of wealth and influence to unite in the undertaking. They cannot compromise their dignity by going to “the little church around the corner.” They may tender their best wishes for the success of the enterprise, and they may give a few dollars, but they cannot come themselves. Their *families* could not think of uniting with such an humble church. They must go to a larger and more fashionable one.

Thus the poor of this world have to lay the foundations and bear the hardships and struggles incident to the founding of churches, which in time become powerful organizations and attract the rich and the influential. Could the history of the great and prominent churches of the land be traced back to their incipency, we would find a small band of Christians oppressed by poverty and financial embarrassment, laboring to lay the foundations of future prosperity. They dig the wells from which future generations drink.

The new enterprise commences with fifteen or twenty, or perhaps thirty poor members, or those at least in very mod-

erate circumstances. They have no capital of any consequence to begin with. They are to be rivals of old, famous, well established and wealthy organizations, with large membership, fine houses of worship, large organs, good choirs, melodious bells, influential members, great social influence and a full tide of prosperity. In the face of such rivalry it seems, looking at the matter from a worldly standpoint, as a hopeless undertaking.

They need a house of worship in order to succeed. They must have a local habitation as well as a name. Until they secure this, it looks as though the life of the enterprise was very precarious, and that it might collapse at any time. It has no appearance of permanency. People may wake up some morning and find it gone. It is treated by the community as an experiment.

It is an easy matter for men who have not tried it, to talk about getting along without a church edifice after the manner of the church in the early centuries. The circumstances of the apostolic church in cities and the church of the present day are radically different. No English Lutheran Mission has as yet succeeded in the attempt. A church to be permanently established must have its own church property.

But the membership may not have the means to even buy a lot. In one of our city Missions, commenced with eighteen poor members, but now well established, they could only subscribe two hundred and fifty dollars toward a church property. In a city Mission which was discontinued after two years of effort, the Missionary found by a sad experience that his little band of about thirty members were not likely to increase in number, so long as they occupied a third floor as their place of worship, and yet they could not get a suitable lot for a small church for less than four thousand dollars. As he saw no prospect of securing this, the enterprise was abandoned.

The cost of ground in our large cities is enormous to begin with, and it is almost impossible for a Mission church to secure a church property without being largely encumbered by debt. If a lot be secured and a *small* church be erected, it

may soon involve the erection of a larger one. If a larger one, looking to future wants be built, the expense is greater. Whichever course be pursued will lead to adverse criticism. In the former case it will be urged that the Mission with such an unimposing and contracted structure can never succeed in rivalry with the church attractions of older organizations, and if the latter course be pursued, it will be said that they have exercised no prudence in incurring expense. It is often a matter of great perplexity to determine what course to pursue.

Many old, established churches think it all they can do to meet current expenses with a large membership and a church property paid for. How shall such comprehend that a few members are to pay the rent of a hired place in cities, where the expense of rent is large, or pay interest on a considerable debt, besides meeting current expenses which are also large, on account of the great expense connected with living in large places.

Who can realize the struggles made by our mission churches in cities, which have surmounted the obstacles which poverty presented. In one of our strong city churches, less than two score years ago, the officers felt that they could no longer bear the burden and appointed a meeting at which it was expected that the enterprise would be declared abandoned. In the meantime one of the officers thinking that his own church was as good as dead, went to an Episcopal Church to look for a pew, and learned that they had a few to rent, ranging in prices from one hundred to two hundred and fifty dollars a year. At the meeting he related his experience in that direction, and he offered to increase his subscription in his own church to one hundred dollars annually—his fellow officers were encouraged by his example and increased their subscriptions, and the enterprise was saved.

A former member of the St. Louis Mission informed us, that meetings of the officers were frequently held at their houses, and at times it seemed that the work must be abandoned; so great were the financial difficulties; but the en-

couraging words and very large contributions of a member of the Board, in moderate circumstances, saved the Mission. In one of our Missions a man worth less than ten thousand dollars, contributed thirty-six hundred dollars and obligated himself personally for more.

To engage in the very arduous and responsible work of a city Mission, with its disadvantages and almost overpowering rivalries, a man of good abilities and qualifications is needed as the Missionary—one who has experience in life, and who is likely at that age to have a family dependent upon him. He is expected to live respectably and dress respectably. House rent is large in cities, and that must be paid. But where is his support to come from? The little band composing the Mission with the expense of rent for a place of worship, or the interest on a considerable church debt, are a poor dependence for a support. The Home Mission Board in its poverty of resources may offer a few hundred dollars aid. The financial prospect is therefore very precarious. The Missionary must, in a great measure, take the chances, trusting in Divine Providence. Like Abraham, he goes out not knowing whither he goes. He soon finds himself reduced to great financial straits, and while endeavoring to keep up an outward, respectable appearance, for the sake of the work in which he is engaged, yet in many cases he hardly knows where his next meal will come from, and if he has private resources, he draws on these for the sake of continuing the work and saving the enterprise.

Many years ago two Synods in the State of New York seeing the importance of an English Lutheran Mission in a city in the western part of the State, sent a gifted minister there to engage in the work, which he entered upon with enthusiasm and energy, and good prospects of success. But so slow were the churches of those Synods in coming to his aid financially, that he spent a patrimony of eighteen hundred dollars received from his father's estate, and then in the end had to succumb to the financial difficulty and abandon the field.

Another Missionary who had acquired several thousand dollars in other pursuits before entering the ministry, spent every dollar of it in a mission field to maintain the work. If the history of the losses sustained by our Home Missionaries, and the pinching self-denials they have suffered, could be written, what a record it would be of trial and suffering and heroic endurance.

Until the Church at large comes up to a higher appreciation of the Home Missionary work, and to a greater liberality in its behalf, these financial burdens, so hard to be borne, and so distressing, must continue to rest upon the pioneers in the good work of establishing our beloved and venerable Church in the cities of the land, where there is abundant room for us to minister to the spiritual wants of those who are of our own household of faith, and establish churches permanent, useful, and influential.

With this arduous and discouraging work and this pinching poverty, the Home Missionary often feels that he is treated by the church as the Israelites were by the task-masters of Egypt, who responded to their request for straw to make brick: "Go ye, get you straw where you can find it: yet not aught of your work shall be diminished," (Ex. 5:11).

With so little capital comparatively, and burdened with debt, the life of the Mission is more precarious than that of established churches, which have a larger margin of property and more to divide the burden among, in case of panic and general financial disaster. The breaking out of civil war, or a prevailing commercial revulsion, destroys weak firms in the business world, and in the financial aspect new church enterprises are subject to the same laws and run the same hazards.

The present business stagnation is felt severely by the older churches, so that some who have long been out of debt run behind in current expenses, and incur floating debts, and these are in some cases funded into mortgages. If this be the experience of the old and strong, how shall it be with the weak? Is it not a marvel, only to be attributed to a benign Providence, that they survive?

Another obstacle in the way of the Missionary, is,

## IMPATIENCE OF SUCCESS.

His own little church usually at their organization feels hopeful and sanguine, and without an experience of the difficulties in the way, are anticipating a speedy growth. A number are drawn to them who are attracted by novelties and soon the work becomes an old story to them—it loses its novelty and hence its attraction, and these will gradually disappear, so that the work may seem to be going backward instead of forward. Some, too, in the beginning, stimulated by an enthusiasm in the new enterprise, will subscribe more largely for its support than afterward they feel they can afford, and after a while there will be a shrinkage in their contributions. This all is a reaction which the Mission must suffer, and it will have its influence upon the congregation. In our late civil war many who enlisted thought it would be only a holiday trip, and that the rebellion would not last over three months; but they found on a further experience that there was different work before them from what they had anticipated.

So, too, in the Mission work. There is more arduous and protracted toil and trial and self-sacrifice than is counted on at the organization. Many persons are easily discouraged, and if the work does not go on with the anticipated success, they are full of discouragement and lamentation, which proves a trial to their fellow members and the Missionary. A member of a Mission church recently said to his pastor, "I do not see a ray of hope for the success of our church." He replied, "when the Israelites were in Egypt and had a mountain on each side, Pharoah and his army behind, and the Red Sea in front, they saw no ray of hope, and no way of escape, but the Lord opened a way, and so he will do for us." The Lord *did* open a way.

The members of a Mission church see themselves surrounded by large and flourishing and wealthy congregations, and how natural it is that they should sigh for a like prosperity and feel sad at the contrast. But the infant cannot at once leap into manhood and full stature. There must be many years of weakness and insignificance intervening. The

mushroom may grow in a night, but the oak requires many years to become a king in the forest.

Some of the members, impatient of success in looking for the causes of the difference between the old churches of scores of years growth, and the new one but just established, may come to the conclusion that the pastor is not the man for the place, and that if they could only secure one of surpassing ability, he would induce that speedy growth they desire. They begin, perhaps, to disparage the fitness of their leader in the work, impair his usefulness by their course of conduct, wound his feelings, and induce his resignation. This may be followed by an effort to secure some extraordinary man, but they learn when too late that the field does not strongly attract candidates—that they made a mistake in their course, and that they ought to consider themselves under obligations to any good man of fair abilities, who is willing to labor among them.

But not only may this impatience of success manifest itself in the Mission, but also in the church at large. Persons who know nothing of such work by experience, may talk flip-pantly as to what should be accomplished in a certain time, and charge the lack of a speedier success upon the Missionary, who is contending with obstacles whose magnitude they do not understand or comprehend. If he receive a pittance from the Board in aid of his scanty support, they feel themselves at full liberty to sit as censors upon his labors and to criticise as public property.

A church may be gathered by sensational and illegitimate measures in a comparatively short time; but these means have to be continued and intensified, or the whole structure crumbles. Such a church always has a precarious existence, and only lives by keeping up sensations and excitements and methods out of the usual order. They must be served by a peculiar class of men, and without constant advertising they fall into oblivion as quickly as a patent medicine, whose merits are not continually brought to the attention of the public. A church built upon a good basis has within itself the ele-

ments of spiritual life, and it can exist under the labors of any good pastor. It is often better to make haste slowly.

Some clergymen, who have never tried mission work, may labor under the impression that they could accomplish more in a given time, but the attempt might prove as unsatisfactory to them as to the deacon who thought he could preach if he only had a text, but who always afterward regretted the effort.

Even under the most advantageous circumstances, new church work is slow. This is exemplified in the case of a number of members who left one of our city churches and established a new congregation. They embraced persons of large wealth and respectability; they had the means at once to pay sixty thousand dollars for a church property, and to call one of the most eloquent men in the denomination at the largest salary paid in the church, and yet, under all these advantageous circumstances, the growth has not been extraordinary. It has, however, been healthful and constant and permanent.

Another obstacle in the Mission work, is,

#### PERSONAL SELFISHNESS.

Many who ought to take part in the work of building up a new enterprise stand aloof, and only consult their own ease, taste, financial interest, social position, and personal gratification. In one of our Missions, established in a city where no English Lutheran church existed, some persons who resided there and were members of a Lutheran church in an adjoining city, persisted in holding their old relation, and would not lend a helping hand to build up the new church. This was a narrow and selfish policy. A young man, a member of the Lutheran church in the country, moved into a city where a Lutheran Mission was young and struggling, and he coolly announced that he was going all around among the various churches, and where he liked it best there he intended to locate.

How such conduct contrasts with that of another, who when invited to unite with an old church, out of debt and well established, in preference to a Lutheran Mission, said,

“I have been thinking the matter over and have concluded to go where I am most needed.”

A Lutheran family declined to unite with a Mission for the reason that they kept a store, and had many patrons in the congregation of another denomination, which they were attending. A member of the Lutheran Church residing in a city where a Lutheran Mission was organized, said that if they secured a church building for worship, she would attend, but if they held service in a hall or basement she would not.

Many persons wish to get in what they call, the “best society,” and they choose their church relations accordingly. Some expect in this way to get above their level, and thus make the church minister to their personal standing; and they manifest great self-gratification in announcing that they belong to Dr. A or Dr. B’s church, and they sometimes supplement the announcement by saying, “they are very aristocratic there.” The poor, “Mission Church” makes no impression upon that kind of material.

One of our Missionaries in a large city was surprised one Sabbath morning in seeing a carriage drive up in front of his church—an event that had never occurred before, as his members came on foot or rode on the horse cars. A middle aged lady and her daughter alighted, and were shown a seat in the church, while the coachman remained to take care of the team. After service she introduced herself and daughter to the Missionary, and said her mother was a Lutheran, and she always felt attached to the church on that account—that a few days before in looking over the directory, she discovered that there was an English Lutheran Church in the city, and she had sought it out. She inquired if there were any pews to let, and was referred to one of the deacons. She hired a quarter of a twelve and a half dollar pew, and invited the pastor to call at her house. He did so, and found that she lived in a three story brown stone front, handsomely furnished. She continued to come to church in her carriage, until after the end of the first quarter, when the collector made several attempts, but failed to collect the eighty cents,

and she disappeared. Her dignity did not seem to suffer by coming to the "little church," and it is certain her purse did not.

The building up of a new church is a process that requires much faith and patience and perseverance—the growth must follow the natural law that Heaven has ordained.

Another great obstacle to the Home Mission work is,

#### THE STRONG COMPETITION OF OLDER ORGANIZATIONS.

These often manifest much selfishness and look with jealousy upon new enterprises. If they are likely to lose a member or two, or a pew-holder, or to have a source of increase interrupted, they declare that the new church is not needed and that it cannot succeed. This will sometimes occur where the Mission enterprise belongs to the same denomination. Where an old established Lutheran Church lost two families by the organization of a new congregation, the pastor of the former told one of these families that they hoped to have them back again.

Other denominations do not feel a great interest in the establishment of Lutheran Missions in their vicinity—it is not natural that they should, but they should at least bid them God speed in the work of providing for their own household of faith. But a selfishness is often manifest which does not comport with the spirit of the gospel.

The weak society labors under a variety of disadvantages on account of its paucity of numbers and lack of resources. Efforts are often made by the young of prosperous churches to draw away the young of the Mission, on the plea of superior advantages. The counter effort could not be so successful, as the Mission does not possess the same temporal attractions. Children are affected by these fascinations, and often weak or ambitious parents are led to yield to their importunities. Teachers of large Sunday Schools have been known to ask parents for children they know to belong to families of the Mission, and even pastors of old churches have shown a disposition to despoil a Mission of all its strength, and take every sheep and lamb from the fold if it were possible.

The weakness of the Mission to resist these encroachments puts it entirely at a disadvantage. Children will endeavor to influence their school mates to come to *their* school, and they have been known to ask scornfully, "what! do you go to that *poor* Sunday School?"

It is unfortunate that such unfairness should be manifest—it is discreditable to those who show such a selfish spirit, yet such facts constantly come to the attention of the Home Missionary—they are an obstacle to his success, and they often fill him with sorrow and discouragement. The weak have to compete with the strong, and in this world where there is so much more policy and selfishness than principle and fairness, it goes hard with the weak.

On account of the little flock he leads, although he may have equal abilities and attainments with other pastors in the same place, yet he cannot have the same influence and position. He is only pastor of "the little church around the corner," which does not embrace fashion and wealth and social position. This he cannot but feel to a greater or less extent.

If a man moves into the city who does not belong to any church, and engages in business, he is likely to pursue a worldly policy in his church connections. If he be a hatter he wishes to go where there are many heads—if a shoe dealer, where there are many feet. These he will not find in a Mission church, and he will not go there, as a matter of course. A man who opened a shoe store in one of our cities, said he hired a pew in one of the principal churches and paid seventy dollars a year, and remarked that it paid him well, as he secured a considerable patronage from that congregation.

In our cities the best pulpit talent of the country is gathered—men who receive large salaries, and afford themselves all possible advantages in connection with their calling, and they are backed by all the advantages of large and powerful organizations, using every effort to still further swell the numbers of the church. Many of these clergymen are men

of world-wide reputation, whose churches are visited by persons from all directions.

Looking upon the matter merely from a carnal stand-point, who would dare to undertake the establishment of Mission churches in our cities? It would seem as though the odds against the enterprise were too great, and that no successful result could be accomplished.

But more churches are needed in our growing cities, and they cannot begin as full-grown churches, any more than men can be born of full stature. They must begin with a few members, in poverty, in insignificance, and they must reach strength and maturity through weakness, and struggle and discouragement. It is God's law that great things can only come from small beginnings, and that same Divine Providence that watches over the sprouting acorn and the tender shoot, overshadowed by the branches of towering oaks, and insignificant in their presence, watches over the infant churches, and though cared for but little by the bustling world, yet He cares for them who hears the young ravens when they cry. From them are to be developed the mightiest and most benign results.

They should be cherished and fostered by the church—they should excite their liveliest interest and receive their most generous assistance. Any denomination that neglects the Home Mission work fails to provide for those of their own household, and fails to do its part in providing for the increasing spiritual wants and the evangelization of the land. The spirit of Missions is the spirit of the gospel. We cannot work for ourselves alone, and at the same time follow the example and exhibit the spirit of our Divine Master. He came on a mission of mercy to a lost world, and his advent was heralded by celestial messengers as involving "good will to men," and his last words to his apostles as he ascended were, "go ye into all the world and preach the gospel to every creature."

Although churches established in our cities cost more to the denomination that founds them, and affords them help, yet the increased cost is a good investment, which will in

the end bring a large return. In the cities, ground is costly, and building is costly, and the living of the Home Missionary is expensive; yet cities are centres of immense aggregated wealth, and cities afford opportunities for making fortunes which are never presented in the agricultural districts.

A few years ago the assessed valuation of the city of New York was \$1,015,325,359, while the whole assessed valuation of the State, including the city, was but \$2,052,537,898. What is true in this illustration is true generally. A few years ago a single church of another denomination contributed eighty thousand dollars in a single year to foreign missions.

Less than a score of years ago a poor clerk united with one of our city Missions, who has been so prospered both pecuniarily and spiritually that he has contributed as much as a thousand dollars a year to the support of his church. Another young man at the same time, a journeyman mechanic, has risen to affluence, so that he has supported the same church in almost an equal degree. Last year in the New York Ministerium, comprising sixty-five congregations, more than one quarter of all the contributions to Synod came from two city churches. The aggregate was \$7,892, toward which one church contributed \$1200, and another one, only about eight years old, \$830. From the latter also has come a gift of \$30,000 from a single individual to endow a professorship in a Theological Seminary, and another gift of \$30,000 from a single person to endow an Orphan's Home.

In the Synod of New York and New Jersey, comprising forty-two congregations, more than half the money contributed for the objects of Synod, in some years, came from a single city church.

If an investigation were to be made of the benevolent contributions of the various Synods, it would be found that the churches located in cities furnished the principal amount.

The endowments for our institutions of learning have come principally from the same source. Were we as a denomination to lose our few city churches, what a prostration would be experienced in all our benevolent operations. If

the number could be doubled, what an impetus would be given to all our enterprises.

We would not by any means disparage our Home Missionary operations in the country, or our churches located there. In proportion to their means they probably contribute as liberally as the city churches; for often in these will be found single individuals who are worth as much property as the aggregate of half a dozen country congregations. We wish merely to show what grand opportunities are before us as a denomination in the cities, and what great results may be attained in these rich fields of Mission endeavor and enterprise.

When the great reckoning-day comes, and every man receives according to his works, may we not suppose that the pioneers in Christian enterprises, who have labored amid discouragements and trial and personal discomfort—who have followed the guidings of Providence in thorny ways and rugged paths, will find from a happy retrospect that their work has not been in vain in the Lord, but that it has been appreciated by the Master, whatever may have been its estimate in the eyes of a selfish world, looking only for gain and fame and immediate personal advantage.

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## ARTICLE VI.

### ADDITIONAL REMARKS ON THE MINISTERIUM.

By Rev. S. A. ORT, D. D., Louisville, Ky.

It is wise to keep well in mind the general principle of Lutheran Church Polity. This principle is that God has given all authority to the whole Church. It is also necessary to remember the distinction between a principle and the mode of its application. The former continues always the same; the latter may vary through the influence of circumstances, or according to diverse opinions concerning the most effectual and consistent method of execution. Observing this difference, no one will be likely to find the least dif-

ficulty in noting how fully the writer and his colleagues agree. Aside from this, however, it is plain they are not at war with one another. This is evident from the following facts: 1st. They all advocate the manifest Lutheran principle in regard to making ministers, as expressed in the Smalcald Articles. 2nd. They are a unit in reference to the superior competency and the propriety of the ministry conducting the examination of candidates. 3d. They likewise agree in saying that there are no doubt some quick-sighted, judicious, intelligent laymen, who would not disgrace a committee of examination. Since the charge of contradiction has been raised, in view of the foregoing facts, the inquiry is proper, What advocate of the so-called non-Ministerium doctrine does not say, Some laymen are competent to examine, but ministers are more competent. And even were it true that they differ in opinion among themselves, in reference to the superior competency of the ministry to investigate the qualifications of candidates, still nothing thereby would be proved against the soundness of the principle for which they contend. The writer must remind the reader, that the present is not a question of fitness or competency, but of authority and right. Any attempt to make the qualifications of the laity the point at issue or the matter of essential difference, is a practice of the fallacy of "shifting the ground." Hence in a former article the real point at issue was stated to be, "not, Ministerium or no Ministerium," but where has the Head of the Church lodged all authority and right? No objection, consequently, is made to the insertion of an article in the constitution of District Synods, relating to the duties of the Ministerium, provided in so doing the relation of the ministry to the Church be duly observed. If, however, such an article be inserted as though it were a recital of duties which the Founder of the Church, by direct and positive order, assigned to the ministry as a ministry, then it must be resisted on the ground that such procedure is not scriptural, and of course not Lutheran. The attempt is made to furnish a contrary argument from the fact that from the or-

ganization of the Lutheran Church in this country until recently, every District Synod had a Ministerium. But does this "time-honored practice" prove that the Lutheran Church in this country judged the making of ministers to belong by divine appointment exclusively to the ministry? In Sweden and Denmark the long established custom has been for bishops to preside over the churches and manage ecclesiastical affairs; but does this prove that the Lutheran Church in those countries subscribe to the doctrine of apostolic succession? Is it not then reasonable to say that, if the Lutheran Church can have bishops as well as regular ministers, and still not contradict the scriptural doctrine of ministerial equality, she can have a Ministerium connected with every Synod, and at the same time be true to the principle, that God has given directly all authority to call, elect, and ordain ministers to the whole church, ministry and laity, and in no wise by his own direct appointment bestowed this power on the ministry as a ministry? It is the affirmative of this proposition that we undertake to maintain, and to maintain on the ground that all the great theologians of the Lutheran Church, from Luther down through the line of the dogmatists, positively, directly, clearly laid down the principle, that God has given all authority, not mediately, but immediately to the whole church. And just here we would take occasion to say that by the "whole church" we always mean, ministry and laity. In the article on a "question of Lutheran Church Polity," published in the January number of the REVIEW, several authorities were cited to show, that in the making of ministers, the laity have no authority or right: in other words that the whole business of examining, deciding upon qualifications of, and ordaining candidates, by divine assignment, is vested in the ministerial office. An object of the reply in the April number of the REVIEW was to make clear the fact, that these authorities testify directly to the contrary. In so doing occasion was taken to explain how Gerhard, who is brought to the stand as the mighty witness for the opposite side, since he vindicated the general principle of Lutheran Church Polity, did not contradict

himself on the question of making ministers, and laid down precisely what we maintain on this subject. Before we are done with this article, we will make very evident the truth that Gerhard teaches, that the right and duty to make ministers belong to the whole church, not mediately through the office of the ministry, but by direct divine appointment. The attempt is made to evade the force of what we have previously said by way of explaining the quotations from Gerhard, by suggesting the idea that electors, princes, and estates of the empire always acted in a mere civil capacity. It is our judgment, however, that the electors, princes, and estates of the empire, of whom Gerhard speaks, were the guardians or overseers of the churches, and that, consequently, when they assembled, they assembled as the representative of the churches within their territories. This judgment is based on the fact that when the electors, princes, and estates of the empire met at Augsburg, to present before the emperor a declaration of their doctrinal views, they introduced the several articles of their confession by saying, "Our churches."

In the second article on "Lutheran Church Polity," a different explanation is given. The author says: "Let it be observed that Gerhard is not speaking in this statement of the church or people, but of electors, princes, and estates of the empire." The plain inference is that Gerhard alludes to these civil powers merely as civil powers, and in no wise as the representatives of their churches; for he is not speaking of the church or the people. But if this be true, then the quotation adduced as proof, that the Lutheran principle respecting the making of ministers is a right lodged in the ministerial office, goes wide of the mark. It can have no bearing on either side of the present question of dispute. If it is correct to say, that Gerhard did not regard them as in some measure at least representing their churches, then so far as the present discussion is concerned, it is altogether immaterial whether they touched nothing and left something or everything to the ministry, or whether they snubbed the ministry entirely. The point of debate is not, are electors,

princes, and estates of the empire as such, to be recognized in the call, election and ordination of ministers? Or are these civil dignitaries as mere civil rulers, divinely authorized to assign some duties to the ministry and to perform others themselves? Nothing of the kind. It is highly proper to say, that, if the interpretation of Gerhard's remark, as given by the opposite side in the July edition of the REVIEW, be correct, certainly the original citation was wholly irrelevant to the present question. The constant reminder is, that these parties to whom Gerhard alludes, and those who made the Augsburg Confession, were merely electors, princes and estates of the empire; and, hence, to use any facts, or to explain any quotations in which these parties figure, as illustrating the principle that all authority has been vested in the whole church, is absurd; because they were only electors, princes, and estates of the empire. If this notion be sound the inquiry is pertinent; When was the Confession of the Protestant Church of the Reformation period made? It surely was not presented at the Diet of Augsburg: for the ministers were not in that Diet. It was not made by the laity; for on the Protestant side there were only electors, princes and estates of the empire, present. The Confession offered was then simply a Confession of the civil powers, and not a Confession of the ministry and laity, either separately, or jointly as represented by the magistracy, and consequently no Confession of the Protestant Church. The churches of the Reformation, hence, were egregiously mistaken in judging the document read before Charles V. at Augsburg to be their Confession. The civil magistrates, who on that occasion spoke in the name and stead of the whole Church, were guilty of the highest ecclesiastical assumption and fraud, and the Lutheran Church, during the past three centuries and a half, has been giving out to the people of Christendom the foolish notion, that the Augsburg Confession is the Confession of Protestantism made before the official presence of Rome.

But when it is remembered that Gerhard, together with the other dogmaticians, judged the civil powers to be the

“nursing fathers” of the Church, and, when in convention assembled to consider ecclesiastical affairs, the representatives of their churches, the claim about these political authorities being simply electors, princes and estates of the empire, is squarely set aside, and the fact, which evangelical Protestantism has ever recognized, and of which it is proud, namely, that on the day when the Augsburg Confession was read before the Emperor, the civil powers acted for the whole Church, is undeniably substantiated. The relation between church and state, which then existed, does not exist in this country. Hence, if the framers of our political Constitution would have undertaken to say what duties belong to the ministry, and what duties they would not touch, the entire proceeding would have been pronounced by every citizen of the republic, a grand farce. But was the offering of the Augsburg Confession by the civil powers, representing the whole Church, a grand farce? And, therefore we say, that on account of the difference between the relation of church and state in the times of Luther and Gerhard, and that which obtains in this country, the intended parallel supposition, suggested in the July number as a squelcher, is decidedly oblique. But in order to show how absolutely Lutheran is the position taken in the April Article, how thoroughly the dogmaticians uphold that position, and how wide of the mark the objections in the July article go, we now call special attention to the views of some of the old authorities. Since Gerhard has been pointed out as the Goliath on the opposite side, let us see whether the original observer was not mistaken, and if this mighty man is not the athletic David who shall put to flight the army of the Philistines.

We quote from the published translations of Professor Jacobs and Dr. Hay.

Before making our citations, there are, however, several points to which we desire to call special attention. The first is, that in the April article we contended that the laymen as well as the ministers have the authority and right to take part in deciding upon the qualifications of a candidate, and of course conversely, that the ministry alone has no au-

thority from God to make such decision. Second, we say that it is the duty of the Ministerium to examine and ordain, but we say this for a reason far different from the one the opposite side gives. Our ground is that of competency, order, fitness, and propriety; theirs is that of authority by virtue of office, that is by divine appointment. Third, that the statement of the dogmaticians, "that the decision upon ministerial qualifications is not left in the Lutheran Church to the unskillful multitude," does in no wise mean that it is not so left because God has appointed the ministry to do this work, as we shall presently show. The constant impression designed to be produced by the author of the January and July articles is, that since the old theologians speak about the duty of the Ministerium examining and ordaining, that, therefore they certainly teach the doctrine, that God has directly authorized the ministers of his word, by the power of their office and to the exclusion of the laity, to make ministers. But they teach no such doctrine; and any effort to make it appear that they do regard the ministry as a self-perpetuating institution, is simply a distortion of their manifest views.

Again, the reader is called upon to bear distinctly in mind, that "the claim for the right of the people to vote in the ordination of ministers, as over against the decision being made by the Ministerium, is based on the election of a candidate as a pastor."

In order that there may be no misunderstanding about what we have said concerning the election of a candidate as pastor, we insist on the distinction between a principle and its manifestation. In the present case, the principle is the right of the people to take part in saying who shall be ministers; and the manifestation of this principle may be as it was in the time of Gerhard, an election of the candidate as pastor, or it may be an election by the consistory, as it existed in the time of the dogmaticians, or it may be an election by the Synod, as it exists among us, or it may be an election by the Ministerium, provided that then the Ministe-

rium acts simply as a Committee for the whole Church. But we must give Gerhard an opportunity to speak.

GERHARD.

(*De Min. Ecc.* §86). "In general we say that neither to the presbytery alone, nor to the magistracy alone, much less to the judgment of the promiscuous and ignorant multitude, is the appointment of ministers to be submitted, but the right to give the call belongs to the whole Church."

Bellarmino, in his arguments against the rights of the laity, offers the following on the disadvantages resulting from an election by the people:

"In the first place, the people are ignorant, and cannot judge, even if they very greatly desired to do so, as to whether one is suitable for the priesthood. In the second place, if the people have the power of electing, it will necessarily follow that those will always be put in office whom the worse and less intelligent desire; for the large number will prevail, and in every association there are more wicked than good, more foolish than wise persons."

Gerhard replies:

"1. This is rightly opposed to the Anabaptists, who grant the power of election to the ignorant multitude, and exclude the magistracy and presbytery. In election we neither approve nor introduce confusion, nor grant to the people alone the right of electing." \* \* \*

"2. Although the people cannot give such an exact judgment concerning the learning and qualifications of the one to be elected as the presbytery can, yet from their catechetical instruction they can form some judgment concerning his purity of doctrine, from the trial sermon some judgment as to his gifts, and from conversation or report of others, some judgment as to his character, and hence they should not be altogether excluded from his election.

"3. The practice of our churches shows that the people can be admitted without confusion to the election of ministers."

Let us pause here and inquire, what is the force of the term election as used by Gerhard in these passages?

The author of the January and July articles persistently inform us that the "consent and vote of the Church come in

just where Gerhard places them—in the election of pastors.” Of course by the Church here the author means the laity only ; for, in trying to push us to the wall, he says, “Then the ministry should take part in the election and calling of pastors, or, to use the logic of the other side, no congregation has any right to elect or call a pastor without the consent of the ministry.” And this he says smacks of Presbyterianism.

But to the point of election. Bellarmine raises an objection to the people voting to choose not an ordained minister to a pastorate simply, but a person for the office of the priesthood. Gerhard answers him. But how does he do it ? By arguing that the people have the right to elect a minister as pastor merely ? No, that would have been queer logic for a man like Gerhard to use. Bellarmine’s objection related to the appointment of a person to the office of the priesthood. How does Gerhard answer it ? Why by saying that this objection is rightly opposed to the Anabaptists, who exclude the presbytery from participating in the election under consideration. But this means that Gerhard himself was opposed to the Anabaptists on this point. The Anabaptists, however, granted the power of election to the laity, to the exclusion of the ministry ; Gerhard says, “that we do not grant to the people alone the right of electing. Two suppositions may be made to clear up our argument : 1. That the election Gerhard mentions here, is the election of a minister as pastor simply, in which case he does not touch Bellarmine’s objection, and at the same time teaches the doctrine that the ministry should join the laity in the election of pastors, and hence he was, according to the defence of our opponent, a good Presbyterian. 2. That the election, of which Gerhard here speaks, is an election which has in view the ordination of a candidate to the gospel ministry ; in which case, neither the ministry alone, nor the laity alone, but the whole Church sits in judgment on the qualifications of the person to be ordained. One of two things is true ; either Gerhard here means to teach the doctrine that the ministry and laity take part by election in making ministers, or else that the ministry and laity take part only in the election of a pastor. But,

according to the argument of our opponent, he cannot mean the latter; therefore he must mean the former, namely, that the ministry and laity take part by election in making ministers. So much for election.

Gerhard further says, (*De Min. Ecc.* §106):

“Among us consistories have been established, composed of highly respectable ecclesiastical and political persons, who represent the Church, neither does the whole multitude of the people participate in the election, but the power of speaking and acting is entrusted in the name of the rest to certain persons, viz. elders.”

Here mention is made of consistories, composed of ministers and laymen. These ministers and laymen participated in the election. Was it the election of pastors only? Let Quenstedt answer:

“To avoid confusion in the election of bishops and presbyters, there have been established church consistories or presbyteries composed of honored ecclesiastical and political men, who represent the Church and are charged with the duty of furthering the business of the Church, and inquiring into the studies, the life and the character of those who are to be ordained.”

“Bishops or teachers cannot alone represent the Church, since the hearers also are included in its definition, but the presbytery can represent the Church, to which belong not only those who labor in the word, but also the elders, *i. e.*, very highly respected members of the Church, who together with the ministry constitute the presbytery, or as we at present call it, the consistory.”

It is the distinct and positive claim of our opponent, that Gerhard and Quenstedt lay down squarely the doctrine as Lutheran, that the right and duty to examine candidates belong to the ministry alone. On this claim he plants himself, and vociferates, “it must be a desperate cause that resorts to such efforts” as would aim to give the appearance that the dogmaticians are not body and soul with him. And yet in the face of this bold assertion, Quenstedt, without vagueness, without obscurity of language, declares, that the consistory, which is composed of ministers and highly respected mem-

bers of the Church, "is charged with the duty of inquiring into the studies, the life, and the character of those who are to be ordained."

In the light of what Gerhard and Quenstedt say about the consistory, one of the following suppositions must be true: Either they contradict themselves on this question; or they do not mean what they say; or they teach the doctrine we maintain. If either one of the first two be correct, then they are not reliable witnesses. But if both are false, then the third stands as undeniably true.

It is very appropriate, under the foregoing quotation from Gerhard about the Presbytery, which he and Quenstedt say is composed of both laymen and ministers, to call attention to the citation of our opponent in the July article. It is Gerhard who speaks: *si vel maxime in examine non satisfecerit presbyterii expectationi*. "This," says the author, "shows who had the decision of the matter,—not the congregation, but those who examined the candidate." But who examined the candidate? Gerhard says: "*in examine non satisfecerit presbyterii expectationi*." And what is the presbytery? Gerhard and Quenstedt define it to be an ecclesiastical body, composed of ministers and laymen. But according to the doctrine which our opponent is trying to substantiate by the quotation he makes from Gerhard, ministers alone "had the decision of the matter." How well the author of the July article and Gerhard agree! If only the laymen could be eliminated from that presbytery of which Gerhard talks so much, and that Quenstedt says was charged with the duty of inquiring into the studies, the character, and the life of those who were to be ordained. But we know of no process of elimination, whether it be that of addition or subtraction, or comparison, or substitution, that will cause those known qualities to disappear utterly.

Let it be borne distinctly in mind that the Presbytery, of which Gerhard and Quenstedt speak, was composed of ministers and highly respected laymen, and that this Presbytery, thus composed, alone could represent the Church: for "bishops and teachers cannot alone represent the Church," neither,

of course, can laymen alone do so. This is the church representative of which Schmid talks. But this is not our opponents Ministerium, which has no laymen in it, and which acts not because its authority to act is received directly from the whole Church, but which acts in the making of ministers because it is a Ministerium. If the quotation from Gerhard is proof for the opposite side, then it should read: in examine non satisfecerit *Ministerii* expectationi. But according to these old authorities there is a wide difference between Ministerium and Presbytery. In the former there are ministers only; in the latter, some are ministers and some are laymen. The Church representative had authority to act for the whole Church. This the older divines positively declare, but for the reason that the whole Church authorized the Presbytery to act in its stead, and has the sole authority so to authorize. This not only may be deemed, but is "very republican." Schmid expressly says that the collective Church *assigns* the business of giving counsel, direction or decision to the representative Church. And, hence, in answer to the question put to us in the July article, we reply that we heartily accept Schmid's "general statement of the church representative."

Since our opponent commends us to a more careful examination of the older divines on the subject of the Church as a Christian republic, and since he quotes the Smalcald Articles to prove that the Church has the keys, because it has the office of the ministry, in other words, that the keys are the office of the ministry, we will continue to quote, first from Gerhard, and then from the Evangelical Harmony of Gerhard, Geyser, and Chemnitz, on the subject of the keys.

GERHARD: "It is a Jesuitical evasion to say that the Church has the keys only in so far as they are handled in her midst by her ministers."

EVANGELICAL HARMONY: "Nevertheless the right of every Christian to the keys, even the most obscure, which he has been entrusted with by Christ, remains inviolate. For, as all the citizens of a free city of the empire, [and here is where their republicanism comes in] however large their number

may be, have common rights and equal freedom, so far as the republic is concerned ; and as, for the sake of order, they elect senators and appoint a mayor to preside over them, to whom they commit the keys and statutes of the city, so that he may administer the same in the common name of all, and govern the republic accordingly, *just so do the people of the city of God.* They have indeed a communion of saints, and all is theirs, whether Paul or Peter, life or death, the present or the future ; they possess all things under the one Head, Christ, who has purchased by the merits of his blood *everything* necessary to salvation for his Church, and in this especially for every member, even the most obscure ; and yet *for the sake of order, they elect certain persons to whom they commit the administration of the keys of the kingdom of heaven ;* these are those among us who are called deacons, pastors, doctors, bishops or superintendents, &c., so that everything may be done among us decently and in order, according to the teaching of St. Paul.”

Here we have republicanism clear and clean. And Gerhard joins with other old divines in the advocacy of this republicanism. The passage just cited is not vague. It plainly speaks about authority and right, and says, they, the citizens of this Christian republic, elect certain persons, to whom *they commit* the administration of the keys of the kingdom of heaven. Does Gerhard, with other old divines, here talk about the citizens of the republic electing ordained ministers as pastors merely, and about the Ministerium committing the keys to a candidate ? Who would attempt to figure any such meaning out of this exceedingly clear language of Gerhard and others ? We hesitate not to say that such effort would be an attempt to twist, to distort, to misrepresent, the plainest language.

Our opponent constantly reminds the reader, that it is the duty of the Ministerium to ordain, and quotes from Gerhard and others to prove that ordination belongs to the ministry. So we say, and repeat our reason, namely, good order, fitness, propriety. At the same time we challenge our opponent to cite from Gerhard a passage which gives any other reason, than that of usage, legitimate good order, and propriety. In support of this challenge we quote the following from Ger-

hard: "We deny that ordination is necessary, by reason of any special divine command, as this cannot be produced." In another place he says, ordination is not divinely appointed. But, if ordination is not divinely appointed, is the ministry divinely appointed to ordain? According to Gerhard, therefore, "ordination is not the call," and, hence, "is not a rite by which men are invested with ministerial authority. It is only a ceremony by which the call is publicly recognized." It is the call that involves ministerial authority, as the XIV. Article of the Confession shows: "Concerning church orders they teach, that no person ought publicly to teach in the church or to administer the sacraments, without a regular call." But our opponent says it is "the right and duty of the whole Church to participate in the work of electing and calling ministers;" therefore, since ministerial authority, according to Gerhard, does not come through ordination, but comes, according to the Confession, through "a regular call," it is the whole Church who invests a candidate with ministerial authority.

This conclusion is most emphatically expressed by Gerhard himself when he says:

"As the right of calling belongs to the whole Church, so also ordination, which is the publication and attestation of the call is performed *in the name of the Church*. The Presbytery performs the act of laying on of hands, but the Church unites with this her prayers. Although, therefore, for the sake of *legitimate good order*, it is proper that the bishop at the same time with the Presbytery lays his hands upon the person to be ordained, yet he acts here not according to his own private will and in virtue of plenary power inhering in himself, but *in the name, through the right, by the vote, under the authority, with the consent, with the sanction, yes, with the prayers of the whole Church*; and thus the ceremony is performed by the bishop, but the act itself is *the act of the Church*."

To all of which, we say, Amen and Amen.

With these quotations from Gerhard, we, for the present, rest the question of dispute. This master theologian of the Lutheran Church teaches no such doctrine as that God has appointed the ministry to examine, to decide upon minis-

terial qualifications, and to ordain. But, on the contrary, he does teach that the Church, on the ground of good order, competency and fitness, as a rule, leaves this business with either the Ministerium or the Consistory; and that this business, furthermore, she thus delegates, because she, and she alone, as the Christian republic and the Bride of Christ, has the authority and right so to do.

One word more. The author of the July article, at the conclusion of his observations, speaks on this wise: "Let our Church Polity be proved unscriptural, if it can be, and we are ready to abandon it." In reply to this challenge we wish to say, once for all, that the question of dispute is not, Is our Church Polity scriptural or unscriptural? but the sole question is, What is our Church Polity? To challenge us to prove our Church Polity unscriptural, is to assume that we concede his notion about our Church Polity to be true. But this is the very thing we deny and argue, not that it is unscriptural, but that it is unLutheran. And hence we say, the challenge begs the question. The point to be determined first is, What is the principle of our Church Polity? In order to answer this inquiry we interrogate the Lutheran fathers. All this talk about our aiming to set aside the time honored practice of the Lutheran Church, our digging among the foundations, and our cutting away the supports, is simply the "argumentum ad populum" in its fallacious form. If we are digging among the foundations, it is only to remove the episcopal debris which has been dumped there from the cart of ministerial self-perpetuation.

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## ARTICLE VII.

### LITERARY INTELLIGENCE.

There has been little manifestation, lately, of literary activity, and the list of important books during the quarter is a short one.

BIBLICAL AND THEOLOGICAL.—*The Philosophy of Religion*, or *The Rational Grounds of Religious Belief*, by John Bascom, Pres. Univ. of Wis., author of "Philosophy of Eng. Literature;" *Lectures on the Gos-*

*pels for the Sundays and Chief Festivals of the Church Year*, by Jos. A. Seiss, D. D., two vols. in one ; a vol. of *Sermons* by Dr. T. Stork, noticed in this number of the REVIEW.

PHILOSOPHY AND SCIENCE.—*Philosophy of Law*, being Notes of Lectures delivered during Twenty-three years (1852—1875) in the Inner Temple Hall, London, by Herbert Broom, LL. D., author of Commentaries on the Common Law," "Legal Maxims," etc.

BIOGRAPHICAL AND HISTORICAL.—*Two Chancellors*, Prince Gottschakoff, and Prince Bismarck, by Julian Klaczko, translated by Frank P. Ward ; *A General History of Greece*, from the Earliest Period to the death of Alexander the Great, with a Sketch of Subsequent History to the Present June, by Geo. W. Cox ; *A General History of Rome*, from the Foundation of the City to the Fall of Augustulus, B. C. 753—A. D. 476, by Charles Merivale, D. D., Dean of Ely ; *A Hundred Years of Methodism*, by Matthew Simpson, D. D., LL. D. ; the eleventh vol. of *Memoirs of J. Q. Adams*, by Chas. Francis Adams ; *The Mikado's Empire*, by Wm. Elliot Griffis, A. M., illustrated.

ART.—*Schools and Masters in Painting*, with an Appendix on the Principal Galleries of Europe, by A. G. Radcliff.

MISCELLANEOUS.—*The Lord's Land*, by Henry B. Rigaway ; *Daniel Deronda*, by George Eliot, in two vols., vol. I. ; *The Father's Story of Charley Ross, the Kidnapped Child*, containing full and complete account of the abduction of Charles Brewster Ross from the Home of his Parents in Germantown, with Pursuit of the Abductors, the various Incidents connected with the Search, fac-similes of letters, &c., &c. ; *Handbook of Politics for 1876*, by Ed. McPherson, LL. D.

#### GERMAN.

BIBLICAL.—Prof. Dr. W. Beyschlag, in a volume of 260 pages, defends the Johannine authorship of the fourth Gospel against the attacks of Hilgenfeld, Keim, and others of the negative school of criticism.

Of Meyer's critical commentary, the sixth edition of the commentary on Matthew, and the fourth of that on the Epistles of Timothy and Titus have appeared.

*The Sermon on the Mount*, according to Matthew and Luke, by Rev. E. Achelis, 492 pp., is a rather voluminous commentary on this portion of Scripture.

Prof. Dr. E. Riehm, the successor of Dr. H. Hupfeld in the university of Halle, published a series of articles in the *Studien und Kritiken*, 1865—1869, on the *Messianic Prophecies*. At the request of many persons, these articles are now published, with few additions, in book form. Dr. R., in this volume of 214 pp., discusses the origin of the Messianic prophecies, their character, and their relation to the New Testament. The author, who has already gained an enviable position

among writers on the Old Testament, states in the preface to this volume, that a Biblical Theology of the O. T. is in course of preparation by him. Whilst not adopting all the views on the O. T. generally held by orthodox Christians in this country, he is nevertheless far from belonging to the negative and destructive school. With the works of Haevernick, Oehler, and Riehm, on this subject, the Biblical theology of the O. T. will soon obtain a prominence in Germany similar to that recently attained by the Biblical theology of the N. T.

Among German scholars it has long been felt that Luther's translation of the Bible does not meet the wants of the times, just as King James' Version does not satisfy the English readers of the present. The progress in the knowledge of the Hebrew and Greek, and in text-criticism, and the changes in the German language since Luther's day, make a new translation very desirable. De Wette in his translation of the Scriptures, and Bunsen in his *Bibelwerk*, tried to meet this want. Recently Dr. C. Weizsaecker, of Tübingen, published his translation of the N. T. In determining the Greek text, he follows, in the main, Tischendorf. In the translation itself, his aim is to render the original into modern German, without regard to Luther's translation.

Prof. Dr. Keil's work on *Biblical Archaeology*, has appeared in a second edition, enlarged and improved. 766 pp.

Dr. C. Zimmerman has published *Charts and Plans of Ancient Jerusalem*.

*The Song of Songs*, by Prof. Dr. B. Schaefer. 275 pp. The writer of this commentary is a Catholic. He adopts the allegorical interpretation prevalent in his Church. According to his interpretation, the book discusses, 1. The Marriage of Christ with human nature. 2. The Marriage of Christ with the Church. 3. The Marriage of Christ with the individual soul. 4. The end of the world in three pictures, namely, the second coming of Christ, the conversion of the synagogue, and the Judgment and ascension to heaven.

SYSTEMATIC THEOLOGY.—*The Protestant Dogma of the Invisible Church*, by Prof. Dr. A. Krauss. 290 pp. The book is divided into three parts. First, The Dogma of the invisible church in the development of Protestant theology. Second, The relation of the dogma to the teachings of the N. T. Third, The systematic and practical relations of the doctrine.

*Materials for the Revision and Reform of the Confessional Standpoint of the Protestant Church in the German Empire*, by Rev. G. Seyler. 551 pp. The author is not a Rationalist, but Evangelical, and belongs to the school of Hofmann of Erlangen. Like many other earnest Evangelical theologians, Lutheran and Reformed, as well as of the United Church, the author feels the need of the revision of the confessional basis of the Protestant Church in Germany. The work

is an argument for such a revision, and gives hints, suggestions, and plans for its accomplishment.

**HISTORICAL THEOLOGY.**—*Dr. Martin Luther and Dr. M. Servetus*, by Rev. H. Tollin. 61. pp. The author shows the relation of Luther and Servetus to, and the influence they exerted on, each other. He has made a special study of Servetus for the last seventeen years, and promises soon to publish a book on his doctrinal system.

*Karl Rud. Hagenbach*, by Rev. C. F. Eppler. 160 pp. The author gives a brief sketch of the life of the well known Basle theologian, together with extracts from his poems and theological writings. Two books have lately appeared on the history and significance of the Cross. The one is by Prof. Dr. O. Zoeckler, and is entitled *The Cross of Christ*. 484 pp. The other is by E. Von Bunsen, *The Symbol of the Cross among all nations, and the origin of the Symbol of the Cross in the Christian Church*. 236 pp.

Among other recent historical works are the following: *Contributions to the History of the Waldenses in the Middle ages*, by W. Preger. 72 pp.

*Critical Investigations concerning the Licinian persecution of Christians. A Contribution to Martyrology*, by Dr. F. Goerres. 240 pp.

*The Sources of the History of the most ancient Heresies*, by R. A. Lipsius. 258 pp.

*Studies in the History of the Semitic Religion*, by Dr. Baudissin. 336 pp.

*History of Poland*, by Prof. Dr. Caro, Fourth part. 501 pp.  
J. H. W. S.

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## ARTICLE VIII.

### NOTICES OF NEW PUBLICATIONS.

#### LUTHERAN PUBLICATION SOCIETY.

42 North Ninth street, Philadelphia.

*The Preacher*: His relation to the Study and the Pulpit. By Henry Ziegler, D. D., Author of "Catechetics: Historical, Theoretical, and Practical;" "The Pastor: His relation to Christ and the Church," etc. pp. 279. 1876.

This may be regarded as a companion volume to the "Pastor" noticed in the July number of the REVIEW. It was prepared under the same circumstances, with the same aim, and possesses much the same general characteristics. The author informs us, that he does not pretend that all the "topics have received a thorough discussion—the aim has rather been, on most points, to offer hints, to make references, to

systematize rules, to present a syllabus." The work is designed for the class-room, to be supplemented by oral discussions. It furnishes evidence of reading and reflection, and abounds in practical rules for the preparation and delivery of sermons. Too much attention cannot be devoted to this chief part of ministerial work—the preaching of the Gospel. There is no lack of volumes on the subject, but each new one is likely to add something to the stock of information and general interest. We hail this volume as an additional help in this direction. It condenses and gives the substance of rules drawn from various sources. The careful study of it will be a help to the discharge of the most difficult and responsible of all callings, as well as to a better appreciation of the sacredness of the holy office of the ministry.

*Sermons by Rev. T. Stork, D. D.* Edited by his sons. pp. 330. 1876.

Those who had the privilege of knowing and hearing Dr. Stork, will be especially glad of the publication of this volume of sermons. For reasons, which are well set forth in the Preface by the Editors, these sermons will not convey the full impression of Dr. Stork's power in the pulpit. Still, they will be prized by his many friends and admirers, and will suggest the elements of his power and success as a minister of Christ. They contain many gems of beauty, and will afford lessons of encouragement, warning and consolation to those who read them. Dr. Stork was a 'heart preacher,' and these sermons will be medicine for the soul. Many of these discourses it was our privilege to hear the author deliver, and we miss the magnetism which his presence and manner imparted, but we read them with peculiar satisfaction and delight. We do not feel like acting the part of a cool critic over these posthumous utterances from a departed friend, but we heartily commend them to all his brethren in the ministry, especially to the younger ones, and to the individuals and families who love the truth as it is in Jesus. In this volume, as in many other ways and through many other channels, the revered author, though "being dead, yet speaketh."

*The Blind Girl of Wittenberg.* From the German of Wildenbahn. By John G. Morris, D. D., LL. D. pp. 307. 1876.

This is a new edition of a volume which was introduced to the English reading public some years ago. It has an Introduction by Rev. Dr. C. P. Krauth, and is designed as the first of a larger Fatherland Series. The volume was received with marked favor when first translated by Dr. Morris, and this new edition, published by our Board, should have an extensive sale among all denominations. Though fictitious in form, it is all based on real facts.

LUTHERAN BOOK STORE; SMITH, ENGLISH & CO., PHILA.

*Lectures on the Gospels.* For the Sundays and Chief Festivals of the

Church Year. By Joseph A. Seiss, D. D., Pastor of the Evangelical Lutheran Church of the Holy Communion, Philadelphia, Pa. Complete in two volumes. pp. 1160. 1876.

A considerable part of these volumes has been for some time before the public, but they are now presented in their completed form. Externally, they are attractive in appearance, containing respectively thirty-two and thirty-five discourses. The title will indicate their general design and character. They are more varied and yet more systematic, than the average of volumes of sermons. The author's well known earnestness of manner characterizes them throughout, and the reader will find evangelical truth clearly stated and eloquently enforced. It must be the sheerest prejudice that takes any offence because the subjects selected are those of the Church Year. Christian liberty is as free to follow such an order of discussion as to disregard it; and that such an order has some very manifest advantages, cannot be denied. Such a course of sermons or lectures is especially valuable for private or family reading. There is very little in these volumes to which any evangelical Christians can object, except it be the obtrusion of the author's millenarian views. This was naturally to be expected, but still we regard it as a great blemish, and cannot endorse what we believe to be heretical teaching. Bating this, we can, in general, commend these volumes to our readers, as a clear, vigorous and impressive presentation of divine truth.

*Genuine vs. Spurious Revivals* (Lutheran Book Store). A Tract. By Rev. G. H. Trabert, Pastor of the Elizabethtown, Pa., Evangelical Lutheran Parish. With an Introduction by Rev. H. E. Jacobs, A. M., Franklin Professor in Pennsylvania College, Gettysburg, Pa. pp. 32.

We are sorry that we can say nothing complimentary of this Tract. It is a very crude discussion of a very important subject. Of the clearness of thought and style, part of one sentence will serve as a specimen. "All nations, even the most degraded, have a religious idea, because on account of sin there is a void in every heart which the world cannot fill." We withhold further comment.

G. P. PUTNAM'S SONS, NEW YORK.

*A Philosophy of Religion, or The Rational Grounds of Religious Belief.* By John Bascom, Author of "Principles of Psychology," "Philosophy of English Literature," "Æsthetics," etc. pp. xx.; 566. 1876.

Prof. Bascom is well known as a frequent contributor to some of the Quarterlies, and the author of several volumes. He has here essayed a volume on the most sublime and difficult of subjects—the Philosophy of Religion. Some thirty years ago we tried to master a work

of the same subject by Morell—and since that time have read and studied various discussions of this high theme. We approached this work with special interest, but have been sorely disappointed. We are not sure that we always understand our author. He buries his thoughts in a multiplicity of words and sounding phrases. The illustrations sometimes run away with him, and we forget the philosophy in the play of the imagination. If we understand his philosophy, he is an ardent disciple of Hickok, a disciple of Kant. His religion is a very diluted form of New England Theology. His philosophy of religion is so transcendental and shadowy, that we can find very little substance to grasp. Tyndal and Huxley would probably not seriously quarrel with many of his views. He ignores, of course, the ordinary theistic arguments, declaims with great vehemence against a vicarious atonement, eliminates from his theory the resurrection of the body, a final judgment day, and the retributions of eternity. He professes to hold fast to the supernatural in Christ and the Bible, but not with such a grasp as will satisfy an earnest anxious soul. What Paul delivered to the Greeks first of all—the vicarious death, burial and resurrection of Christ—and what he placed among the fundamental principles of the Christian religion, Prof. Bascom seems to make light of. There are some very true and some very beautiful things in the volume, but they hardly belong to his philosophy of religion. We suspect and hope that his religion is better than his philosophy of it. The best criticism of this volume would be to print with it the Gospel of John, or the Epistles of Paul.

D. R. NIVER, ALBANY, N. Y.      FAIRBANKS & CO., CHICAGO, ILL.

*Pastor's Pocket Manual*, or Perpetual Pocket Record. Arranged by Rev. Sylvanus Stall, A. M. pp. 200. 1876.

A most admirable pocket volume for the use of pastors, to keep a record of all their ministerial labors. The arrangement is very convenient, and no methodical worker in the sacred office should be without something of the kind. We know of nothing as neat and convenient.

*Remember the Days of Old.* An historical Lecture delivered at the "Farewell Meeting" held in the Old Lutheran Church in Huntingdon, Pa., on the evening of May 1st, 1876. By Prof. A. L. Guss, A. M. Published by request. Globe Office, Huntingdon, Pa. pp. 55.

An interesting historical Lecture, touching upon the history of the Lutheran Church in the Old World, then in the New, and followed by a more particular account of the Lutheran Church in Huntingdon. It is sold at 25 cents for the benefit of the new church.

*The Three Gardens.* By J. B. Bittinger, D. D., Pastor of the Presbyterian Church, Sewickley, Pa. Published by W. W. Waters, Pittsburg. pp. 57. 1876.

These three discourses, on Eden, Gethsemane and Paradise, are

marked by the sprightliness and vigor of thought and style which are characteristic of the author. Sold by A. D. Buehler, Gettysburg, Pa. Price 25 cents.

A. S. BARNES & CO., NEW YORK.

*The Acts of the Apostles.* With Notes, Comments, Maps, and Illustrations. By Rev. Lyman Abbott. Author of "Dictionary of Religious Knowledge," "Jesus of Nazareth," and "Commentary on Matthew and Mark." pp. 262. 1876.

We took occasion to express a very favorable judgment of the first volume of Abbott's Commentary on Matthew and Mark. From an examination of this volume on Acts, we find no reason to change our opinion of his merit as a commentator. There are individual passages upon which his comments do not secure our endorsement, but as a whole he displays great good sense, wise discrimination in the selection and use of materials, and a happy talent of combining instructions with interesting details. It is eminently practical, and yet more critical than most commentaries. The illustrations are very numerous, and add greatly to the value of the volume. The design is to furnish a commentary on the whole of the New Testament in four volumes of about 500 pages each. This is Part I. of the third volume—the second not yet published to embrace Luke and John. This Part of Vol. III., on the Acts, has been prepared and published to meet the wishes of Sunday Schools. The whole work, if finished as begun, will be a valuable addition to the list of commentaries on the New Testament.

NELSON & PHILLIPS, NEW YORK.

*A Hundred years of Methodism.* By Matthew Simpson, D. D., LL. D., One of the Bishops of the M. E. Church. pp. 369. 1876.

The object of this volume is not to furnish a History of Methodism, but to give some account of the system, and more especially what it has accomplished during the one hundred years of its existence in the United States. It abounds in facts and figures. Bishop Simpson has given us a volume that is full of instruction. He has told his story in plain and simple language. From a very small beginning Methodism has become a great power in the land. Prepared by one of the most distinguished bishops of the Church, this volume will serve for reference, and will be of value to all denominations.

*Methodism and the Centennial of American Independence; or the Loyal and Liberal Services of the Methodist Episcopal Church during the first century of the History of the United States: with a brief History of the various branches of Methodism, and full statistical tables.* By Rev. E. M. Wood, Ph. D. pp. 414. 1876.

This volume differs materially in character and aim from the preceding one. It designs to exhibit certain phases of Methodism, and

to present its contribution to the American Centennial. It is divided into two parts: Part I. Loyal and Patriotic Services: Part II. Liberal Character and tendency of the Church. It is in some sense a plea for Methodism, and to show its patriotic and liberal character. In the discussion the author has occasion to consider some of the exciting civil and religious questions of the day. Of course he makes a good showing for Methodism. On some topics, especially those including the peculiar polity of Methodism, others might not agree with him. There is less room for doubt about the past success of Methodism than about its polity and liberal tendency. There is an extended appendix, embracing thirty pages, of statistics. Some data furnished in this appendix in relation to the Lutheran Church needs correction.

*Methodism and its Methods.* By Rev. J. T. Crane, D. D., of the New-ark Conference, Author of the "Right Way," "Popular Amusements," "Arts of Intoxication," "Holiness the birth-right of all God's Children," etc. pp. 895. 1876.

This is still another volume in the direct line of Methodism. It will hardly be charged that our Methodist brethren are lacking in denominational zeal, or that they are unwilling to let the world know who they are and what they are doing. This volume, still more than either of the others, gives us a view of the interior structure and working of Methodism. It discusses its principles of organization, shows some of the perils to which it is exposed, and suggests the remedies. The author has had a long experience in the Church, is well known in his denomination as a writer, and has furnished a volume which may serve to instruct all who are interested in the subjects discussed. Whilst a loyal and zealous Methodist, he is not blind to some of the dangers which have threatened and still threaten that ecclesiastical body. The reading of these three volumes will give a pretty full insight into the spirit, organization, growth, and strength of Methodism in the United States.

*Life and Letters of the Rev. John McClintock, D. D., LL. D., Late President of Drew Theological Seminary.* By George R. Crook, D. D. pp. 410. 1876.

This is a very interesting and pleasing biography. We have read it with absorbed attention. Dr. McClintock occupied a conspicuous place among scholars of the day. He was a man of mark, and left his impress upon every field of labor he occupied. He has been fortunate in finding a biographer so well acquainted with him, and so much in sympathy with all his life work. The author allows his subject very largely to present his own picture, and it is one that cannot fail to excite admiration. From his birth and early life as a student, through his checkered and changeful life, as preacher and pastor, professor, editor of Quarterly Review, pastor again in New York and

Paris, President of Drew Theological Seminary, with his varied labors in other departments, this attractive volume leads us. It will take its place among the choice productions of its kind, and the subject of this memoir will rank among the illustrious worthies who have served their day and generation.

*The Modern Genesis*, Being an inquiry into the credibility of the Nebular Theory, of the origin of planetary bodies, the structure of the Solar System, and of general cosmical history. By Rev. W. B. Slaughter: pp. 298. 1876.

The volume is purely scientific. It does not attempt to present or reconcile the alleged difficulties between Science and Revelation. Those who advance so confidently what is known as the Nebular Theory would do well to consider what is here presented against the Science of their system. For ourselves, we have never had any confidence in the theory, and are not disturbed by this inquiry into its trustworthiness. But we commend the book to those who are so confident as to how the worlds were made without the intervention of divine wisdom or power.

*Laws relating to Religious Corporations*. A compilation of the Statutes of the several States in the United States in relation to the incorporation and maintenance of religious Societies, and to the disturbance of religious meetings. By Rev. Sanford Hunt, D. D., Author of "Hand-book for Trustees." With an Address on Laws affecting Religious Corporations in the State of New York. By Hon. E. L. Fancher, LL. D. pp. xxii., 273. 1876.

The extended title of this volume sufficiently indicates its contents. It furnishes just such information as ministers and churches often need. Some acquaintance with these statutes is important to avoid difficulties as well as for the maintenance of religious rights. Such volumes as the one by Justice Strong and this one by Dr. Hunt will help to a better understanding of the rights of religious corporations, and if wisely used may save churches much trouble. We promise ourselves, at some future time, to have more to say on this general subject.

*The Chronology of Bible History, and How to remember it*. By Rev. C. Munger, A. M.. pp. 32.

*The Christian Ministry*. A Sermon preached before the New York preachers' Meeting, Monday, February 8, 1876. By Bishop E. S. Janes, D. D., LL. D. pp. 29.

*Past Successes—Future Possibilities*: A Centennial Sermon, Delivered before the New York East Conference of the Methodist Episcopal Church, April 6, 1876. By Rev. Henry W. Warren, D. D., Pastor of St. John's Church, Brooklyn. pp. 31.

S. C. GRIGGS & CO., CHICAGO.

*Words: their Use and Abuse.* By William Mathews, LL. D., Author of "Getting On in the World," and "The Great Conversers and other Essays." 1876. pp. 384.

There is an omen for good in the large number of books now appearing, on the general subject of this volume. Increased attention is evidently given to the study of the English language, and the fruit of it can hardly fail to be seen in the greater accuracy, purity and force with which it will be written and spoken among us.

Dr. Mathews has designed his work for popular reading, rather than for the use of advanced students in philological inquiry. Philological technicalities have therefore been avoided, and the book has been adapted to a practical aim. It nevertheless exhibits the fruits of wide study and scholarly research. The course of the discussion may be seen in the topics of the different chapters: "The Significance of Words," "The Morality of Words," "Grand Words," "Small Words," "Words without Meaning," "Some Abuses of Words," "Saxon Words, or Romanic," "The Secret of Apt Words," "The Fallacies in Words," "Nick-names," "Curiosities of Language," "Common Improproprieties of Speech." An index is added. The discussion of the various topics is marked by excellent judgment and taste, and in a style which often finely illustrates the beauty, clearness and force which a right use of words can give to our English tongue. We do not agree with all the views of the author, but heartily commend the work as rich in valuable suggestions to those who desire to cultivate accuracy in speaking and writing.

CONGREGATIONAL PUBLISHING SOCIETY, BOSTON.

*As to Roger Williams, and his "Banishment" from the Massachusetts Plantation.* By Henry Martyn Dexter, D. D. pp. 152. 1876.

The writing of this book was prompted by a petition presented to the Massachusetts General Court, last winter, asking that the sentence of banishment passed upon Roger Williams in 1635, be revoked, with a hope thereby to vindicate his memory. The author wishes to show that erroneous conceptions have been formed of the man, and false representations have been made of his connection with the events of the first half century of New England; also to correct these errors by presenting a full array of these events and the collateral events in England. He, also, by seemingly conclusive arguments shows that it was not a "banishment" at all in the usual sense of the term, as that implies a state and a civil government, which did not then exist.

The latter part of the book is given up to a limited discussion in regard to the "Baptists, the Quakers, and the general subject of religious liberty, as related to the opinions, the policy and the conduct of our fathers."

The book with its clear type, broad margins and handsome binding is a fine specimen of book-making, and it is also a valuable historical contribution. It is in quarto form, of 152 pages.

*Being a Christian*: What it means, and How to begin. By Washington Gladden. 1876. pp. 144.

The earnest conversations of this small volume are meant for the people. For the most part, the counsels and pleas are to the point and well put. Some of them, however, are defective, from the writer's evidently too negative ideas of the Church.

JAMES R. OSGOOD & CO., BOSTON.

*Palestine and Syria*. Handbook for travellers, Edited by K. Baedeker. With Eighteen Maps, Forty-three Plans, a Panorama of Jerusalem and Ten Views. Leipsic : Karl Baedeker ; Boston : James R. Osgood & Co. 1876. pp. 610.

It seems hardly necessary to offer a word of commendation of a volume belonging to *Baedeker's* series of Handbooks for travellers. Their excellence has made them standard works. This volume is one of peculiar value. The chief writer has been Dr. Albert Socin, Prof. of Oriental Languages at Bale, who possessed peculiar qualifications for the work. It has been prepared with the greatest care, and under the direction of the best scholarship. Every sort of information, down to the minutest details, necessary to the traveller's comfort and convenience, is fully given. But it affords us pleasure to call attention to the volume as having a high value for the use of ministers of the gospel, Sunday School teachers and others, who, without journeying, wish accurate and full information concerning the places of the Holy Land. The extended and particular description and account it gives of all the sacred places, the historical occurrences associated with them, the Scripture passages referring to them, the full index facilitating reference to every thing in the volume, the Maps, Plans, Views, and the beautiful Panorama of Jerusalem, make it the best sort of manual for constant use.

MACMILLAN & CO., NEW YORK.

*A Manual of Comparative Philology*, as applied to the illustration of Greek and Latin Inflection. By T. L. Papillon, M. A., Fellow and Lecturer of New College, Oxford (formerly Scholar of Baliol, and Fellow of Morton). Oxford, at the Clarendon Press. pp. 243. 1876.

This volume, belonging to the "Clarendon Press Series," contains the substance of lectures delivered at Oxford to candidates for Honors in Classics. As no text-book, presenting the subject in compact and accessible form, could be found for the use of English students, the au-

thor has been led to the publication of this volume. The work thus fills a vacant space, and supplies a real want. And it supplies it well. The discussion of the subject by German writers, opened to English readers by translations, are suitable only to advanced students of Philology, and Mr. Papillon's effort has been to adapt his work to the wants of undergraduates in University life. In the main outline he has followed Schleicher, but has wrought up the accessible material from quite a variety of sources, presenting the subject with ability and thoroughness. The different chapters present "Classification of Languages," "Classification of Sounds," "Changes and Modifications of Sounds," "Formation of Words," "Noun-Inflections," "Inflections of Pronouns," "Verb-Inflections," with Appendixes, "Specimens of Early Latin Inscriptions," "Formation of Adverbs in Greek and Latin," "Derivative Verbs in Greek and Latin." The outline of study through which this work carries the student, will give a thoroughness and accuracy to his knowledge of the classical languages not attained through the ordinary manuals of Greek and Latin.

*The Sabbath of the Fields*, being a Sequel to "Bible Teachings in Nature," by the Rev. Hugh Macmillan, LL. D., F. R. S. E., author of "Bible Teachings in Nature," "The True Vine," "Holidays on High Lands," "First Forms of Vegetation," etc., etc. Second Edition. London, 1876. pp. 358.

This is a charming book, and full of rich instruction and suggestion. The idea on which the volume has been written is expressed in the Introduction: "We shall find the same great truths stamped upon nature which shine forth in clearest light in redemption; and communion with the works of God will only deepen our faith in His word." This idea is beautifully illustrated in the fourteen chapters that form the book. The first chapter gives name to the volume, and unfolds with great clearness and force the significance and lessons of the remarkable Jewish laws of Sabbatic and Jubilee Years. It is followed by "Feeding among the Lilies," "The Power of Association as a means of Grace," "The Heimweh-Fluh," "Cuckoo," "Neuter Flowers," "Bracts," "The Human Temple," "The Prophecies of Ferns," "A Harvest Miracle," "The Fall of the Leaf," "A Pine-Cone," "The True Design of Work," "Lessons from the Lilies." Occasionally the author pushes an analogy too far, yet the too refined minutiae show in what detail and beauty the realm of material and that of spiritual truth harmonize and reflect each other. The day has gone by when contempt or neglect of nature could be looked on as a mark of piety, and works like this are good to accustom the minister of the cross to find apt correspondencies in things all around him for the illustration of his divine message. The author's style is marked by rare chasteness and beauty, befitting the truths set forth.

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 THE FOREIGN QUARTERLIES AND BLACKWOOD.

The REPRINTS from the Leonard Scott Publishing Company, of the *London Quarterly*, the *Westminster*, the *British Quarterly*, and the *Edinburgh Review*, for July, have been received, and contain articles of much value to those who desire to keep posted on the various questions which are engaging the minds of prominent thinkers.

The monthly numbers of *Blackwood* have been full of interesting matter.

